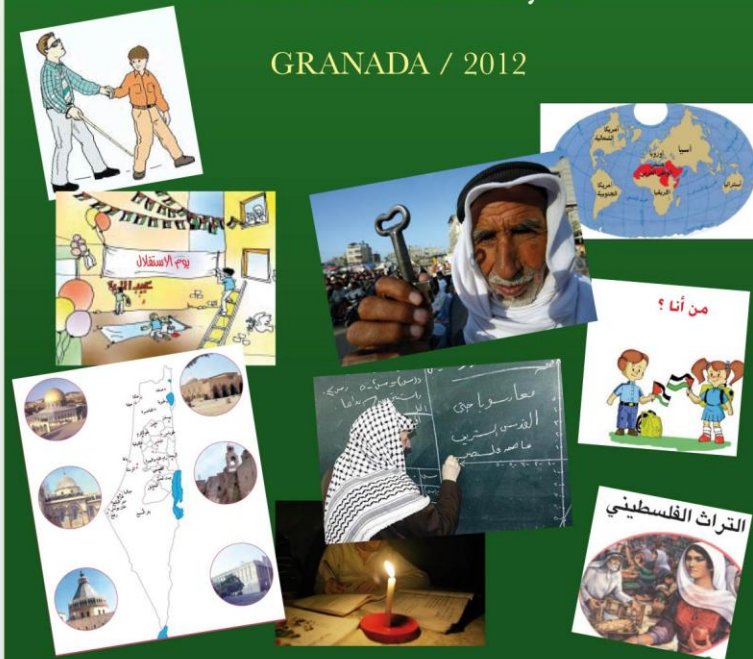The portrayal of the Palestinian identity in civic and national school books

Ashraf Abukhayran

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La representación de la identidad Palestina en los libros de texto de Educación Cívica y Nacional

TESIS DOCTORAL (Con Mención Internacional)

Ashraf. M. H. Abukhayran

GRANADA / 2012

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Facultad de Ciencias de la Educación

Programa de doctorado "Ciencias de la Educación"

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TUTORES:

Dr. D. Fernando Justicia Justicia

Dr. D. Jesús Domingo Segovia

Dr. D. Sami Abdel Razzaq Adwan

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UNIVERSIDAD DE GRANADA

Escuela de Posgrado

AUTORIZACIÓN PARA PRESENTACIÓN DE TESIS

D. Fernando Justicia Justicia, D. Jesús Domingo Segovia, D. Sami Abdel Razzaq Adwan.

Directores de la Tesis: La representación de la identidad palestina en los libros de texto de Educación Cívica y Nacional.

De la que es autor D./Dña: Ashraf. M. H. Abukhayran

Programa de Doctorado: Programa "Ciencias de la Educación".

CERTIFICAN que la presente tesis doctoral ha sido realizada por D. Ashraf. M. H. Abukhayran bajo nuestra dirección en el Departamento de Didáctica y Organización Escolar de la Universidad de Granada y cumple los requisitos necesarios de calidad y originalidad. Y, en consecuencia.

AUTORIZAN la presentación de la referida Tesis para su presentación y defensa de acuerdo con lo previsto con la normativa vigente

Y para que conste y surta sus efectos en el expediente correspondiente, expido la presente en Granada, a 20 de 12 de 2012.

Fdo: Fernando Justicia Justicia, D. Jesús Domingo Segovia, D. Sami Abdel Razzaq Adwan.

Dedication

To the Holy and Blessed Land…

The Land of Sad Orange…

PALESTINE…

To all Palestinians at home and in the Diaspora

To every Refugee who Dreams of Returning to his Usurped Homeland…

To the Chaste Soul of My Brother Hassan and my Friend Jamil…

To My Dearest Father and Mother…

To My Wife Namti, and My four sons, Saba, Hassan, Mohammed and Sila…

To them all and to you,

I dedicate this Dissertation.

Ashraf M. H. Abukhayran

Acknowledgements

Abbreviations

- The American-Israeli Cooperative Enterprise (AICE)

- Assessment and Evaluation Centre (AEC)

- Belgian Technical Co-operation (BTC)

- Centre for Applied Research in Education (CARE)

- Center for Microdata Methods and Practice (CeMMAP)

- Centre for Monitoring the Impact of Peace (CMIP)

- Centre for Research on Lifelong Learning (CRELL)

- Declaration of Principles (DOP)

- Directorate-General for Teacher Training and Supervision (DGTTS)

- Education Resources Information Center (ERIC)

- The Effective Lifelong Learning Inventory (ELLI)

- European Union (E U)

- Evaluation of Educational Achievement (IEA)

- Institute for Monitoring Peace and Cultural Tolerance in School Education (IMPACT-SE)

- International Institute for Educational Planning (IIEP)

- Israel/Palestine Censer for Research and Information (IPCRI)

- Israeli Defense Force (IDF)

- Middle East Media Research Institute (MEMRI)

- Middle East Partnership Initiative (MEPI)

- Ministry of Education and Higher Education (MOEHE)

- Palestinian Academic Society for the Study of International Affairs (PASSIA)

- Palestinian Authority (PA)

- Palestinian Curriculum Development Centre (PCDC)

- Palestinian Central Bureau of Statistics (PCBS)

- Palestinian-European Academic Co-operation in Education (PEACE)

- Palestinian Human Rights Monitoring Group (PHRMG)

- Palestinian Liberation Organization (PLO)

- Palestinian National Authority (PNA)

- The Palestinian Red Crescent Society (PRCS)

- Peace be upon him (PBUH)

- Post-Traumatic Stress Disorder (PTSD)

- Occupied Palestinian Territory (OPT)

- Standard Deviation (S D)

- Statistical Package for Social Sciences (SPSS)

- United States (U S)

- United Nations (U N)

- United Nations Educational, Scientific and Cultural Organization (UNESCO)

- United Nations Security Council (UNSC)

- United Nations General Assembly (UNGA)

- United Nations Office for the Coordination of Humanitarian Affairs (UNOCHA)

- United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA)

- United Nations Security Council (UNSC)

- United States Agency for International Development (USAID)

- United States Institute of Peace (USIP)

The portrayal of the palestinian Identity in civic and national school books

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Resumen ejecutivo en español

La representación de la identidad Palestina en los libros de texto de Educación Cívica y Nacional

1. Problema de investigación

El estudio se ocupa en determinar cómo ven los maestros la identidad palestina en el *curriculum* (en concreto a partir de los libros de texto de la materia de Educación Cívica y Nacional, en los primeros grados 1-4). Interesa conocer el estado actual de opinión del profesorado y obtener una panorámica descriptiva de cómo son y en qué medida se representa la identidad Palestina en los libros de textos palestinos de la materia de Educación Cívica y Nacional de los grados 1º a 4º. Y determinar diferentes ámbitos en que nos vamos a mover.

El primer ámbito es una respuesta al "Qué" estamos estudiando, y que va a consistir en la elaboración de un marco teórico del trabajo de investigación. Se ha pretendido tratar la mayoría de los aspectos relacionados con la identidad palestina *(Palestinian Identity)*, haciendo estudios concéntricos, empezando de los aspectos más generales, y profundizando poco a poco hasta llegar al objetivo que se pretende estudiar. El cual se va ha desarrollado de forma que se engloben y evalúen todas las características del mismo. Este marco teórico contendrá un estudio basado en la bibliografía especializada en el tema y en otros estudios similares, así como referencias y explicaciones y opiniones de expertos, y que van a cubrir las cuestiones que se describen a continuación.

2. Importancia del Estudio

El *curriculum* del plan de estudios palestino ha sido objeto de un gran análisis durante más de una década. Gran parte del interés, aunque no todo, se ha centrado en los nuevos estudios palestinos y los libros de texto asociados a él, que han sido introducidos progresivamente desde el año 2000.

Se han llevado a cabo estudios de diferentes aspectos del nuevo *currículo*, algunos de los cuales se han centrado en el posible prejuicio en las materias, en particular el potencial de los estudios para promover la incitación al odio contra los judíos, el judaísmo o Israel. Los estudios varían significativamente en términos de su autoría, alcance y enfoque.

El plan de estudios ha atraído comentarios no sólo de reconocidas instituciones académicas de todo el mundo, sino también de grupos y personas que representan una amplia gama de creencias políticas. Algunos de los estudios se centran sobre el impacto del *curriculum* sobre principales conceptos, tales como la democracia o la identidad nacional, mientras que en otros, el objeto de estudio se concentra quizás en la enseñanza de un tema en particular en una fase específica en el Sistema Educativo.

La forma de las publicaciones varía desde una única hoja, una especie de documento como el comunicado de prensa, hasta el estudio de investigación más sustancial sobre el tema. La necesidad de consolidar las conclusiones de los diversos estudios en un solo informe mediante un examen detallado de una muestra representativa ha sido ampliamente reconocida en la comunidad internacional encargada de la supervisión de libros de texto.

En respuesta a esta necesidad, y tras un acuerdo con los principales estudios interesados en el Territorio Palestino Ocupado (OPT), este informe consolidado ha sido preparado por un equipo de dos consultores internacionales y un consultor palestino con el apoyo de la UNESCO. Se prevé que una extrapolación de las principales conclusiones permitiría identificar los puntos fuertes y las debilidades en la producción de los estudios contemporáneos, demostrándose la necesidad de posteriores estudios, y proporcionando indicadores generales para el futuro desarrollo de los estudios palestinos.

Con este nuevo currículo, los palestinos esperaban reafirmar su propia identidad. Se introdujeron nuevos textos de Historia, donde los escolares palestinos fueron capaces, por primera vez, de aprender acerca de su propia historia. Al mismo tiempo, se introdujeron nuevos textos en Educación Cívica y Nacional desde el primer hasta el décimo grado.

3. Diseño de investigación

Como se trata de una realidad bastante compleja se usa una metodología que integra varios tipos de análisis: cualitativo y cuantitativo, descriptivos e inferenciales, panorámicas con descripciones densas de contenido. Y se trabaja sobre un sistema de dimensiones que recogen los principales tópicos utilizados en otros estudios previos parciales, así como de lo que la literatura señala como más pertinente para conocer esta realidad. Se cuida bastante la validez y fiabilidad de los instrumentos, así como las de triangulación de recogida y análisis de información.

Con todo ellos se llega tanto a obtener una panorámica de la situación (opinión del profesorado al respecto del objeto de estudio), como una comprensión de los materiales sobre los que trabaja esta temática. Finalmente, integrando análisis descriptivos e inferenciales de las diferentes fuentes de información, se llega a una interpretación de la situación. Se discute sobre ella con otros estudios, resultados y expectativas y se obtienen conclusiones e implicaciones. Con lo que se compone el siguiente diseño de investigación:
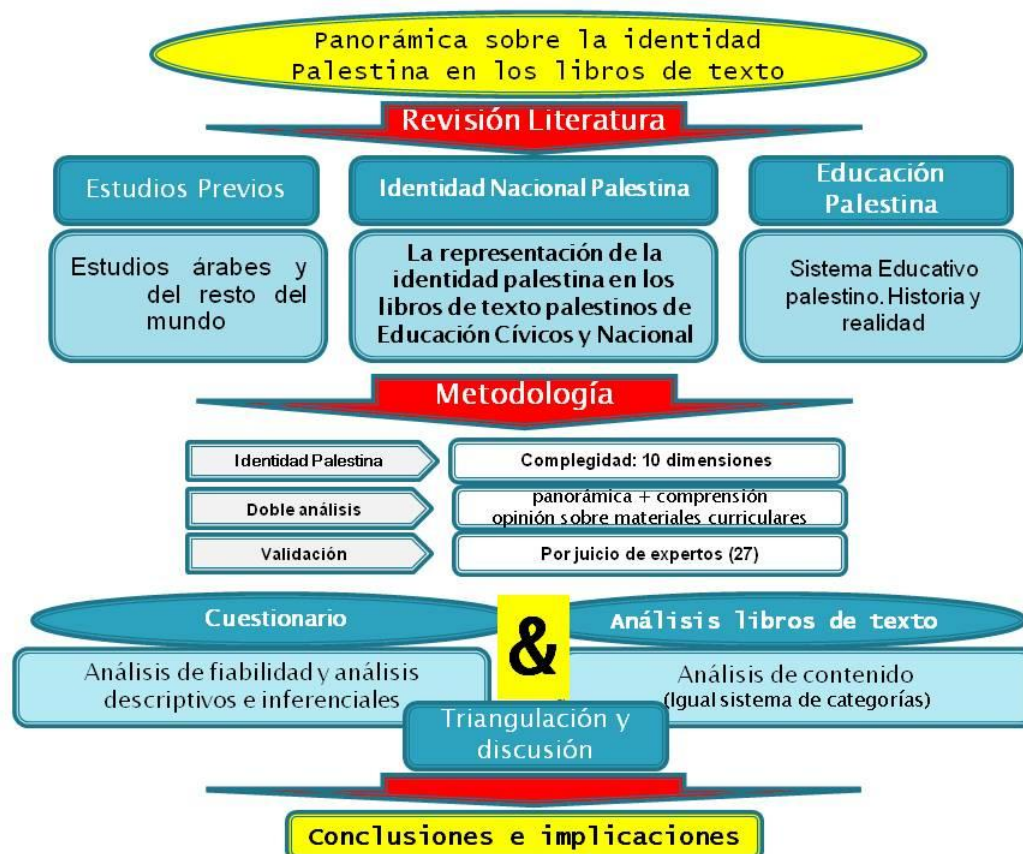
4. Objetivos del estudio

El presente estudio pretende responder a las siguientes Objetivos:

1. Determinar cómo se observa la identidad Palestina en la asignatura Educación Cívica y Nacional de 1º a 4º grado.

2. Identificar cuáles son las formas de identidad Palestina que se trabajan en los libros de textos en la materia de Educación Cívica y Nacional.

3. Conocer cómo valoran los maestros el programa de estudios palestinos en función de su capacidad para reflejar la identidad palestina. Y determinar si existen diferencias de percepción en función de su sexo, religión, edad, titulación académica, años de experiencia, el distrito escolar (Hebron / Belén, la supervisión de la autoridad, sitio escuelas, el distrito escolar (áreas, A, B y C), materia y grado que enseñan?

5. Preguntas de estudio

El actual estudio tiene gran importancia para la sociedad Palestina. Gracias a él han surgido varias preguntas en la mente de mucha gente. Es la primera vez en la historia que los palestinos tienen sus propios libros de texto; aunque se trata de una versión de prueba que

necesita edición, evaluación y reconstrucción. Lo que se ha convertido en algo esencial para llevar a cabo un objetivo estudio más contextualizado y comprensivo sobre este tema, que había sido más investigado teóricamente. Además, la parte israelí ha prestado atención también a esta cuestión, que en principio era sólo una demanda Palestina. La bibliografía Palestina se encuentra en la necesidad de precisar las investigaciones de campo a este efecto y de sentar las bases científicas a fin de mejorar su cuestión, política, social y culturalmente. Se espera que los resultados puedan añadir nuevos conocimientos científicos en este campo en particular ya que analiza un nuevo e importante tema en la historia de los palestinos. Este estudio será una importante fuente de referencia para los interesados en el área de la identidad Palestina. El investigador se siente honrado por este deber nacional de ser uno de los investigadores del tema del *curriculum* palestino y su identidad siguiendo un procedimiento de muestreo de encuestas y mediante el análisis de contenido de todos los libros de texto empleados en la escuela palestina para este menester.

El presente estudio trata de responder a una pregunta reiterada de investigación: ¿Qué formas de identidad son reflejadas y representadas en los libros de texto palestinos de Educación Cívica y Nacional para los grados 1-4?. Y que es matizada por los diferentes tipos de identidad identificados en el estudio: identidad nacional, identidad pan-árabe e islámica, identidad civil, identidad cultural, identidad religiosa, identidad social, identidad psicológica e identidad geográfica. A las que unen otras dos grandes cuestiones: ¿Qué tipos de problemas se relacionan con la identidad Palestina retratado en los libros de texto palestinos de Educación Cívica y Nacional para los grados 1-4? Y ¿Cómo clasificaría el profesorado palestino los tipos de identidad presentes en los libros de texto de Educación Cívica y Nacional?

6. Estudio Hipótesis

El estudio actual incluye la variable dependiente: la identidad Palestina en la Educación Cívica y Nacional, en los grados 1-4. Además de las siguientes variables independientes: su sexo, religión, edad, titulación académica, años de experiencia, el distrito escolar (Hebrón / Belén, la supervisión de la autoridad, sitio escuelas, el distrito escolar (áreas), materia y grado que enseñan. A partir de ellas pretende comprobar la validez de las hipótesis siguientes:

- No existen diferencias estadísticamente significativas en $\alpha \leq 0,05$ en la representación de la identidad palestina en los libros de texto de Educación Cívica y Nacional desde el punto de vista del profesor de acuerdo con (…). Y en este punto señala las variables independientes: distritos, sexo, religión (el Islam y el cristianismo), grupos de edad del profesor, titulación académica, años de experiencia, tipo de dependencia administrativa y autoridad escolar supervisora (privada, pública o UNRWA), ubicación de las escuelas (ciudad, pueblo, campo de refugiados), la zona de la escuela (A, B y C), nivel o grado de enseñanza, materia o libro de texto con el que enseñan.

- No hay correlaciones estadísticas significativas a $\alpha \leq 0,05$ entre las variables independientes: distrito, sexo, religión, edad, titulación académica, años de experiencia, la autoridad escolar, ubicación de la escuela, zona escolar, libros de texto de enseñanza y docencia de grado y el nivel de la Representación de la identidad palestina en los libros de texto de Educación Cívica y Nacional desde el punto de vista del profesor.

7. Marco Teórico

Un poco de ***historia para contextualizar y ubicar*** correctamente el problema de investigación.

Los palestinos y Palestina fueron parte del Imperio Otomano junto con otros países árabes y musulmanes durante casi cuatrocientos años (1516-1917). Estuvieron bajo el Mandato Británico en el marco de la colonización desde el comienzo del siglo XX. En 1948, Palestina fue dividida por la ONU, por decisión del Consejo número 181, en dos estados: un estado judío (54% del territorio) y un estado palestino (46% del territorio), pero como resultado de la guerra, el Estado Israelí se hizo con una mayor extensión de la Palestina histórica (77%). Israel se estableció como estado, pero no se formó ningún estado árabe o palestino. Las partes restantes de Palestina, que más tarde fueron nombradas como Cisjordania y Franja de Gaza, fueron anexionadas a Jordania y a Egipto desde principios de 1950. Alrededor de 750 mil palestinos fueron arrancados y expulsados de sus hogares y tierras para convertirse en refugiados. La situación se mantiene así hasta la guerra de 1967 cuando Israel ocupó esas partes junto con los altos del Golán. La Autoridad Nacional Palestina fue establecida como resultado de los Acuerdos de Oslo, que fueron firmados en 1993, entre Israel y la Organización de Liberación Palestina (OLP) en Washington.

La educación formal de Palestina fue descuidada durante el Imperio Otomano y el Mandato Británico. Principalmente hubo pocas escuelas abiertas y sólo para niños de clase alta y la tasa de analfabetismo era también muy alta entre hombres y mujeres. El propósito de las escuelas era sólo el de preparar palestinos para servir al mandato político. La identidad nacional palestina no era una prioridad, sino que, por el contrario, se luchaba por reprimirla.

Los sistemas de educación jordanos y egipcios, incluidos la preparación de los maestros y los libros de texto, fueron utilizados en las escuelas de la Ribera Occidental o Cisjordania, incluida Jerusalén oriental, y en las de la Franja de Gaza, respectivamente. Ambos sistemas de educación representaban la identidad política y la ideología jordana y egipcia, y el conflicto se presentaba también desde sus perspectivas. Esto continuó así hasta 1967, cuando el sistema educativo palestino se halló bajo el control de la autoridad de la ocupación israelí. Los comandantes militares solían estar a cargo del sistema educativo palestino. Los libros de texto fueron censurados y otros libros fueron prohibidos en las escuelas.

Tres tipos de escuelas existían para palestinos según la autoridad de supervisión: Escuelas gubernamentales (públicas) que están administradas por el gobierno, libre de cargos y abiertas para todos. Las escuelas privadas, administradas por iglesias, particulares o sociedades, donde los alumnos han de pagar las tasas y finalmente las escuelas dependientes de las Naciones Unidad, mediante la Agencia UNRWA, que se establecieron a principios de 1950 y abiertas únicamente para los niños refugiados palestinos y que están libres de cargos. El mismo sistema de escuelas existía hasta la fecha.

El gobierno proporciona los libros de texto para todas las escuelas. Se trata de un sistema centralizado. Por lo tanto, el alumnado palestino continúa estudiando en los mismos libros en todas las escuelas independientemente de la autoridad de supervisión bajo la que estén. Los palestinos, durante este período (de ocupación israelí), crecieron aprendiendo acerca de ellos mismos y sobre el conflicto desde otras perspectivas y gran parte de su historia fue adquirida por historias familiares y por historia oral.

El Ministerio de Educación Palestino fue una de los primeros cuatro ministerios palestinos (salud, asuntos sociales y turismo) que se creó en 1994 como resultado de los Acuerdos de Oslo. La tarea inmediata ante el ministerio de educación fue la unificación de los sistemas educativos y la creación de sus propios libros de texto. Para este fin, el Ministerio de Educación Palestino estableció el Centro Palestino de Elaboración de Currículo (CPDC) en 1995. Crear y preparar los libros de texto no es una tarea fácil. Se necesita dinero, mano de obra, estabilidad y lleva tiempo. El ministerio decidió continuar utilizando los libros de texto jordanos y egipcios en las zonas ANP (Cisjordania, incluida Jerusalén oriental, y la franja de Gaza) hasta la preparación de libros propios.

Los primeros libros de texto palestinos producidos en la historia y utilizados en las escuelas palestinas salieron en el curso académico de 2001/2002 para los grados 1 y 6. El ministerio no terminó de preparar libros de texto para todos los niveles hasta el año académico 2006/2007. Los procesos de escribir y producir los libros de texto fueron financiados por fondos internacionales de diferentes países como Italia, Dinamarca, Irlanda y el Banco Mundial. Esta es la primera vez en la historia que los niños palestinos empezaban a aprender acerca de su historia en la escuela en libros publicados por palestinos. Los libros de la escuela Palestina se han centrado más en enseñar a los niños su propia historia y han tratado de formar una identidad nacional para ellos.

Los primeros libros de texto para los grados 1 y 6 fueron objeto de ataques y críticas por el Centro de Vigilancia de los Efectos de la PAZ basándose en consideraciones ideológicas y motivos políticos y no científicos. Los libros de la escuela palestina fueron acusados de incitar a la violencia, negando la existencia israelí, incluyendo estereotipos sobre los judíos y no educando para la paz según los informes de PAZ. Lamentablemente como consecuencia de la campaña del Centro contra los libros de texto palestinos, muchos donantes dejaron de apoyar la producción éstos llegando incluso a crear más tarde una presión política sobre la ANP.

En 2000, el gobierno de Bélgica, mediante la Cooperación Técnica Belga (BTC) empezó a apoyar el desarrollo de los libros de texto de nuevo currículo, y hasta la fecha ha financiado la producción de libros de texto para los grados 2-5 y 7-10 del ciclo de Educación Básica. La enseñanza del primer semestre de los grados 5 y 10 está casi acabada, y la elaboración y ejecución de todo el ciclo de educación básica está prácticamente terminada. BTC también ha financiado la formación en el servicio de maestros mediante la Dirección General de Capacitación y Supervisión de Maestros (DGTTS) para aplicar los nuevos libros de texto y, mediante el Centro de Evaluación y Valoración (AEC), la evaluación de la primera tirada de cada libro para las correcciones y ajustes en la segunda tirada (véase cuadro Nº. 1). El calendario de aplicación para los nuevos libros de texto, incluida la de capacitación de maestros, ha sido completado como sigue:

Los primeros estudiantes en beneficiarse del *curriculum* palestino comenzaron en los grados 1 y 6 en el año 2000, ahora están a mitad de los grados 5 y 10, y así han seguido el currículo palestino durante cuatro años y medio en el momento en que se realiza este estudio. Este estudio de impacto fue encargado por BTC para sincronizarse con la finalización de la primera aplicación para el ciclo de educación básica del nuevo currículo, y hacia el final de su actual fase del proyecto de apoyo a la educación en Palestina.

Además, debemos revisar en cierto modo el sistema educativo palestino. En 2006, según la Oficina Central Palestina de Estadísticas (PCB, 2006) había 3.212 escuelas y jardines de infancia a los que asistieron 1.144. 631 de estudiantes de una población total de casi 3.8 millones de personas. En Cisjordania y la franja de Gaza había 43. 924 maestros de escuela, 28.230 incluidos en Cisjordania y 15.694 en la franja de Gaza. Además, existen veinte universidades que ofrecen estudios de licenciatura, con 3.688 profesores y 113.417 estudiantes. El cuerpo de estudiantes está dividido casi equitativamente entre hombres y mujeres. En otras palabras, el nuevo sistema político tuvo acceso a un importante conjunto de futuros ciudadanos y una gran oportunidad de moldear sus actitudes y percepciones.

La tasa de alfabetización es del 92,9% entre personas mayores de 15 años de edad en el Territorio Palestino. La tasa es mayor entre los hombres (96.9%) que entre las mujeres (88,9%). El sistema educativo palestino comprende un ciclo básico obligatorio que abarca los grados del 1 al 10. En la escuela secundaria, los estudiantes pueden matricularse en uno de las tres ramas: científica, literaria o profesional. Durante los años 2004-05, el 28% de los estudiantes se matricularon en la rama científica (51% varones y el 49% mujeres); el 69% de los estudiantes se matricularon en la rama literaria (45% varones y el 55% mujeres); y sólo el 3% de los matriculados lo estaban en la rama profesional (71% varones y 29% de mujeres).

Según un informe del Banco Mundial (2006), las tasas de repetición son bajas por los patrones regionales, de 1,1% en las escuelas públicas, 2,4% en escuelas del OOPS, y 0,4% en las escuelas privadas. Asimismo, las tasas de deserción escolar fueron del 0,8% en las escuelas públicas, 0,5% en las escuelas del organismo UNRWA, y del 0,2% en las escuelas privadas durante los años 2004-05. Las tasas de abandono son más altas en la escuela secundaria, del 2,9% para los hombres y del 3,8% para las mujeres en Cisjordania, y del 1,9% en hombres y 3,4% en las mujeres en la franja de Gaza. Cifras más recientes probablemente

muestran una mayor tasa de deserción dado el colapso económico de la economía palestina tras la imposición de sanciones resultantes de la victoria de Hamas en las elecciones de 2006.

Un total de 46.424 estudiantes se presentaron a la Tawjihi (examen de entrada) en la rama literaria en 2005; 14.546 se presentaron por la rama científica, mientras que sólo 1.960 se presentaron para la rama profesional. La tasa de aprobados fue de un 64,08% para la rama literaria, de un 86,90% para la rama científica y de un 69,60% para la profesional. No se dispone de fracasos por género. En la revisión de estos resultados durante diez años, el informe del Banco Mundial (2006) señala que la evolución de los resultados del Tawjihi describe claramente el proceso de democratización de la educación secundaria en Palestina.

El Banco Mundial señala además que la clave del logro en el desarrollo de la educación en Palestina en este último quinquenio ha sido la construcción de un currículo nacional, seguida por la edición y distribución de libros de texto y la puesta en marcha de un proceso de entrenamiento para todos los profesores en la aplicación del currículo. El informe del Banco Mundial también afirma que el currículo de una escuela nacional es una institución central para la construcción de la nación y la formación de la ciudadanía. A continuación se enumera una serie de importantes innovaciones en la escuela Palestina, que incluyen las siguientes: es el primer país árabe que enseña inglés desde el primer grado; la tecnología se introduce desde el quinto grado hasta el décimo como asignatura obligatoria. En los grados 11 y 12, este tema se denomina tecnología de la información; economía doméstica, medio ambiente y salud se introducen en los grados 7-10 como materias optativas; una clase sobre cuestiones actuales se ofrece en los grados 11 y 12; educación cívica se ofrece de los grados 1 al 8; educación nacional (curso de ciencia social básica) se ofrece también en los grados 1-8; y la historia de Palestina, así como las clases de historia general se ofrecen en el ciclo secundario. Para el Banco Mundial, todo esto representa un logro impresionante a pesar de las duras condiciones impuestas por la ocupación israelí.

Una de las prioridades clave del plan quinquenal (2000-2005), elaborado por el Ministerio de Educación palestino, ha sido la introducción de tecnología de la información en las escuelas palestinas. Según el informe del Banco Mundial (2006), el cincuenta por ciento de las escuelas primarias y secundarias tienen ahora una sala de ordenadores, mientras que un total de 70 escuelas tienen conexión a Internet. Estos números son probablemente mucho más elevados actualmente como resultado de la puesta en marcha en 2005 de la Iniciativa de Educación de los palestinos, patrocinada por el Ministerio de Educación, el sector privado y grandes empresas internacionales tales como Microsoft, Dell y Cisco Systems. El objetivo principal de esta iniciativa es promover el uso de tecnología de la información en las escuelas para equipar graduados con las habilidades necesarias para la nueva economía de servicios. El Plan Curricular Palestino, a su vez, es parte del plan general del Ministerio de Educación sobre el desarrollo de la educación después de la transferencia de poderes. En resumen, éste consta de cinco programas: 1. Asegurar la oportunidad para todos los estudiantes de inscribirse en el ciclo básico. 2. Mejorar la calidad y las fuentes de aprendizaje mediante un programa de estudios palestino. 3. Desarrollo formal y no formal. 4. Desarrollo de la

administración del sistema de educación. 5. Desarrollo de los recursos humanos en el sistema educativo.

El Ministerio de Educación, mediante la Administración General del Centro Palestino de Desarrollo Curricular, publicó su primer Plan Curricular Palestino en Jerusalén en 1996, el cual ha sido aprobado por la Autoridad Palestina y por el Consejo Legislativo, es decir, los poderes ejecutivo y legislativo de la Autonomía Palestina. Corresponde a ellos supervisar el plan de estudios para tener en cuenta las bases intelectuales de la sociedad a fin de preparar planes de estudio a la luz de esas bases. El papel del Ministerio de Educación es como la función de cualquier otro ministerio u organismo responsable de la educación, esencialmente, la educación de los conocimientos, actitudes y valores, con atención específica en cada sociedad. Así pues, fue en la preparación del plan general donde se establecieron los fundamentos generales que debían ser adoptados, a saber: los fundamentos intelectuales, nacionales y sociales. Además de los conocimientos y los fundamentos psicológicos.

Es natural que las bases intelectuales y nacionales hagan que el rol individual del palestino se encuentre en dos círculos: el nacional y el islámico, absorbidos por el círculo humanitario global como humanidad en general. Ya que también respondieron a las aspiraciones de los palestinos y sus relaciones dentro de la misma sociedad, basada en la democracia y los derechos de los ciudadanos en el camino de su afán por lograr el desarrollo y por pertenecer a la edad moderna sobre la base de una apertura intelectual y fe en el papel humanitario en Palestina en la búsqueda de la paz mundial. También era natural que la base social atienda a los valores sociales y destaca la soberanía de la ley como medio de lograr la justicia y la igualdad y la participación, enfatizando la unidad nacional y la solidaridad social y la armonía, lo cual exige un equilibrio entre las necesidades de la persona y las necesidades de la sociedad. La base de los conocimientos debería cumplir los elementos esenciales necesarios para la educación como el idioma y las habilidades para tratar con los demás y para entender los distintos aspectos de la vida a fin de que al estudiante pueda practicar sus opciones. Esto está relacionado con la motivación del estudiante para reunir y emplear la información. Se ha prestado más atención a dado a una completa conciencia ambiental como una necesidad social mundial. El Ministerio de Educación está orientado, partiendo de estas bases, a alentar el pensamiento crítico en los alumnos y a respetar el método científico para resolver problemas y para el desarrollo de su aspecto estético. En cuanto a la base psicológica, se tuvieron en cuenta las necesidades emocionales del estudiante y su edad de demanda (de 6-18 años), donde el plan apunta a la formación de la persona, que pertenece a su lugar, su entorno, su idioma, su nacionalidad y religión, su patrimonio y humanidad.

Desde los principios de la Política Educativa del Ministerio de Educación basados en los fundamentos anteriores y que están en plena armonía e integridad con los principios generales de los *curricula* generales en Palestina, se está tratando de avanzar hacia los estudiantes lo que implica necesariamente hallar el ambiente adecuado y las condiciones necesarias para la aplicación, empezando por encontrar escuela y maestro, libros, leyes y reglamentos.

Los principios generales del *curriculum* palestino dependerán de la filosofía general de la sociedad árabe Palestina, que deriva sus principios de su patrimonio y valores, su religión y tradiciones y del documento de la independencia del Estado de Palestina publicado en 1988, para lograr sus aspiraciones, prosperidad y progreso. Por otro lado, la construcción de los planes de estudios palestinos en un grupo de **bases y principios de la Política Educativa** demostrado en el *formulario nº 1*:

Las *bases intelectuales y nacionales* se ilustran con los siguientes puntos:

1. Fortalecimiento de la fe en Dios y pertenencia a Palestina y al universo y ser hombre de una perspectiva humanitaria hacia lo correcto y lo bueno.

2. Fortalecimiento de la cultura islámica, y respeto a los demás a la luz de nuestra cultura y civilización.

3. El pueblo palestino es parte integrante de la nación árabe y está trabajando en su unidad, libertad, desarrollo y prosperidad, y está vinculado con el mundo e interactúa en las cuestiones que preocupan a todos los pueblos.

4. Palestina tiene su propia singularidad cultural, religiosa, y geográfica. Es el hogar de la interacción cultural y la apertura intelectual y es la cuna de los tres mensajes celestiales.

5. Palestina es una patria para el individuo palestino y el pueblo palestino es una unidad.

6. Palestina es un estado democrático.

7. Palestina es un estado amante de la paz, una paz justa, y está trabajando para encontrar comprensión y cooperación basada en la justicia y la igualdad, la libertad, la dignidad y los derechos humanos.

8. Tiene fe en los principios y valores humanos, y fortalece la posición de la mente e insta a la ciencia, el trabajo, la ética y los ideales.

9. La integración entre los elementos esenciales de los palestinos, árabes islámicos, y una personalidad humanitaria.

10. La unificación de todos los aspectos de la personalidad palestina, intelectual, física, social, espiritual y emocionalmente, para servir como un ciudadano responsable que es capaz de participar para resolver los problemas de su sociedad y el mundo en general.

11. El individuo palestino es el real para la sociedad palestina y él es la válvula de seguridad para preservarla y para buscar su desarrollo simultáneamente como instrumento y como un objetivo para la progresión.

12. La importancia de la educación para desempeñar un papel fundamental en el desarrollo de la sociedad, económica y socialmente, en el marco del mundo árabe y en el mundo en general.

13. La participación efectiva en la construcción de la civilización humana y de la contribución a su desarrollo.

En cuanto a la base social, ésta depende de la siguiente Plataforma:

1. Adherirse a valores sociales y religiosos.

2. Trabajar sobre la soberanía de la ley como medio de justicia e igualdad entre todos los ciudadanos.

3. Respeto del individuo y de las libertades sociales.

4. Participar en el desarrollo social y político dentro del marco de las normas del Consejo Legislativo Palestino como un derecho de los ciudadanos y un deber en la dirección de su sociedad y patria.

5. Justicia social, igualdad, y a ofrecer igualdad de oportunidades de aprendizaje para todos los palestinos, sin discriminación, incluidos aquellos con Necesidades Especiales.

6. El constante desarrollo de los *curricula* en la enseñanza había tenido en cuenta la sociedad y las necesidades del mercado laboral, por un lado, y la capacidad de la persona, por otro. Es necesario destacar la educación nacional, la salud, el medio ambiente, y la situación demográfica en programas de estudios apropiados.

7. La participación de todos los ciudadanos en el proceso educativo, mediante instituciones educativas, políticas, económicas e instituciones sociales, ya que el proceso educativo es un deber nacional "para lograr un interés común público y mantener éste".

8. Vincular la educación con el desarrollo, y mejorar el vínculo entre la educación y la formación profesional de estudiantes por un lado y el vínculo entre la escuela y el mercado laboral por el otro.

9. Responder a las necesidades económicas de la sociedad proporcionando trabajadores bien entrenados, para el desarrollo de los recursos humanos que son necesarios a su vez para el desarrollo integral.

10. La unidad nacional y la cohesión de la sociedad como un objetivo para cada uno de sus miembros individuales; sus pilares fundamentales son: la justicia social y el equilibrio entre las necesidades de la persona y la necesidad de la sociedad, y la cooperación y la interdependencia entre los miembros para lograr el interés público y mantener la responsabilidad individual y colectiva.

11. La organización de las funciones de los individuos es un factor esencial en el progreso de la sociedad para preservar los intereses nacionales.

12. La reactivación del patrimonio cultural de los palestinos, enriqueciéndolo y preservándolo.

13. Mantener la familia y el compromiso de sus funciones y su bien de modo cooperativo.

14. La acción para combatir el problema del desempleo y elevar el nivel de ingresos de las familias palestinas para lograr el progreso económico y social de todas las clases del pueblo palestino.

En cuanto al *soporte de los conocimientos*, se basa esencialmente sobre la *concepto del ciudadano* que:

1. Adopta en esencia, y realiza la esencia del credo islámico (educación islámica).

2. Acata el idioma árabe en auto expresión y comunicación con otros; se valora que lo utilice con diligencia y eficacia.

3. Es apto para su apertura al mundo y domina al menos una lengua extranjera, p.e. inglés o francés.

4. Trabaja en el desarrollo de sus antecedentes culturales y tecnológicos, y perfecciona su capacidad creativa y aumenta su madurez estética.

5. Acata normas de salud que le proporcionan su integridad física, y un crecimiento saludable, emocional y mentalmente (habilidades artísticas y deportivas).

6. Es capaz de valorar su capacidad de libre elección de profesión en el futuro y la mejora mediante el auto aprendizaje, p.e. la educación profesional.

7. Reconoce la importancia del uso de la tecnología y el desarrollo e interactúa con pensamiento y valores, rendimiento y comportamiento claramente y eficientemente p.e. ética de la carrera.

8. Mantiene el entorno natural de Palestina y sus recursos, y está trabajando para mejorar y invertir de manera equilibrada en el desarrollo de su sociedad tanto material como moralmente.

9. Entiende los contextos sociales e interactúa con ellos en diversas manifestaciones, y trabaja en el desarrollo de las habilidades y labores locales. p.e. Estudios Sociales.

10. Acomoda los principios y realidades, conceptos y teorías, ya que tiene que ver con ellos y son utilizados en el desarrollo de los fenómenos cósmicos. Ayuda en los esfuerzos humanos para resolver sus problemas, lo cual le proporciona prosperidad.

11. En consonancia con su edad contribuye efectivamente al desarrollo general y se beneficia de la ciencia es decir, ayuda al desarrollo de la comunidad mediante las humanidades y las ciencias sociales.

12. Recopila la información y corrige el proceso y lo emplea en la interpretación de los fenómenos; espera las diversas posibilidades de eventos, y toma de decisiones en diversas áreas, p.e.: investigación científica.

13. Emplea el pensamiento crítico y sigue un método científico al observar y al investigar, al buscar y al analizar y al resolver problemas, p.e. habilidades.

14. Es capaz de enfrentarse a los requerimientos del trabajo y depende de sus habilidades en la adquisición de determinadas destrezas profesionales públicas.

15. Agradece los aspectos estéticos en diversas artes, en la literatura y en las manifestaciones de la vida.

16. Posee capacidad para motivar sus habilidades especiales en su tiempo libre, p.e. en el desarrollo de sus conocimientos y en aspectos de creatividad e innovación y el espíritu de iniciativa en el trabajo y en retención, p.e. actividad sistemática.

17. Tiene interés en el conocimiento de la tecnología del futuro, en las ciencias aplicadas, la astronomía, la geología y las ciencias de la computación.

18. Es capaz de explicar las cosas científicamente.

Los *curricula* palestinos tienen en cuenta las necesidades e inclinaciones del estudiante palestino y sus características mentales y psicológicas, conforme a los requisitos de la edad y el medio ambiente, y lo alienta para educarse de forma autosuficiente, teniendo en cuenta el establecimiento de las *normas de la experiencia general en la creación de personalidad*. Esta es la base que se manifiesta para distinguir al alumno:

1. Está orgulloso de su identidad nacional y es un árabe comprometido con el islam.

2. Está orgulloso de Palestina, el país al que pertenece.

3. Está orgulloso de su lengua árabe y de su capacidad para expresar sus necesidades a través de ella.

4. Es consciente de su patrimonio nacional para el desarrollo de su presente y futuro.

5. Fomenta la iniciativas productivas, individual y colectivamente, y la preservación de los derechos de los demás y de sus bienes.

6. Es un individuo interactivo con el pueblo de Palestina dondequiera que se encuentre; colabora con ellos para crear una sociedad democrática que promueve el espíritu de una competencia positiva que conduce a la justicia y la prosperidad; mantiene el ritmo de los avances de la ciencia y el conocimiento.

7. Trabaja para consolidar el espíritu de paz en autosuficiencia y en las relaciones entre los individuos en las relaciones sociales, nacionales e internacional.

8. Valora los componentes humanitarios de los valores y las tendencias positivas hacia la autosuficiencia y otros factores de progreso social, es decir los principios de la democracia en ambos comportamientos, individual y colectivo.

9. Es capaz de conseguir la adaptación que obtiene a partir de su conducta personal, social y moral, a partir de sus relaciones con otros y en diferentes situaciones.

10. Se adhiere a los derechos de la ciudadanía y con las responsabilidades que ello implica.

En suma, es necesario insistir en que los principios de las políticas de programas educativos se hallan en conformidad con la política del ministerio de educación, que trabaja los siguientes *objetivos de política educativa*:

1. La inspiración en los valores árabes e islámicos y en su patrimonio humanitario, poniendo todo ello de relieve.

2. El desarrollo de la personalidad del ciudadano y el fortalecimiento de su capacidad de análisis y de crítica, la iniciativa y la creatividad y el diálogo positivo.

3. La preparación de los estudiantes para la vida en el espíritu de la justicia, la igualdad y la participación democrática.

4. La dirección de los planes de estudio para llevar macro-educación, micro-educación y educación individual.

5. La ayuda para fomentar las cualidades personales y el desarrollo de los factores administrativos eficaces en el estudiante, para a hacerle un alumno consciente y con confianza en sí mismo.

6. La generación de personas instruidas, en las diferentes etapas educativas, que puedan hacer frente al futuro y estén preparados para asumir los rápidos cambios de la era moderna, y para contribuir positivamente.

7. La enseñanza a alumnos educados en el amor al trabajo y al perfeccionamiento de sus valores, su visión y su papel moral activo en la composición personal, junto con la implantación en sus corazones de cierta superioridad y creatividad que contribuya a la prosperidad de la repatriación.

8. La contribución del proceso educativo en los servicios del país, ya que las competencias y habilidades requeridas son capaces de cumplir las exigencias en el marco del desarrollo global.

9. El uso de métodos prácticos en el sistema educativo en todas sus etapas de planificación, ejecución y evaluación.

10. La atención a los programas de educación especial mediante el principio de expansión de pautas educativas y la incorporación a diferentes instituciones educativas.

11. El uso de los resultados de las recientes investigaciones en el terreno educativo, ya sean locales, árabes o internacionales, en relación con la construcción de *curricula* y la organización y distribución de niveles educativos.

12. La especial importancia del calendario en la construcción del conocimiento adquirido en el estudiante.

13. La construcción de *curricula* que tengan en cuenta la consolidación de la democracia en las escuelas para ayudar a profesores y estudiantes en la realización de las responsabilidades y las tareas en las que se encomienda el bienestar y el cese de los fenómenos de violencia en todas sus formas.

En cuanto a los *objetivos del sistema curricular palestino*, éstos pueden resumirse de la siguiente manera:

- La democracia

- La comprensión internacional y la cooperación basada en la igualdad, la libertad, la dignidad, la paz y los derechos humanos.

- La identidad nacional y cultural.

- La nación árabe: que trabaja hacia la unidad, la libertad, el desarrollo y la prosperidad de la nación.

- Los estudiantes formados intelectual, social, física, espiritual y emocionalmente, para convertirse en ciudadanos responsables, capaces de participar en la resolución de los problemas existentes en su comunidad, su país y en el mundo.

- El pensamiento crítico y las habilidades para resolver problemas.

Además, la filosofía del currículo parte de los siguientes puntos:

- Palestina es la patria de todos los palestinos; la preservación de la identidad palestina, la aspiración a una sociedad unificada por la lealtad, la cultura, el comportamiento y los mismos propósitos.

- Reflejar las características intelectuales, culturales y geográficas del pueblo palestino.

- El *curriculum* palestino proviene de la fe en Alá

- La identidad Palestina está profundamente arraigada en la cultura árabe islámica.

- La libertad, la emancipación, el desarrollo, la democracia y la unidad.

- La historia del pueblo palestino y su comprensión dentro de la historia árabe islámica.

- La rica y vívida historia compartida con otros pueblos y naciones debido a la situación geográfica estratégica del país y a sus características históricas religiosas.

- Realizar la independencia de Palestina, actuar constructivamente con otras naciones y participar en el desarrollo de ideas sobre asuntos humanitarios, políticos, económicos y cognitivos.

- Proporcionar a los jóvenes principios para comprender sus propios límites y en qué medida pueden participar en la cultura internacional.

- Desarrollar una comprensión mayor y plena de la tradición y la capacidad de producir un pensamiento creativo para preservar y desarrollar dicha tradición.

- Mantener la solidaridad y la unidad de la familia y los métodos para desarrollar las relaciones internas.

- La lengua árabe.

- Las lenguas extranjeras.

- El énfasis y la atención especial aplicada a la tecnología, la ecología, la demografía y su relación con el desarrollo y crecimiento social.

- Evitar predicar y recitar ya que ambas acciones resultan inútiles para producir o construir el carácter capaz de utilizar el pensamiento crítico científico en investigación, análisis y aplicación.

- Apreciar las maravillas de las artes y la literatura.

- Representar el conjunto de normas y valores imperantes en sociedades locales o internacionales.

- El amor a la cooperación, la paz y una relación equilibrada en el ámbito de las relaciones nacionales o internacionales.

- Las personas equilibradas psicológica y socialmente conscientes de sus propias limitaciones y de las de otros.

- El Estado de Palestina, con Jerusalén como su capital. Esto confirma que el *curriculum* debe ser responsable de:

    - Fomentar en la próxima generación determinados valores humanos, nacionales, regionales y religiosos.

    - Dotar a los estudiantes de las habilidades necesarias.

    - Transmitir conocimientos esenciales.

Obviamente, no todo lo anterior puede observarse en un estudio limitado como éste. En aras de centrar la atención en el estudio, y para organizar el material de los análisis y de los informes, se identificaron tres *áreas conceptuales más genéricas*, en las que muchas de las anteriores podrían reagruparse. Estas tres *esferas conceptuales* son: identidad, valores y habilidades para pensar.

Las agrupaciones pueden esquematizarse como sigue:

Sobre la **identidad Palestina**; ésta se encuentra en:

*Familia:

- Solidaridad y unidad de la familia y métodos de desarrollo de las relaciones internas.

*Geografía palestina:

- Patria permanente.

- Capital, Jerusalén.

- Características intelectuales, culturales y geográficas del pueblo palestino.

*Nación Árabe:

- Lengua y cultura árabe.

- Fe en Alá.

- Historia árabe islámica.

*Internacional:

- Inglés.

- Historia compartida con otros pueblos y naciones debido a la situación geográfica estratégica.

- Relación equilibrada en el ámbito de las relaciones nacionales e internacionales

* Valores:

- Valores nacionales, regionales, religiosos y humanos.

- Sociedad unificada.

- Libertad, emancipación, desarrollo, democracia y unidad.

- Normas y valores imperantes en sociedades locales e internacionales.

- Cooperación, paz

*Capacidad de reflexión:

- Comprensión de la tradición.

- Pensamiento creativo.

- Pensamiento crítico científico.

- Resolución de problemas.

- Valoración del arte.

- Equilibrio psicológica y socialmente.

- Tecnología, ecología, demografía y su relación con el desarrollo y crecimiento social.

Por otra parte, la identidad Palestina se ha dedicado en gran parte a diversas actividades culturales, sociales, intelectuales y políticas que alimentan la cristalización de una clara identidad Palestina en el transcurso del siglo XIX. Una más sutil negación de la validez de la identidad nacional Palestina es la afirmación de que surgió únicamente como una respuesta a los asentamientos sionistas posteriores a 1882 de las regiones costeras del país. Khalidi (1997) demuestra que hubo una amplia conciencia de Palestina como una clara región por lo menos a partir de mediados del siglo XVIII y que esta conciencia fue creciente en el tiempo, pese al hecho de que el territorio se subdividiera en una gran variedad de distritos administrativos otomanos. Aquí desempeña un papel central la noción de Jerusalén como una ciudad santa no sólo para el Judaísmo, sino también para el Cristianismo y el Islam, y la función que la ciudad cumplió como centro administrativo y económico en la vida de los pueblos que habitaron lo que llegó a ser Palestina durante el Mandato Británico.

Con su acento marcado en el siglo XIX y su enfoque constructivita (por ejemplo, al señalar que las identidades no son lo primordial sino más bien el resultado de determinadas experiencias históricas), Khalidi se enfrenta no sólo con exclusivistas (y en gran medida abandonadas) negaciones sionistas de la existencia de Palestina sino también con diversos relatos palestinos, árabes e islámicos. Para algunos palestinos nacionalistas, la "nación Palestina" ha existido desde el tiempo de los Cananeos; para los nacionalistas árabes extremos, Palestina es sólo una pequeña parte de la amplia patria árabe; y para los islamistas, el avance hacia las identidades árabes y locales fue una negación del supuestamente carácter islámico puro del Imperio Otomano. Khalidi desestima estas polémicas con detalle, mientras al mismo tiempo reconoce que un individuo palestino, y quizás la mayoría de los palestinos, podrían simultáneamente conjugar las identidades Palestina, árabe, otomana y musulmana (o cristiana), por no mencionar las identidades locales (Jerusalén, Hebrón, Naplusa) sin ningún sentido de la contradicción.

La institución del Mandato Británico, que incorpora la Declaración Balfour, la promesa del Movimiento Sionista, y los resultados de 1947-48, que rompieron el liderazgo palestino y dispersaron a una gran parte del pueblo palestino, obviamente reforzó un

elemento más específicamente "palestino" en las identidades palestinas. Estos otros persisten, sin embargo, como evidencia el resurgimiento de una identidad islámica entre los partidarios de Hamas, o las identidades locales de aldeas y ciudades perdidas ocupadas por los refugiados de Gaza, Cisjordania y Líbano.

La última disposición de futuro territorial de lo que una vez fue conocido como Palestina queda por determinar; mucho depende del resultado de las elecciones israelíes de 1999, el compromiso americano de aplicar los acuerdos de Oslo, de Hebrón y de Wye, y de la maduración de una nueva generación de dirigentes palestinos. Pero la realidad de la existencia de un fuerte nacionalismo palestino arraigado territorialmente ya no puede ser denegada por más tiempo. El concepto de identidad Palestina que sostiene Rashid Khalidi proporciona una comprensión de las raíces de este nacionalismo y del por qué sus reclamaciones deben considerarse en cualquier solución para este conflicto.

En general, los *componentes de la identidad humana y la existencia* son entretejidos en una red de hebras que se encuentran en los campos de la civilización y de los siguientes *elementos*:

1. El campo de la geografía histórica y de una patria común.

2. Los mitos y la memoria histórica común.

3. La cultura popular común.

4. El sistema, los derechos y los deberes de la unión.

5. La economía ligada a ciertas zonas.

La relación entre la identidad y el currículum es muy fuerte, ya que el carácter del ser humano se ve afectado principalmente por la interacción entre el interior consciente de la persona y algunos factores externos. Alguien podría decir que el ser humano es diferente a un objeto inanimado, ya que el ser humano no sufre de la inercia que Newton considera como la principal característica del objeto inanimado. Se supone que si ser el humano se caracteriza por la inercia y se ve afectado por factores externos, no tendría la calidad de "personalidad". Más importante aún, existen interacciones internas dentro de la propia persona que ofrecen a ésta la capacidad de elegir, poseyendo así voluntad propia y su propio carácter. Puede ocurrir que a veces los factores externos sean más dominantes que la voluntad propia de la persona. En este caso la persona vive en situación de inercia. La personalidad de cualquier ser humano es multidimensional; en consecuencia, caracterizar a un individuo o a un grupo de individuos a partir de un único elemento se considera una excesiva simplificación de la realidad lo cual también implica la distorsión de la realidad misma. Por ejemplo, todos sabemos que Bach era un gran músico aunque también estaba a la cabeza de una gran familia que tenía que administrar, fue también un empresario que trataba y negociaba con reyes, príncipes y obispos. Y fue a su vez un administrador que dirigía bandas musicales y organizaba eventos para promocionar su música. Si el carácter multidimensional es representado claramente en Bach, lógicamente éste puede aplicarse a otros.

Sin embargo, la personalidad, es la señal de los individuos que también puede extenderse a otros grupos. Mientras que la identidad se aplica a los grupos más que las personas puede decirse que se inclina sobre los caracteres de los individuos que forman esos grupos. Como el carácter individual es multidimensional, la identidad de los grupos es multidimensional.

Algunos de los elementos de la identidad son el idioma, la etnia, la nacionalidad y los factores religiosos y regionales. Estas identidades se superponen e interactúan entre sí, lo que causa confusión, por ejemplo, el término de nación árabe e islámica se ha extendido y convertido en un término común. Pero todavía hay una mezcla entre las diferentes dimensiones del mismo, es decir, aunque la mayoría de los árabes son musulmanes, la mayoría de los musulmanes no son árabes. En consecuencia, hay una nación árabe y una nación islámica, lo que significa que arabismo y e islam son dos factores independientes para formar la identidad pese a la considerable interacción entre ambos.

El término "las fuerzas nacionales e islámicas" se ha diseminado en Palestina recientemente; se puede entender que "las fuerzas nacionales" pueden no estar necesariamente en el Islam. Y también puede significar que "las fuerzas islámicas" no tienen suficiente impulso nacional. Así, se puede argumentar que el término adecuado es el de "las fuerzas políticas". Si es necesario destacar la diferencia en las bases ideológicas entre las dos principales corrientes políticas en la arena palestina el término que debería utilizarse entonces sería el de "fuerzas seculares e islámicas". Pero parece que el término "secular" implica sospecha quizá debido a la confusión del contenido del término. La idea que puede concluirse de estos dos ejemplos no está representada en la manera en que pueden describir el statu quo de forma precisa, sino en la manera en que estos términos afectan al público consciente.

Por otra parte, en los últimos años la expresión de extremismo ha convertido también en algo común. Se podría argumentar que la expresión no describe el fenómeno estrictamente. El extremismo hacia lo que es la descripción de la opinión presenta una tendencia de visión adversa. En primer lugar hay que decir que el extremismo, si es un concepto relativo, depende de la posición del observador y el extremismo en esencia es una identidad unilateral que da prioridad a cualquiera de las dimensiones de la identidad de una forma exagerada.

Las principales influencias sobre la composición de la identidad personal y la realización entre niños y jóvenes son la familia, la escuela, los medios de comunicación e información y la cultura reinante. Los dos últimos han ganado influencia y gran fuerza. Mientras que con las dos primeras no se podía tratar de manera directa. En las secuelas de la Guerra Mundial II, el término de "cultura de la juventud" se inició y se basó en la difusión de los medios de comunicación para convertirse en un fenómeno mundial y uno de los canales de la globalización de la cultura. El fracaso de la familia y la escuela al tratar con la cultura juvenil que está centrado sólo en estas formas de cultura, como son los medios de comunicación e información, sin una comprensión de su motivación. Para la equidad, debe reconocerse que el cambio, que ocurrió en la cultura juvenil y el comportamiento y las

prioridades en el último medio siglo, no ocurrió a nivel superficial, que podría ser fácilmente comprensible, sino que podría verse como un punto de inflexión de la civilización humana que merecería un análisis profundo.

En la era de la globalización, no hay duda de que Occidente afecta en gran parte en diversas sociedades del Tercer Mundo y juega un papel importante en la formulación de su identidad, en este ámbito pueden clasificarse cuatro patrones occidentales:

- El severo Occidente: representado por las guerras y la hegemonía política, lo que llevaría bien a una identidad hostil o una rendición de la identidad que puede estar convencido de la deficiencia de la propia inercia.

- El codicioso Occidente: cuyo objetivo es controlar los recursos naturales y los mercados mundiales, lo que lleva a algunos a ese estilo de vida de falso consumo que alimenta la creciente brecha entre ricos y pobres.

- El Occidente trivial: representado por diversos medios de entretenimiento, que conduciría bien a dejarse llevar por esta tendencia o bien a rehuir de ella, o incluso llegar por ella a la introversión.

- El buen Occidente: representado por una larga serie de brillantes intelectuales y reformadores occidentales cuya influencia ha pasado a ser marginal, y de los que podemos decir que el mismo mundo occidental ha puesto directamente en una habitación oscura cerrándoles la puerta.

La ignorancia del último patrón occidental y la hegemonía de los tres patrones citados tienen repercusiones negativas sobre la composición de la identidad árabe. Especialmente la ignorancia Palestina, que cree que elige entre oriente y occidente en ambas direcciones; e incluso, Occidente, equipado con sus habilidades económicas y políticas ignora el legado de Oriente y pretende controlar su futuro. Ahora quizás sea difícil saber si esta situación será temporal o eterna, pero está claro que el acuerdo entre las dos direcciones depende de la conducta de ambas partes.

Frente a la influencia occidental exterior encontramos la continuación de la memoria histórica, que constituye la columna vertebral de la identidad árabe por la importancia de esta memoria, pero como cualquier otra memoria es selectiva y está expuesta a la distorsión. ¿Quién está más cerca de nosotros en la memoria: un agricultor en una aldea Palestina en el siglo XVIII, las tribus de la ignorancia, o los emires de Al-Ándalus? La memoria histórica ha sido distorsionada, pero puede convertirse en una memoria legendaria que no esté vinculada a la realidad; entre el flujo de Occidente por un lado y la memoria árabe legendaria por otro, prospera el expatriado y alienación. Ninguno de los dos polos podría ser el sólido pilar para una práctica realista de la identidad que podría ser convincente para nosotros y para otros. En esta situación, la generación más joven se halla confundida y es difícil para ellos responder a la pregunta: " ¿Quién soy yo?"

No es extraño que esos jóvenes hayan nacido en otro continente debido a un error que ellos no cometieron. La generación más joven no es tampoco un Abbasside (movido constantemente durante siglos). De modo que la alienación no está lejos de la inercia, tanto individual como colectivamente, y romper este estancamiento ni es tarea fácil ni puede ser realizada en un corto período. Más bien es un proceso muy intrincado que combina diversos elementos. Resulta evidente que uno de los elementos más importantes de este proceso es la educación de una generación consciente de sí misma y asimismo consciente del otro, con equidad y equilibrio y sin caer en la trampa de la justificación y la acusación; quizás este objetivo es el núcleo de la función de la educación en la composición de la identidad.

El período que siguió a la creación de la Autoridad Palestina ha sido testigo de una variedad activa y amplia de esfuerzos en el campo de la educación, incluido el desarrollo de nuevos programas de estudios, que coronan "'el *curriculum* palestino para la educación general"; el plan global de desarrollo de los programas escolares palestinos que se publicó en 1996. El libro ha examinado el avance de diversos temas en la educación general. Y aporta recomendaciones cruciales. Se observa que el estudio excluyó la educación religiosa con la justificación de que «se le ha dado cierta especificidad". El estudio sugirió la formación de un equipo técnico que incluye especialistas en educación religiosa. Ya que cada asignatura escolar necesita un equipo técnico especializado que decida el contenido de la Plataforma de Acción y la formulación de libros de texto, esta justificación parece ser simplemente un pretexto para eludir la acompañada sensibilidad.

El estudio ha producido ***el primer curriculum palestino del plan de la Plataforma de Acción***, que ha sido aprobado por el Consejo Legislativo después de extensas deliberaciones el 31 de marzo de 1998. Se elaboró un plan de cuatro años. La Plataforma ha allanado el camino en tres *temas básicos*:

1. La base intelectual que incluye 13 temas nacionales que podrían empezar del siguiente modo:

   - Aumentar la fe en Dios y pertenecer a Palestina y el universo, el respeto de los seres humanos.

   - Promover la cultura islámica y el respeto de otros.

   - El pueblo palestino es parte integrante de la nación árabe.

2. La base social incluye 14 temas que comienzan de la siguiente manera:

   - Adherirse a valores sociales y religiosos y el énfasis de mantenerse en ellos.

   - La supremacía de la ley palestina, el respeto de libertad individual y colectiva.

3. La base de conocimientos incluye 14 temas y comienza con la composición del ciudadano que:

- Adopta en su esencia y realiza la esencia de la fe islámica.

- Acata la lengua árabe.

- Se abre a otras culturas a nivel mundial por que domina una lengua extranjera por lo menos.

4. La base psicológica, incluye 10 temas que comienzan tratando la formación de las características del alumno que:

- Está orgulloso y comprometido con su identidad nacional, árabe e islámica.

- Está comprometido y orgulloso de su país, Palestina.

- Está orgulloso de su lengua árabe.

Estas bases tienen como objetivo el de componer la identidad religiosa, nacional, lingüística y humanitaria del alumno, evitando la fórmula sectaria. La división de la Plataforma de los *currícula* palestinos pretende satisfacer tres partes integrantes de la siguiente manera:

La primera parte es *la base de conocimientos* a la que se presta la mayor atención e incluye la lengua árabe, el inglés, las matemáticas, la ciencia y la tecnología; ésta es una parte esencial en la composición de las capacidades personales y del desarrollo de la capacidad mental.

La segunda parte es la parte dirigida que *afecta significativamente a la identificación y el desarrollo de la identidad*, e incluye: la educación islámica, la educación nacional y la educación cívica y las ciencias sociales (historia y geografía) y la lengua árabe. En general, esta parte del currículum es considerada como la plataforma de los conocimientos, aunque se está trabajando en la identificación del alumno tanto de forma manifiesta como de forma encubierta. La lengua árabe se añade a esta parte ya que los ejemplos que contienen los libros, tanto los de lectura como los de gramática, estimulan en gran modo los patrones de pensamiento intelectuales e ideológicos, así como la educación islámica y la educación cívica parecen competir para atraer al estudiante a una de las tendencias políticas imperantes en Palestina. Los libros de Historia distraen al alumno que está orgulloso de su historia gloriosa y sus campeonatos y al mismo tiempo culpan al destino de ser víctima de la traición. La lección que el estudiante puede sacar de ello podría ser que al final el mal triunfa sobre el bien. Esta parte del *curriculum* puede considerarse como el programa encubierto (identidad), que oculta exactamente la identidad, y parece que las autoridades oficiales responsables de la Plataforma de *Curriculum* Palestino descuidan este aspecto a menos que en sí mismo apoye lo que se llama el programa encubierto u oculto.

En tercer lugar, *la parte desatendida*: incluye la educación física, artes y artesanías. Esta parte no debe contener materiales que no estén incluidos en la Plataforma de curriculum Palestino: como la música, el teatro y la danza. Esta es la parte que desarrolla las habilidades físicas y las energías emocionales en el alumno, y es la parte descuidada en los estudios

palestinos. Aquí debemos decir que se observa que el ámbito palestino se caracteriza por una rica variedad de actividades en las áreas del arte, la música, el teatro, el cine y que llegan a alcanzar fama a nivel mundial. Estas actividades exitosas han sobrepasado el sistema educativo oficial en superando amplia ritmos. Estas célebres actividades han superado el sistema educativo oficial al sobrepasar amplios límites. No se apoyan en él pero podrían ser la experiencia que el sistema educativo oficial podría aprender. Una vez más el concepto del programa oculto podría aplicarse a la plataforma descuidada del currículo. Por tanto, la omisión de una materia deliberadamente o de forma inadvertida es una sección del plan de los *currícula* Puede ser descuidada como resultado del temor de los diseñadores del *curriculum* porque alimenta la creatividad.

Por lo tanto la pregunta es si el estudio palestino en su conjunto alienta la inercia o ayuda al estudiante a superarse. Hay varios aspectos de este tema. Muchos de los manuales escolares están llenos de información detallada dispersa y no explicada en el mismo libro o incluso siendo conocida. La falta de proporción entre el contenido del conocimiento y el tamaño del texto impone al estudiante a tratar con el nivel verbal y con el nivel conceptual, lo que le obliga a aprender de memoria en lugar de a partir de la comprensión del texto. Pero la experiencia de la mayoría de los maestros lleva a la conclusión de que el tiempo no lo permite. Hay también algunos materiales escolares, especialmente en la parte de la Plataforma del currículo, que contienen preguntas abiertas con la posibilidad de elegir entre varias respuestas, lo cual alienta el debate, pero los maestros dan a sus alumnos las respuestas correctas, ya sea por las orientaciones de los maestros o bien debido a la falta de tiempo. Los exámenes y la consiguiente evaluación recompensa más el aprender de memoria que el aprendizaje a través del análisis y la conectividad.

Está claro que los *curricula* no son una entidad separada en sí misma, sino que son parte de un sistema educativo y de la enseñanza de una identidad activa en lugar que requiere de diferente orientación en todas partes de este sistema, empezando con los dirigentes de la educación. También, el sistema educativo es parte de la auténtica vida integral del estudiante. También señala la existencia de una separación entre el ambiente educativo de la escuela y otros aspectos en la vida de los alumnos. Los jóvenes ya han superado el sistema educativo y encontrado o encuentran otras áreas de actividad y expresión, de creatividad y participación. Ese fenómeno positivo no se ve empañado por un único fallo del sistema educativo de integración. Así, el papel de los planes de estudio y de la escuela, podrían incluso podría obstaculizar la creación de un carácter de gran rendimiento. No hay duda de que los jóvenes palestinos muestran mucha actividad en los terrenos político, social y cultural, pero es difícil de explorar el grado de consciencia basado en la libre iniciación y el grado de auto-actividad, que en esencia se apoyan en la influencia externa que se considera entonces como una de las evidencias de la autonomía menores de edad.

8. Estudios previos

La cuestión de los *curricula* palestinos y la identidad ha preocupado a investigadores y pensadores. También ha llevado a un gran controversia, tanto local como internacionalmente. Después de un aumento sin precedentes del interés sobre el tema, que superó todas las expectativas, varios estudios y trabajos de investigación, tanto árabes como extranjeros, fueron publicados, y se abordó el asunto desde diferentes dimensiones. Entre otros destacan los siguientes estudios previos: Baker (2009), Kanaaneh (2009), Barakat (2008), Moughrabi (2008), Nasser *et al.* (2008), Cox (2009), Holt (2009), Sauders (2009), Murray (2008) o Marcus & Crook (2007).

Baker (2009) analizó el desarrollo de la identidad entre los niños recibida por amplia atención de los psicólogos, sigue siendo terreno fértil para los científicos sociales que desean liberarse de la teoría tradicional del desarrollo psicosocial de los niños. El autor indicó que hay abundantes evidencias conceptuales, contractuales, teóricas y empíricas disponibles para los psicólogos para predecir el curso global del desarrollo en los niños. Sociólogos, politólogos, y otros científicos sociales también han delineado muchas de las variables y de los factores que influyen en el curso de los cambios que se producen naturalmente dentro de las sociedades. Esta plétora de evidencias "científicas", sin embargo, fue acumulada principalmente por científicos occidentales sobre sociedades occidentales. Los conocimientos acumulados sobre las sociedades de Asia, África, América Latina son relativamente escasos y de poca accesibilidad. El estudio concluye que los investigadores nativos en los países en desarrollo son conscientes del hecho de que una cantidad sustancial de la información, datos y artefactos reunidos sobre sus sociedades y culturas se encuentra en "fideicomiso" en los archivos y bancos de datos de las naciones desarrolladas. En esencia, el autor sostiene que las naciones desarrolladas son muy superiores a las naciones en desarrollo, no sólo económica, militar y tecnológicamente, sino, lo que resulta aún más ominoso, en su conocimiento de las naciones en desarrollo. Los resultados demostraron que, nosotros (los países en desarrollo) somos estudiados, examinados y analizados por los otros (los países desarrollados) más de lo que nosotros estudiamos, examinamos y analizamos nuestras identidades. El estudio concluye con que, cualquier análisis sobre el desarrollo de la identidad de las sociedades en transición que hoy presentamos es en cierta medida "rehén" de esta epistemológica "servidumbre." Además, el carácter expansivo del tema dicta que delineamos los límites de nuestro argumento antes de profundizar en nuestra presentación.

En un estudio argumental, Kanaaneh (2009) indica que la identidad Palestina sufre de un grave problema terminológico, en el sentido de que es percibida por sus portadores como una cosa, mientras es representada en el trabajo académico como algo totalmente diferente. Este problema se manifiesta más claramente en el hecho de que la inmensa mayoría de los investigadores y académicos palestinos se suscriben al paradigma que hace a la identidad equivalente a la conciencia cuando postula que "identidad es la conciencia de uno mismo." Yo estoy firmemente en desacuerdo con esta noción de identidad, simplemente porque es una tautología y una tautología es una falacia lógica. El autor argumentó que, cuando decimos que "identidad" es la conciencia de uno mismo", nos dice que "uno mismo es la conciencia de uno mismo". La auténtica y lógica ramificación de esta postulación se presentaría de esta

forma: Identidad es la conciencia de sí mismo. El estudio concluye que, la identidad nacional es la conciencia de la autodeterminación nacional. La identidad Palestina es la conciencia de la autonomía Palestina. Mi identidad Palestina es mi conciencia de mi "Palestinidad", entonces tengo una identidad Palestina y si no soy consciente de mi "Palestinidad" entonces no tengo una identidad Palestina. Pero si no tengo una identidad Palestina, entonces no soy palestino. Y si no soy palestino, no tengo Palestinidad. Y si no tengo Palestinidad ¿cómo puedo ser consciente o no consciente de mi Palestinidad? Además, se desprende de este razonamiento que la Palestinidad, causal, lógica y antológicamente precede a la conciencia. Por lo tanto, conciencia no es identidad. La conciencia existe acerca de la identidad, lo que significa que la identidad es el objeto de conciencia. Por lo tanto, si la identidad es el objeto de conciencia, ¿cómo puede el objeto de conciencia ser producto de conciencia, por la que está lógicamente condicionada? ¿Por qué y cómo, esta ilógica forma de pensar se ha convertido en el más paradigma dominante?

En otro estudio, Barakat (2008) sostuvo que muchas de las investigaciones recientes se han dirigido a iluminar el papel de la educación en los principales conflictos entre grupos étnicos. Se entiende cada vez mejor que la educación no necesariamente tienen una positiva influencia de apoyo a la paz, sino que un tipo erróneo de educación puede servir para reforzar divisiones. El autor indica que en muchos conflictos existen múltiples líneas de fractura. Incluso si uno identifica el antagonismo central entre dos grandes grupos, pueden también existir numerosas tensiones e intereses divergentes dentro de cada uno de estos grupos. El estudio analiza la hipótesis de que la noción de la "dos caras de la educación" puede ampliarse a la de "conflictos dentro del conflicto". Presenta los resultados extrayendo información sobre los dos tipos de temas —educación como lo que divide o unifica— de una revisión exhaustiva de la literatura de estudios sobre dos casos: la educación en Sudáfrica durante la lucha contra el *apartheid*, y el desarrollo de la educación Palestina en el exilio y bajo la ocupación. Si bien existen diferencias significativas, también hay algunas pautas comunes, tales como el uso de los privilegios educacionales para invitar a formar parte de la oposición, la continuación de una educación de clases diferenciales en amplias alianzas durante y después del conflicto, y el papel de la ambigüedad en el discurso educativo en la oposición. El estudio concluye que la educación y la escuela pueden desempeñar un papel ambivalente en todos los niveles de los conflictos complejos, y que la investigación sobre "educación y conflicto" no puede ignorar esta complejidad.

Además, Moughrabi (2008) sostiene que el objetivo principal de la educación para la ciudadanía en Palestina ha sido el de preparar a los jóvenes para vivir y funcionar como ciudadanos de un estado democrático que se suponía que emergería al final del período de transición tras los Acuerdos de Oslo de 1993. La Autoridad Palestina hizo un serio esfuerzo, aunque en algunos momentos fueran imperfectos, para producir textos y materiales que permitieran a los estudiantes aprender sobre la ciudadanía. Las acusaciones de grupos extremistas israelíes que afirmaban que los textos palestinos realmente incitaban al odio anti israelí entre los niños palestinos han demostrado ser falsos. El estudio señala que el nuevo estado palestino no se ha materializado. En su lugar, las condiciones políticas han empeorado drásticamente con el estallido del segundo levantamiento palestino y con la respuesta militar

masiva de Israel para intentar sofocarlo. En el momento en el que esto se escribe, los acontecimientos han llevado a una fragmentación de la realidad Palestina, con Hamas en el control de la Franja de Gaza y Fatah en control de la Ribera Occidental o Cisjordania. El futuro parece ser incierto a pesar de algunos esfuerzos, poco entusiastas, de la diplomacia internacional lanzada por los Estados Unidos y algunos gobiernos árabes. La incertidumbre y la confusión han amplificado sentimientos generalizados de desesperación entre la población Palestina. Además, las sanciones impuestas por EE.UU. y la Unión Europea sobre el gobierno elegido democráticamente, que desembocó en la victoria de Hamas, han llevado a un nuevo fenómeno de pobreza absoluta entre la población. Más importantes, sin embargo, son los efectos a largo plazo sobre la población Palestina que resultan del sabotaje por parte de la comunidad internacional del experimento democrático en el que la población había libremente participado durante las elecciones de 2006 para una asamblea legislativa. El autor sostiene que es difícil ver qué tipo de educación para la ciudadanía podrían desarrollar entre los palestinos si la perspectiva de un estado independiente es finalmente eliminada del ámbito de la posibilidad. Sin embargo, independientemente de qué solución o qué escenario surja finalmente, una cosa es cierta: la situación política general influye mucho en el tipo de educación para la ciudadanía que una sociedad llevará a cabo. Sin embargo, una sociedad continuará socializando a su juventud en valores y actitudes que son necesarios en el mundo contemporáneo, incluso en ausencia de un estado. Curiosamente, los palestinos de clase media más profesional tienden a preparar a sus jóvenes para que desempeñen su función como ciudadanos globales que puedan vivir y desenvolverse en Europa y en los Estados Unidos con notable facilidad. Habitualmente dominan el inglés, asisten a prestigiosas universidades norteamericanas y europeas y a menudo destacan entre el resto de los estudiantes, permitiendo a los palestinos ostentar uno de los índices más altos (40 de cada 1000) de graduados universitarios en el mundo moderno.

Junto a esto, Nasser *et alia* (2008) analizan la identidad colectiva de los ciudadanos palestinos de Israel tal y como es filtrada a los estudiantes a través de los manuales escolares diseñados por el estado. Los resultados muestran que desde que Israel, desde que se creó en 1948, ha mantenido dos sistemas de educación, uno para palestino-israelíes, que son ahora aproximadamente el 20% de la población, y el otro para judíos israelíes. Cada sistema tiene su propio programa de estudios y transmite sus propios mensajes culturales y nacionales. El estudio compara los manuales escolares palestinos (grados 5-12) que están actualmente en uso, con los primeros libros de texto de los años 60. El análisis muestra cómo la segregación en sistema escolar para los palestinos en Israel forja un mecanismo de dominación de la historia nacional y la memoria colectiva de los palestinos. Mediante procesos de exclusión y de selección, el discurso del estado, como se manifiesta en los libros de texto de la escuela Palestina, presenta la identidad Palestina como inexistente y desarraigada. Los palestinos se presentan como un colectivo separado de su pasado y de sus alrededores inmediatos en la región. En vista del proceso de paz entre Israel y los palestinos, y las obligaciones a las que las que se comprometieron ambas parte para eliminar la incitación y el odio, uno esperaría que los medios de comunicación y los libros de texto escritos para niños en el sistema escolar palestino estarían libres de todo tipo de declaraciones hostiles y de prejuicios contra los judíos, el sionismo e Israel. Por otra parte, exactamente como Israel ha promovido en sus

escuelas, desde Oslo, los valores de la paz, la coexistencia, el compartir y la asociación, se esperaba que la Autoridad Palestina (PA) hiciera lo mismo.

Uno de los estudios extranjeros realizado por Cox (2009), que admitió la existencia de una identidad Palestina y asumió, desde el hecho de que esta conferencia está teniendo lugar en todos, que si no hay una crisis real en el estado de identidad Palestina, existe una preocupación general respecto de su condición general en relación con las necesidades actuales del pueblo palestino. El estudio coloca la cuestión de la identidad Palestina en el marco general de la relación entre los pueblos sometidos y sus opresores imperiales/coloniales antes de aplicar esta situación relativa a los palestinos en los años transcurridos desde los Acuerdos de Oslo de 1993. El autor afirmó que, en general, una identidad colectiva está constituida por una aprensión de un lugar propio en la historia. Para un sujeto y un pueblo luchador como el palestino, el tercer componente de esto, es decir, las expectativas y las intenciones respecto al futuro, es incluso de mayor importancia de lo que lo es para una política estable y de estabilidad. El último depende mucho de claridad relacionada con la estrategia política y de conocer la diferencia entre colaboración, aquí con un significado de mediación en nombre del colonizador y la resistencia. El estudio concluye que la actual crisis en Palestina proviene, en gran parte, del fracaso de Oslo y el hecho de que el objetivo de la vieja estrategia, un estado palestino en Cisjordania y Gaza, parece cada vez más como el comienzo de una nueva lucha. Los efectos de esto han sido políticos, ideológicos y psicológicos. Además, la identidad Palestina sólo será reconstruida en una nueva lucha. Junto a esto, los resultados demostraron que el lema "constancia, unidad y retorno" debería ser pintado en cada pared entre Rafah y Ŷabaliya, y entre Hebrón y Jenin, así como en Galilea, el Pequeño Triángulo, y en los campamentos de refugiados de la diáspora Palestina. No será suficiente, pero sería un comienzo.

En un nuevo estudio titulado "Crisis y la cambiante forma de la identidad Palestina", Holt (2009) concluyó en algunas de las formas en que las mujeres trabajan para desafiar la adversidad y cómo estas difieren de la estructura del método masculino para lidiar con la crisis y la amenaza. Los modos de supervivencia que articulan las mujeres se dividen en tres categorías principales. En primer lugar, la mujer es una activista, y trabaja codo con codo con los hombres en la lucha por la liberación y en la resistencia nacional; en segundo lugar, la mujer es madre, lucha para proteger a sus hijos del daño y es responsable de la producción de la próxima generación que continuará la lucha; y en tercer lugar, la mujer es la poseedora de la memoria y la protectora de la identidad nacional. Sin embargo, muchos observadores sostienen que la identidad nacional Palestina se enfrenta actualmente a una crisis, agredidos por la fragmentación desde dentro y la demonización desde el exterior. El autor alegó que, los conceptos de "identidad nacional", claramente, han experimentado cambios significativos desde 1948. En el proceso, los palestinos han desarrollado nuevas formas de concebirse así mismos como una nación, ya que la mayoría de los palestinos se hallan ahora situados fuera de las fronteras de su patria. La evolución de su identidad contiene alguna noción de cosmopolitismo. Viven como comunidades en diáspora. Es posible, por lo tanto, discernir dos distintas facetas de identidades, una en Palestina y otra entre los palestinos fuera del país, pero ambas son asaltadas por cierto grado de crisis y a ambas les implica la incorporación de

la mujer. Creo que las mujeres han influido fuertemente en la evolución de una identidad transnacional de diáspora, enraizada tanto en la memoria del lugar como en la realidad de carecer de lugar. Centrándose en la revisión de la literatura (Edward Said) el estudio concluye que, ya ha sido referida la dificultad de los palestinos de ser escuchados. En sus palabras, "cuando un palestino intenta contar una historia, mostrar de una forma dramática y accesible la historia interrumpida de Palestina y su relación con la historia de Israel, es sistemáticamente atacado". En sus marcados comentarios en la Conferencia de Madrid en octubre de 1991, Haidar Abdel-Shafi dijo: "es el momento para contar nuestra propia historia". Creo que las mujeres han tenido más difícil que los hombres el "hacer oír su voz" o" narrar sus propias historias", y sus intentos de ganarse el respeto como participantes en el proceso de la construcción de la identidad han sido igualmente problemáticos. Al mismo tiempo, el estudio concluye que, la falta de ego en la mujer y el hecho de que tiene menos que perder, ha significado que no tuviera otra opción que la de desarrollar nuevas formas de resistencia. Sobreviviendo a las crueldades del exilio y la ocupación y encontrando métodos adecuados para enfrentarse a la crisis, las mujeres palestinas han sido capaces de subvertir nociones de una identidad nacional Palestina y, por tanto, el autor cree que están bien situadas para hacer frente a la crisis actual en la sociedad Palestina.

El estudio de Sauders (2009) examinó el patrimonio cultural de los palestinos como un aspecto de la memoria colectiva que sigue siendo visible aún siendo perpetuamente reemplazado por otros relatos y otros significados. Como resultado, los palestinos han sido forzados a huir al exilio o a negociar por su supervivencia con otros poderes a fin de conseguir su realización histórica y cultural. En el corazón de esto está la noción de que el pueblo palestino, como un grupo étnico y nacional, ha sido desvinculado de su pasado y limitado en el desarrollo de un relato de herencia cultural indígena e independiente. El autor indica que hoy los palestinos están construyendo relatos de un patrimonio único que mezclan la historia de un pasado distante con la lucha política de la actual ocupación y el desplazamiento. El resultado es que el patrimonio cultural de los palestinos está activamente integrándose en la construcción y el mantenimiento de la identidad nacional Palestina en lugar de estar totalmente sometido a las metas y los deseos de los estudiosos americanos, europeos e israelíes que tratan de reafirmar decididamente los relatos judeocristianos. Partiendo de investigaciones de campo etnográficas realizadas entre 2004 y 2006, este trabajo estudiará la forma en la que los palestinos están construyendo las descripciones de su patrimonio, que infunden el pasado con el presente y en última instancia arrancan el control del patrimonio cultural palestino a potencias externas.

Murray (2008) explora la política de la educación en países afectados por el conflicto, recurriendo particularmente a la experiencia Palestina; observa las relaciones de poder entre agentes internos y externos que forman el proceso de construcción del *curriculum*. El estudio argumenta que en el mundo cada vez más politizado de la ayuda internacional, especialmente en Oriente Medio, se cuestiona la idea de que los organismos internacionales y los donantes puedan acercarse con un enfoque neutral a la educación. El estudio concluye que a diferencia de los otros tres pilares de la respuesta humanitaria —alimentos, salud y vivienda— la educación nunca es neutral; es intrínsecamente ideológica y política.

El estudio de Marcus & Crook (2007) ha encontrado que los nuevos 12 grados escolares palestinos no intentan de ningún modo educar para la paz y la coexistencia con Israel. De hecho, es cierto lo contrario: Las enseñanzas repetidamente rechazan el derecho de Israel a existir, presentar el conflicto como una batalla religiosa para el Islam, enseñar la fundación de Israel como imperialismo, y activamente hacen un retrato de Oriente Medio, tanto verbal como visualmente, en el que Israel no existe en absoluto.

A partir del estudio de esta y otra literatura previa, que trata del curriculum palestino y de su incidencia en la construcción o desarrollo de la identidad palestina, se han de tomar en consideración diferentes orígenes que implican enfrentarse a este fenómeno desde distintos aspectos. Este tema tenía una destacable importancia en el mundo en general y en la sociedad Palestina en particular. Estos estudios en general trataron de identificar este fenómeno en términos de definición, marco histórico, causas y efectos, y posición de la religión. Muy pocos estudios abordaron el tema desde una perspectiva de campo a través de estudiantes, maestros y padres. La mayoría de estos estudios estuvieron de acuerdo en que tienen muchas formas y una nueva identidad palestina; tienen efectos negativos sobre los individuos y la sociedad. Sin embargo, estos estudios árabes y extranjeros presentan los siguientes problemas:

1. Son muy pocos, escasez de estudios de campo relacionados con este tema.

2. La concentración de la mayoría de los trabajos anteriores en el estudio del fenómeno en sus aspectos teóricos e intelectuales, en la narración histórica y en el análisis personal del mismo.

3. La dependencia en los análisis de estos estudios previos de recursos secundarios como los medios de comunicación, los artículos personales, y el descuido de los recursos primarios; ello distrajo al lector y contribuyó al baile de cifras al respecto.

4. El *curriculum* palestino y la identidad no fueron estudiados objetivamente y con neutralidad especialmente en los estudios israelíes.

5. La falta de una encuesta de muestreo para esta importante cuestión que causó un alto nivel de controversia local e internacionalmente.

6. Los estudios no se concentraron en la singularidad de la sociedad palestina y su contexto histórico en su estudio de este particular tema.

7. Los estudios no involucran a las otras dimensiones de esta cuestión como son los aspectos sociales, psicológicos, religiosos y económicos relativos a todo *curriculum* palestino y su identidad.

8. Los estudios se centraron en el *curriculum* palestino y la identidad desde el aspecto cuantitativo y pasaron por alto el cualitativo.

9. Los estudios al analizar la cuestión se centraron en un instrumento de investigación que es el análisis de contenido, sin usar otras importantes herramientas de investigación como el cuestionario, la entrevista o el grupo de análisis.

Sin embargo, estos estudios han beneficiado al presente trabajo y le han ayudado a arrojar luz sobre la cuestión del *curriculum* palestino y la identidad en sus diferentes dimensiones; también alentaron al investigador a seguir adelante en la observación del tema a través de una encuesta de muestreo entre estudiantes, maestros y padres; el estudio actual será una continuación de aquellos y llevará a cabo sus recomendaciones.

9. Metodología

9.1. Enfoques del estudio

Como señala Stake (2000), no solo es importante afirmar que el método cualitativo junto al cuantitativo es una estrategia de investigación óptima para el propio objeto de conocimiento, sino que es necesario que se justifique y reclame en función de sus propias necesidades, perfectamente diferenciadas.

En este estudio se hace necesario combinar las ventajas de una investigación cualitativa (análisis de libros de texto) con las de una aproximación cuantitativa (mediante el cuestionario). La primera aproximación nos permite conocer qué contenidos curriculares se presentan y trabajan en ellos, qué dimensiones de contenido para la identidad y ciudadanía palestina son las más relevantes, cuáles son los que más se presentan, cómo se hacen… Puesto que ello es muy importante para conocer el verdadero currículum que se presenta al alumnado y sobre el que se trabaja en las escuelas palestinas.

La aproximación cuantitativa aporta una visión panorámica de la opinión del profesorado encargado de impartir esta materia y que trabaja con estos libros de texto. En este sentido destaca qué es lo que el profesorado palestino valora y trabaja con mayor intensidad a la hora de impartir la materia de educación cívica en Palestina y que marca las dimensiones e ítems (contenidos y valores) que ellos más enfatizan en sus clases. Con ello se obtiene una panorámica de las creencias del profesorado y sus principales posicionamientos, que determinarán sobre qué aspectos se trabajan más en las clases reales.

Cruzar los datos de qué contenidos tratan los libros de texto y qué otros son los que resalta el profesorado, nos dará una visión de en qué coinciden, en qué se diferencia y, en consecuencia qué currículum es el real sobre ciudadanía e identidad palestina, como elemento de juicio para opinar sobre las fortalezas del sistema (coinciden y es importante según la teoría) y los puntos débiles del mismo (los que se trabajan poco, o bien, resulta que están demasiado enfatizados en los libros y en las creencias del profesorado y que no terminan de ser fundamentales para lo que dice la teoría sobre ciudadanía).

9.2. Población de estudio

En este punto conviene diferenciar dos cuestiones. En un primer lugar estaría la población de profesorado palestino y la población de libros de texto de Educación Cívica y Nacional para los grados de 1º a 4º.

En el primer grupo de atención, la población de estudio está formado por todos los profesores que trabajan con los libros de texto palestino de educación Cívica y Nacional de 1º a 4º grado en Cisjordania, y están trabajando en el gobierno, UNRWA y escuelas privadas, en el año académico 2010/2011. La población incluye a 3733 maestros y maestras enseña en los distritos de Hebrón y Belén

La muestra del estudio se compone de *348 profesores* palestinos; (298) en el distrito de Hebrón y (50) en Belén, seleccionada de *forma estratificada aleatoria*.

En cuanto a la población y muestra de los libros de texto de esta materia y grado, **e**l presente estudio tuvo como objetivo identificar los libros de texto palestinos de Educación Cívica y Nacional para los grados primero a cuarto y que representan la identidad palestina. Se usan "*todos*" ellos, por lo que población y muestra coinciden, y sobre todos ellos se realiza el análisis de contenido.

9.3. Análisis cualitativo: Análisis de contenido

En este estudio tiene un especial peso e interés el análisis de los libros de textos, pues es en ellos en donde se visualizan y sistematizan los contenidos objeto de estudio. De este modo, se precisa un enfoque de investigación adecuado a este tipo de datos. Por lo que el investigador ha empleado el análisis de contenido (Krippendorff, 2002; Bardin, 1986; Huber, 2000; Tójar, 2006). Los estudios previos sobre identidad también han empleado mayoritariamente esta metodología de análisis de contenido.

Krippendorff (2002) considera el análisis de contenido una *técnica de investigación* que se utiliza para hacer inferencias reproducibles y válidas de los datos, al contexto de los mismos. Tiene como fin describir el sentido de un texto de una manera sistemática y objetiva. Si bien, en él, los mensajes no contienen un único significado. Puede pretender tanto un fin descriptivo como un fin inferencial y puede utilizar tanto técnicas de análisis cuantitativo como cualitativo; también hay acuerdo en que el análisis no está limitado al contenido manifiesto de los mensajes sino que puede extenderse a su contenido latente; y también, en que los análisis de contenido deben someterse, como todo análisis, a pruebas de validez y fiabilidad. Nuestro análisis de contenido se ha realizado en relación con el contexto y se ha interpretado y justificado en función de éste (Krippendorff, 2002).

El *proceso analítico empleado* ha seguido la propuesta de fases de Krippendorff (2002): a) la formulación de los datos: determinación de las unidades, muestreo y registro; b) la reducción de datos; c) la inferencia: procedimientos analíticos; d) el análisis y la

verificación de las hipótesis concernientes a las relaciones entre estas y los resultados obtenidos.

Se ha realizado una "recogida o formulación de datos" mediante una "revisión permanente" (Tójar, 2006). Es decir, realizando constante y recurrentemente una lectura de notas e informaciones recogidas con el fin de reflexionar sobre ellas, estudiarlas, completarlas, y buscar en ellas relaciones sincrónicas y diacrónicas.

Se han utilizado tres formas de "leer" las informaciones resultantes:

- la "lectura literal", que busca conocer el contenido, la estructura y el uso dado a las palabras;

- la "lectura interpretativa" que busca conocer lo que las palabras quieren decir, lo que significan y representan y

- la "lectura reflexiva", que reivindica el papel del lector/investigador, como agente participante en el proceso de producción e interpretación de la información.

Seguidamente se han "reducido de datos", mediante un complejo proceso de *categorización* (Miles y Huberman, 2003), para hacer más manejable e interpretable la información recogida, eliminando lo superfluo y lo redundante. Siguiendo a Bardin (1986), los textos se dividieron en unidades con significado, es decir, frases o conjunto de afirmaciones que tenían sentido propio, con relación a los tópicos de estudio. De este modo se estableció un sistema de categorías (Huber, 2000; Goetz y LeCompte, 1988).

En este estudio se han seguido dos procesos paralelos para llegar a tener este sistema de categorías:

- De una parte, se utilizan las dimensiones del cuestionario empleado para tener una panorámica de la situación y de la opinión del profesorado, y que se justifican seguidamente.

- De otra, el investigador ha leido repetidamente los textos, con objeto de identificar temas, ideas, intuiciones…generando una lista provisional de categorías y los códigos que las representan.

Con ambos procedimeintos, se ha conformado el sistema final de categorías y códigos que se presenta en la parrilla de análisis utilizada (ver anexo C)

Seguidamente, una vez se volcaron a ella los resultados del análisis, era preciso analizarlos. Con los se pasaba a otra fase del análisis de contenido (Kerlinger, 2001): "*la cuantificación*". Se necesitó detectar regularidades que perfilaran las frecuencias "relativas" de los elementos específicos o unidades de sisgnificado (Goetz y LeCompte, 1988), permitiendo obtener una visión general de la distribución de los códigos (Huber, 2000).

Esto permite, una vez sistematizadas las unidades de contenido de los textos analizados a las diferentes categorías, es fácil determinar los pesos o grado de presencia de

los temas que interese estudiar en el curso del análisis, normalmente por categorías y dimensiones.

En todo este proceso, el investigador a tenido muy presente la **fiabilidad y credibilidad** de todos los análisis realizados. Para ello se tomaron en consideración las sugerencias de Flick (2004; 2011) sobre la fiabilidad de la investigación cualitativa. Siguiendo a este autor se han explicado muy bien qué se hace, cómo, con qué categorías…; argumentando bien las categorías y describiendo bien la muestra. Ver chapter tow "*The description of the civic and national school books for grades 1st -4th*", así como la justificación de las dimensiones del cuestionario (ver punto siguiente: 4.3.2). Con lo que se asegura que se pueda replicar la investigación y que sus resultados sean transferibles a otros contextos.

9.3. Análisis cuantitativo: Cuestionario

No existen muchos estudios previos que ofrezcan una panorámica total del tema. Incluso cuando han usado los cuestionarios, ha indagado sólo sobre una sola dimensión de la identidad y no sobre el conjunto. Por ello nos planteamos hacer un cuestionario para obtener una panorámica de la situación y con ella estudiar qué piensa el profesorado.

La utilización de esta estrategia de investigación responde a tres razones importantes (Schutt, 2001):

- Versatilidad: las encuestas son versátiles porque pueden aplicarse para investigar casi cualquier problema o cuestión.

- Eficiencia: las encuestas determinan niveles de conocimiento y averiguan necesidades, evalúan procesos, etc.

- Generalizables: las encuestas pueden formular finalidades prácticas y globales desde una perspectiva de investigación básica y aplicada.

Según McMillan y Schumacher, (2005) y Cea D´Ancona, (2001), el cuestionario es un procedimiento estandarizado para recabar información de una muestra amplia de sujetos. La muestra ha de ser representativa de la población de interés, y la información se limita a la delineada por las preguntas que componen el cuestionario diseñado al efecto.

En la realización de una encuesta convergen diferentes fases. Desde la formulación y la delimitación de los objetivos específicos de la investigación hasta el diseño de la muestra, la elaboración del cuestionario, la preparación y realización del trabajo de campo, para finalizar con el tratamiento y análisis de la información recabada (Cohen y Manion, 2002).

Para la realización del cuestionario hemos tomado en consideración tanto los instrumentos parciales que se habrían usado en otros estudios previos sobre determinados tipos de identidad, como del estudio teórico del tema y del conocimiento de la situación. En

la realización del cuestionario también se ha contado con el apoyo de especialistas del tema, que han orientado también sobre los ítems y dimensiones del cuestionario.

Instrumento: Se han identificado y utilizado (una vez depurados y validados) 187 ítems, agrupados en nueve dimensiones (componentes o tipos de identidad) y otro más para establecer un ranking entre ellos, según opinión del profesorado. Además de tomar en consideración una serie de variables independientes, con las que después establecer, contrastes e inferencias. Y se ha utilizado una escala Liker de tres opciones por ítem.

Validez del Cuestionario: El cuestionario fue validado mediante un proceso de revisión de 27 árbitros y expertos palestinos (investigadores y conocedores del Sistema Educativo Palestino), que validaron la validez de contenido, redacción, enfoque…, e internacionales (investigadores) que miraron más la validez de contenido y la pertinencia metodológica.

La fiabilidad del cuestionario: Para obtener esta fiabilidad y examinar la coherencia interna del cuestionario y de su diferentes dimensiones, se aplicaron todas las variables de la prueba de Alpha de Cronbach, obteniéndose una alta fiabilidad. Y, como en las pruebas de Tukey y en la T cuadrado de Hotelling sale *alta la significatividad*, se procedió también a realizar otros análisis de fiabilidad por dimensiones o bloques. Con lo que se aseguró tanto la fiabilidad global como por partes, obteniéndose altos índices de fiabilidad, en todos los casos.

Análisis: Se han utilizado varios tipos de análisis descriptivos e inferenciales. Entre ellos destacan los descriptivos básicos por ítems, además de análisis factoriales y de contingencias.

9.4. Triangulación

Mezclar en una misma investigación una información cuantitativa (extraída de un cuestionario) con otras aportaciones más interpretativas (análisis de contenido de los libros de texto) tiene una doble intención: 1) triangular los resultados obtenidos mediante ambos procesos; y 2) complementarlos y ayudar de este modo a la comprensión global de una realidad, que –por humana/social– es compleja.

Ambos procesos de investigación siguen procesos de desarrollo y análisis interdependientes y entrelazados. Utilizar un mismo sistema de categorías de análisis (dimensiones y grandes categorías), aunque con códigos e ítems diferenciados y particulares. Lo que facilitó bastante la búsqueda común de sentido y el poder presentar los resultados de manera integrada. Aunque siguiesen procesos de investigación diferentes.

Con ello se han realizado las siguientes tipos de triangulación:

- *Triangulación secuencial*, por estar todos descritos y que unos procesos llevaban a otros.

- *Triangulación de perspectivas*: opinión del profesorado (también considerando variables independientes) con los libros de texto (todos los que funcionan en Palestina).

- *Triangulación de complementación de sentido*, por abordar un mismo tema (incluso con las mismas dimensiones de análisis) con diferentes métodos, instrumentos o enfoques.

Con ello se ha buscado una mayor y más fiable complementación, integración y correlación de datos y análisis, ofreciendo una aproximación mucho más ajustada a la realidad y con mayor poder explicativo y comprensivo de la situación.

10. Presentación y discusión de los principales resultados de investigación

Los resultados son presentados de acuerdo tanto a las preguntas de estudio, como las hipótesis planteadas, en torno a con cómo los profesores palestinos ven representada la identidad palestina en los libros de texto. Lo que es contrastado y triangulado mediante un análisis de contenido (tanto de texto como de imagen) de los libros de texto de Educación Cívica y Nacional de 1º a 4º grado.

En cuanto a los resultados en torno a las **preguntas de estudio** e integrando los análisis extraídos del cuestionario como del análisis de contenido, destacar lo siguiente:

Con base en las respuestas de los maestros, las dimensiones que dan forma a la *identidad palestina*, ordenados de mayor a menor grado de importancia, son: Religión, geográfica, social, civil, cultural, psicológico, nacional, pan árabe e islámico, y finalmente otras cuestiones relacionadas con Palestina.

Las formas de *identidad nacional* que muestran los libros de texto, de acuerdo a la opinión del profesorado, son por orden de importancia la lucha palestina, la definición de Palestina y la unidad nacional, los conflictos con Israel, los símbolos y mapas de Palestina y los acuerdos internacionales. El análisis de contenido de los libros de texto destaca los constructos de Jerusalén, el amor a la patria, el hogar de la tierra y la pertenencia a la misma, la Autoridad Nacional Palestina / entidad / soberanía e independiente Estado de Palestina, los campos de refugiados, el desplazamiento y la Diáspora. Mientras que las imágenes de los libros de texto son: bandera palestina, la Autoridad Nacional Palestina, mapa de Palestina (fronteras), Jerusalén, y, finalmente, el amor a la patria.

En cuanto a las formas de *identidad pan-árabe e islámica* que representan los libros de texto son una historia común árabe (idioma, cultura, futuro, colectivo, religioso), la unidad árabe y la conciencia islámica pan-árabe. Lo que coincide con el texto de los libros y discrepa con las imágenes que reiteran el mapa del mundo árabe, árabe común afiliación religiosa, la expansión y la contigüidad geográfica. Se destaca así mismo el énfasis palestino en sus

conexiones con el mundo árabe por muchas razones: apoyos económicos y políticos, y conscientes de esta dependencia de los vecinos árabes en el camino de la formación de su identidad independiente.

Las formas de la *identidad cívica palestina* son los derechos y deberes civiles del ciudadano palestino, la independencia y la capacidad de tomar decisiones y los Derechos Humanos, la libertad de culto, de opinión personal, el sentido y dignidad de la ciudadanía y, finalmente, la participación política. Destaca en el análisis de contenido son las normas de conducta comúnmente aceptada en la sociedad palestina, la promoción de la educación, el empleo y la producción, la conservación del medio ambiente y la propiedad pública, pertenecen a la comunidad y, finalmente, la distribución de funciones y posiciones; mientras que las imágenes señalan eso mismo y ponen énfasis en la igualdad de género, la promoción de la educación, el empleo y la producción, la distribución de roles y posiciones y, finalmente, la preservación del medio ambiente.

Las principales formas en que se relacionan con *la identidad cultural* son los rasgos culturales de la sociedad palestina, el vestido palestino tradicional y las canciones populares, y finalmente el dialecto palestino y la integración en la familia. Lo que coincide con el contenido y la imagen mostrada en los libros de texto, si bien se destaca que aunque la identidad palestina es sólida, reiteradamente aparece la idea de respeto y presencia de la diversidad cultural, que puede dar sentido a esa necesidad de respeto de los otros y de lo extranjero para la propia supervivencia del turismo, su economía y su sociedad.

Las principales formas en que se relacionan con la *identidad religiosa* son la observancia de las enseñanzas del Islam, diciendo plegarias y recitando el Corán y Honrar a los padres y ayudar a los pobres, y el respeto a los lugares santos islámicos y del cristianismo, y finalmente el pluralismo religioso y la tolerancia de la sociedad palestina. Lo que coincide con los contenidos e imágenes que muestran los libros de texto.

La *identidad social*, tanto en la percepción del profesorado, como del análisis de contenido, se destaca en torno a aceptar las críticas de los demás y de ajuste social, las buenas relaciones sociales, el respeto a los padres, los ancianos y los otros (17.985%) y, finalmente, la cooperación entre los miembros de la comunidad.

La *identidad psicológica* se asocia a la autoestima y confianza en sí mismo, el sentido de la regulación de seguridad y la perseverancia y la ambición. El análisis del contenido atiende a la aventura, la confianza en sí mismo, y la atención a la apariencia externa, mientras que las imágenes se relacionan la atención a la apariencia externa, el ajuste psicológico, atendiendo a los asuntos de una manera racional y finalmente confianza en sí mismo. Y, aunque hay rasgos individuales, se destaca la intervención social.

La *identidad geográfica* viene dada en torno al mapa del mundo árabe y las fronteras de la Palestina histórica, identificar las ciudades, villas, pueblos, campamentos de los refugiados y el desierto y la mención de los nombres de todos, las fronteras de Palestina después de la ocupación israelí y la mención de los nombres de las ciudades palestinas ocupadas en 1948. El análisis del contenido escrito destaca el mantenimiento de los nombres

de las ciudades palestinas en Cisjordania y la Franja de Gaza, la geografía de Palestina, lugares de turismo en nuestro país, el mantenimiento de los nombres de las ciudades palestinas ocupadas en 1948.

Otras formas de identidad se relacionan con las diferentes formas en que el alumnado es animado a liberarse de egoísmo y de odio y de abrazar el sentimiento de hermandad y amor. A pesar del largo conflicto mantenido con el Estado de Israel y con sus políticas represivas y expansivas, y que se incluyan en el cuestionario varios ítems relativos a él a sus complejas relaciones entre ambos para buscar otras formas de identidad palestina, son conceptos que no se encuentran en los libros de texto seleccionados. Y, aunque el Estado de Israel fue mencionado ocasionalmente, el análisis del contenido escrito indica que los textos escritos más frecuentes se relacionan con otras formas de identidad y existen en los libros de la escuela está luchando contra el odio, el Estado de Israel se menciona una sola vez, aunque sí el martirio y los mártires se mencionan en el curso de los violentos ataques israelíes contra los palestinos. En un conflicto prolongado y de difícil solución, los palestinos no resaltan esta forma de identidad en relación con el otro rival. Y eso puede ser determinante para guiar las acciones educativas y determinar la forma de mirar a los demás.

Por último, el profesorado da prioridad en los tipos de identidad palestina que se trabajan en clase y en los libros de texto, y los clasifican por orden, desde los más comunes a los menos comunes. Quedando así los tipos de identidad: Nacional (Palestina), Religión (musulmán / cristiano), Nacional (árabe), política (pertenencia a un partido político), Geográfica (pertenencia a un lugar de residencia), la identidad civil y Social (Perteneciente a la familia o de la comunidad o tribu) y finalmente la Cultura. Esta priorización, que no coincide plenamente con la opinión del profesorado, muestra que faltan otras formas de identidad y cuestiones palestinas, sin las que no es posible sostener el concepto de identidad, pues todos los matices tiene su peso e importancia, aunque lógicamente, las primeras son las más determinantes.

En cuanto a los resultados de acuerdo con las **hipótesis de estudio**, los resultados muestran unos resultados bastante homogéneos, no existiendo diferencias estadísticamente significativas a un nivel de $\alpha \leq 0,05$, en cuanto a las doce hipótesis. Si bien, aparecen diferencias significativas puntuales con respecto a las variables objeto de estudio, en algunos ítems concretos del cuestionario. Y ello supone que aceptamos determinadas partes de esta hipótesis, mientras que en su conjunto se muestra una fuerte coincidencia en la percepción del profesorado palestino en torno a cómo representan los libros de texto la identidad palestina.

11. Conclusiones

Está claro que tanto el profesorado como los libros de texto han hecho hincapié en una amplia gama de formas de identidad en un serio intento de estructurar una identidad palestina única. Sin embargo, el nivel y el grado de estas formas de identidad en general ha resultado ser de grado moderado y bajo, con algunos de alta excepción. Por supuesto, la identidad y la estructuración de la misma no es y no debe limitarse sólo a los libros de textos de Educación Cívica y Nacional, ni limitarse tampoco a los grados estudiados. Otros libros de texto sin duda se refieren también a la cuestión de la identidad. Una investigación más a fondo sobre cómo la identidad debiera recoger otros libros de texto y los temas transversales que se desarrollan. Pese a ello, los resultados obtenidos alumbran bien una primera panorámica.

Los resultados indican que no existen diferencias muy significativas entre las variables del estudio y los puntos de vista del profesorado hacia las formas de identidad presentes en estos libros de texto, salvo en muy pocos casos e ítems. En todo caso, limitados a variables de distrito en unas pocas variables: El género, cuando se trata de la identidad nacional, pan árabe e islámico, cultural, cívico, social, psicológica a favor de los maestros, debido a que en general los profesores varones se dedican más en la política y la vida pública; Los años de experiencia variable en la identidad cívica sólo entre aquellos profesores que tienen menos de cinco años de experiencia y los que tienen 5-10 años a favor de la tarde, y entre los que enseñan en cuarto grado y los que enseñan en primer grado a favor de este último como también. Por un lado, esto puede se debido a que el propio Sistema Educativo en que los profesores enseñan, utilizan los mismos libros de texto, tienen programas similares de capacitación y compartieron las expectativas de sus enseñanzas y de su papel tradicional hacia los libros de texto en general y hacia otros más específicos. De otro lado, esto puede resultado de los contextos políticos, económicos y sociales en que todavía viven de los palestinos. No debemos pasar por alto que hay ligeras diferencias en las opiniones del profesor hacia estas formas de identidad que indican cierto nivel de heterogeneidad pero sin significación estadística.

Es natural que los libros de texto no pueden cubrir todos los tipos de identidades y todas sus formas, pero estos libros de texto tratan bastante bien la representación de la identidad palestina y dan prioridad en ellos de acuerdo con la aspiración palestina de mostrar una identidad palestino tanto nacional, como religiosa, geográfica, simbólica, cultural o política.

Está claro que la situación política actual, estar bajo ocupación, con sufrimiento diario y en trauma está afectado a estas formas de identidad y a su prioridad; por lo que algunas de estas formas de identidad puedan parecer utópicas y no fáciles de lograr; pero por lo menos, se va haciendo hincapié en tales formas como lo nacional, ser independientes, la participación política y los símbolos (banderas, mapas, las fronteras geográficas de Jerusalén como la capital), la igualdad de género y los derechos humanos. Que se trabaje ello en los libros de texto para estos niños jóvenes se considera un valioso enfoque porque la formación de la identidad lleva tiempo y las teorías y la literatura recomiendan comenzar en una edad más joven.

Es evidente que las formas y tipos identidades destacados en los libros de texto son también un reflejo de la naturaleza de la sociedad palestina y de sus tradiciones culturales y sociales, así como de sus necesidades: como costumbres estresantes y tradiciones, vestidos y bordados, folklore, canciones e incluso normas dialectos del lenguaje, la cohesión familiar, la estructura patriarcal, la paradoja y la separación entre el género y su papel y posición en la sociedad y la tradición.

Hay un énfasis en la identidad religiosa y en sus formas en los libros de texto ya que la sociedad palestina es descrita por ser religiosa, pero con diversidad religiosa, y en la que importa bastante la convivencia y la tolerancia religiosa y el respeto. Se anima a los alumnos a desarrollar un respeto por la diversidad y el desarrollo de una sociedad plural.

Los autores de los libros dan cuenta de los aspectos negativos del tribalismo, el odio, el antisemitismo, la discriminación religiosa, la violencia y la Jihad (como políticamente presentada especialmente en el oeste), la discriminación que se ve claramente en sus presencias mínimas en los libros de texto y especificada por los maestros de escuela.

Aunque la mayoría de estas formas se presentan en forma de comparación entre el texto y las imágenes, no se ha hecho de una manera gratuita y los autores pueden dejar el espacio para que los profesores utilizan ejemplos y contra-ejemplos o formas de identidad de diferentes maneras.

12. Implicaciones y recomendaciones a seguir

El estudio se refería a un aspecto importante de la vida de los palestinos, su estructura y la perspectiva futura de su "identidad". Por lo tanto, los siguientes consejos y recomendaciones pueden ayudar positivamente en los procesos de formación de estas identidades y para ayudar a los políticos y tomadores de decisiones, intelectuales, educadores y profesionales para comprender mejor este tema: ¿cómo se forma la identidad, cuáles son los factores que influyen sobre la estructura y la estructuración, la forma de intervenir de forma preventiva para evitar cualquier división y dificultades en el concepto de identidad, que puede conducir al desarrollo social o al desajuste individual. Por supuesto, las recomendaciones que aquí se presentan no son exhaustivas pero podrían ser un camino a seguir.

- Primera: ampliar y mover el ámbito de la identidad en los textos escolares para incluir las formas globales y de identidad humana que anima a los alumnos a orientarse globalmente y hacer hincapié en la igualdad y en la dignidad del ser humano.

- Segunda: las escuelas para presentar las formas de identidad más en imágenes que son mucho más atractivas para el alumnado de edades jóvenes y con más ejercicios que los involucren en juegos de rol, simulación y situación de la vida real.

- Tercera: Los libros de texto para enfatizar ciertas características comunes, denominadores comunes de contenido, deben permitir más material y contenidos para ser utilizados en el aula más allá del contenido de los libros de texto.

- Cuarta: Los maestros deben ser profesionales capacitados para desarrollar sus competencias profesionales para hacer frente a los libros de texto con un enfoque más hermenéutico y cuestionar algunos de sus contenidos y de su legitimidad en la carretera para promover la presencia de más pluralismo, el respeto a la diversidad y la libre expresión de opiniones de profesores y alumnos.

- Quita: Los maestros, cuando se habla de identidades y sus formas, son alentados a utilizar más películas, historias, medios de comunicación social y las TIC en la enseñanza en general.

- Sexta: Es necesario hacer más estudios sobre el efecto del contenido de los libros de texto en la conformación específica de la formación de la identidad del alumnado.

- Séptima: Sería recomendable utilizar, complementariamente a este trabajo, un enfoque de investigación longitudinal, mediante la observación, entrevistas y siguiendo el desarrollo de conocimientos, habilidades y actitudes de los alumnos a medida que crecen. Este trabajo puede ser comparado en relación con los contextos, género, antecedentes familiares e incluso que se encuentran en diferentes niveles de posicionar su nacionalidad.

- Octava: El estudio adicional puede animar a investigar los métodos pedagógicos utilizados por los profesores en la enseñanza y el aprendizaje de estas formas de identidad, los desafíos y la forma de mejorar eso.

- Novena: Para llevar a cabo algunos estudios comparativos que incluyen más de un países en materia de libros de texto y la forma de enseñanza y aprendizaje que se ocupan de la cuestión de la identidad

- Décima: El Ministerio Palestino de Educación y el Centro pedagógico se mueven lentamente y dependiendo del uso por completo en el colegio con sistema centralizado de libros a un mercado más abierto con las directrices y criterios sobre qué temas y núcleos de contenido se enfatizan y los valores que los maestros palestinos y las escuelas deben abordar con claridad. Esto tiene que ir acompañado de un sistema más riguroso de evaluación.

- Onceava: Las escuelas deben ser enriquecidas con los recursos y medios de educación para educar a los alumnos de manera más dinámica y abordar los desafíos de los medios sociales y la afluencia de información.

- Doceava: Se recomienda también completar el estudio centrándose en el análisis de la presentación de la identidad palestina en todos los libros de texto mediante el análisis cualitativo de la semiótica de textos escritos y de las imágenes.

CHAPTER ONE:
Study Design

CHAPTER ONE: STUDY DESIGN

1. Presentation and justification of the research object

1.1. Statement of the Problem

The problem of the study aims at identifying how Palestinian civic and national education school books for grades 1- 4 portray the Palestinian identity and how this is being viewed by the school teachers of these subjects. The Palestinians are hoping from producing these new school books to reaffirm their own identity. For the first time in the history of the Palestinian education development, the children were able to learn about their own history and society from their 'own-produced' school books.

1.2. Study Significance

Throughout history Palestinian identity was formed through education system and school books produced by Jordan and Egypt. By time this creates a blurred picture of what is the Palestinian identity, its characteristics and its nature.

One of the first challenges facing the Palestinian authority -since its establishment in 1994- is how to consolidate, define and unify the Palestinian identity. This has seen as a national mission that should be addressed if the national building is to be pursued. Palestinian ministry of education started producing initial booklets/material of civic and national education as early as 1995 as it is he first attempt to bridge the gap between what Palestinian pupils used to learn and their identity. Later, the responsibility of producing the school books became the main task of the palestinian curriculum development centre.

There is a clear need to analyse how the Palestinian identity in general, and types of identities and if they are balanced is presented in civic and national education school books for grades 1 to 4 for many reasons: it focuses on early grades (age 6-10 years) since identity formation start at very early in pupil's age, it is comprehensive in its methodology and scope (all 16 school books), it is done in fairly early stages of the Palestinian experiences in producing, developing and evaluating school books so the findings will be of great values in developing and modifying school books especially civic and national education school books, the questionnaire and content analysis developed and used in this study will be of relevant to further studies in the future. The study will lay a base line and a term of reference for further studies in the future.

The study is of great values as it will add a significant addition to the field of literature of school books analysis and school books development and identity.

Finally, the skills and experiences gained by the research in doing the study will serve as a springboard for his future professional life and his future research interest.

1.3. The study: Objectives, questions, hypothesis and limitations

1.3.1 Study Objectives

The present study aims at achieving the following objectives:

1. How Civic and National Education school books for grades 1-4 portray Palestinian identity?

2. What forms of Palestinian identity are portrayed in the Civic and National Education school books for grades 1-4?

3. How Palestinian school teachers view the portrayal of the Palestinian identity in the civic and national education school books for grades 1-4 in general and according to their gender, religion, age, academic qualifications, years of experience, school district (Hebron/Bethlehem), supervising authority, schools site, school district (areas, A, B and C), subject and grade they teach?

1.3.2. Study Questions

The present study seeks to answer the following questions:

1. What forms of identity are portrayed in Palestinian civic and national school books for grades 1-4?

2. What forms of national identity are portrayed in Palestinian civic and national school books for grades 1-4?

3. What forms of Pan-Arabic and Islamic identity are portrayed in Palestinian civic and national school books for grades 1-4?

4. What forms of civilian identity are portrayed in Palestinian civic and national school books for grades 1-4?

5. What forms of cultural identity are portrayed in Palestinian civic and national school books for grades 1-4?

6. What forms of religious identity are portrayed in Palestinian civic and national school books for grades 1-4?

7. What forms of social identity are portrayed in Palestinian civic and national school books for grades 1-4?

8. What forms of psychological identity are portrayed in Palestinian civic and national school books for grades 1-4?

9. What forms of geographical identity are portrayed in Palestinian civic and national school books for grades 1-4?

10. What forms of other issues are related to Palestinian identity portrayed in the Palestinian civic and national school books for grades 1-4?

11. How does a teacher of civic and national school books rank Palestinian identities?

1.3.3. Study Hypothesis

The study seeks to test the validity of the following hypotheses:

1. There are no statistical significant differences at $\alpha \leq 0.05$ in the portrayal of Palestinian identity in civic and national schoolbooks from the teacher's point of view according to districts.

2. There are no statistical significant differences at $\alpha \leq 0.05$ in the portrayal of Palestinian identity in civic and national schoolbooks from the teacher's point of view according to gender.

3. There are no statistical significant differences at $\alpha \leq 0.05$ in the portrayal of Palestinian identity in civic and national schoolbooks from the teacher's point of view according to their religion (Islam and Christianity).

4. There are no statistical significant differences at $\alpha \leq 0.05$ in the portrayal of Palestinian identity in civic and national schoolbooks from the teacher's point of view according to teacher's age groups.

5. There are no statistical significant differences at $\alpha \leq 0.05$ in the portrayal of Palestinian identity in civic and national schoolbooks from the teacher's point of view according to their academic qualification.

6. There are no statistical significant differences at $\alpha \leq 0.05$ in the portrayal of Palestinian identity in civic and national schoolbooks from the teacher's point of view according to their years of experience.

7. There are no statistical significant differences at $\alpha \leq 0.05$ in the portrayal of Palestinian identity in civic and national schoolbooks from the teacher's point of view according to school supervising authority (Private, public, UNRWA).

8. There are no statistical significant differences at $\alpha \leq 0.05$ in the portrayal of Palestinian identity in civic and national schoolbooks from the teacher's point of view according to locations of schools (city, village, refugee camp).

9. There are no statistical significant differences at α≤0.05 in the Portrayal of Palestinian identity in civic and national schoolbooks from the teacher's point of view according to school area (A, B and C).

10. There are no statistical significant differences at α≤0.05 in the portrayal of Palestinian identity in civic and national schoolbooks from the teacher's point of view according to grade level they teach.

11. There are no statistical significant differences at α≤0.05 in the portrayal of Palestinian identity in civic and national schoolbooks from the teacher's point of view according to the textbook they teach.

12. There are no statistical significant correlations at α≤0.05 between the independent variables: district, gender, religion, age group, academic qualification, years of experience, school authority, school location, school area, teaching textbook and teaching grade and the level of Portrayal of Palestinian identity in civic and national school books from the teacher's point of view.

1.3.4. Study Limitations

Human Limitations: School teachers who teach civic and national education subjects from grades 1 to 4.

Content: the content of the Civic Education and National Education School books for grades 1 to 4 (16 books).

Instruments: content analysis and the questionnaire.

Place Limitations: West Bank (Hebron and Bethlehem districts/ 4 directorates).

Time Limitations: Scholastic year 2010/2011.

1.4. Study Design

To achieve these objectives, we had to develop a design which has guided the development of the research. This design is represented in the figure below.

In determining the research question, which is essentially understanding its current state and obtaining a descriptive overview of how they are and in what ways ideas presented in The Portrayal of the palestinian identity in civic and national school books exits, we determined the different areas which we will discuss.

The first area is a response to "What" we are studying, and that will involve the development of a theoretical framework of the research that was intended to treat most

aspects of Palestinian Identity, making concentric studies, starting from the most general, and gradually deepening until the objective that is hoped to be studied, which is being developed so as to encompass and evaluate all characteristics. This framework contains a study based on current literature and similar studies, as well as references and explanations and expert opinions, and they will cover the issues described below.
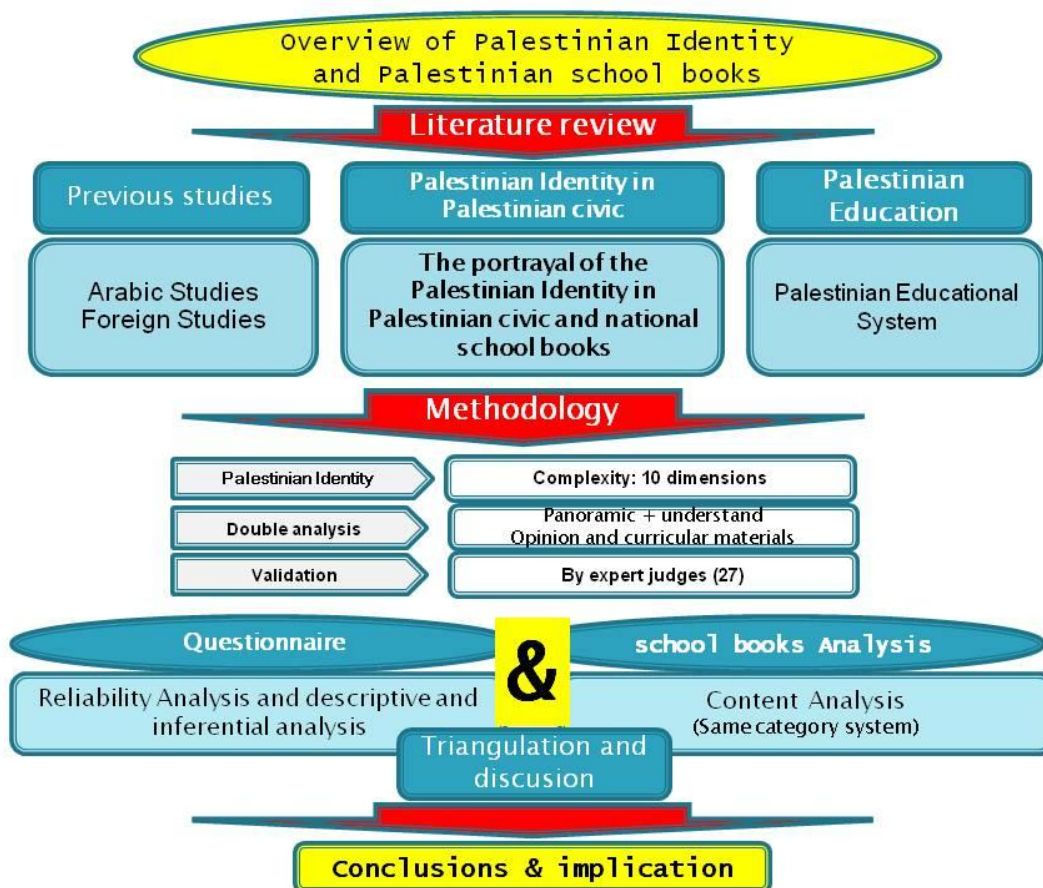
This complex reality is dealt with using a methodology of different analysis types: qualitative and quantitative, descriptive and inferential, panoramic with dense descriptions of content. And it works on a system of dimensions that reflect the main topics used in previous studies as well as part of what the literature identifies as most relevant to know with respect to this reality. The validity and reliability of the instruments are well managed and tested, as well as the triangulation of the collection and analysis of information.

Through all of these mediums one achieves both an overview of the situation (opinion of teachers about the subject) and an understanding of the material that relate to focus of this study.

Finally, the integrating descriptive and inferential analysis of different sources of information leads to an interpretation of the situation. This is discussed with respect to other studies, results, prospects, and from them the conclusions and implications of this study was obtained.

1.5. Study Terminologies

Basic Stage: The first ten scholastic years of schooling on which other stages of education depend, this is the compulsory stage and is divided to three levels: Lower basic level (grades 1-4) middle basic level (grades 5, 6, and 7) and upper basic level (grades 8, 9 and10) (Ministry of Education, 2012).

Civic Education: Civic education is the transfer of the necessary lessons for the development and conservation of the values and behaviours'' that reflect the changing in community norms of the population within a certain community. And it belongs in its nature to the continuous education. It can all be taught from the beginning in the family through school, work, and leading to the government role.

The civic education includes the basic concepts established in a democratic society, such as: respect for the roles and responsibilities of citizens, the government, political parties, interest groups, media, professional organizations, business and civil society organizations (Abu Lughod, 1996).

Class: A group of students (pupils) at any educational stage who make up one grade or more and share one classroom. Usually they are all the same age (Ministry of Education, 2012).

Classroom: A room used specifically for teaching students by a teacher (Ministry of Education, 2012).

Curriculum: The curriculum is all available educational experiences in schools to students within classrooms or outside, according to specific targets under the leadership of sound to achieve the overall growth in all respects physical, mental, social and psychological.

The curriculum in its traditional concept means the total information and facts, concepts and ideas, which examined by the students in the form of school materials commonly known as the school's textbooks (Nasser, 2004; Al-Quds Open University, 2000).

Government School: Any educational institution run by MOE or any other ministry or governmental institution (Ministry of Education, 2012).

Identity: It is how the individual defines his/her own self, but could not be the definition of self-reliance in a vacuum but should be attributed the person himself, surrounded by any for the rest of the world in particular to the rest of the human beings. There are at every human being "cognitive map" which is any image of the world that surrounds him with all its . Identity is the image of the individual for its location on this map, and its relations with all parts of that map, so that it would be for that relationship the continuity over time the place. Differences in its relations with the various parts of that map are produces various affiliations to those parts of the map. And is within the map understanding of the individual nature of its parts including understood the nature of the human and nature of the society and the nature of all units within the community. On this

understanding human builds its expectations for the conduct of others and the outcomes of the behaviour of others and build on this understanding his behaviour and reactions done towards others and towards the components of the whole world (Kanaaneh, 2009B).

Intifada *(Civil Uprising; Shaking off)*: it is a popular social rebellion movement against undesirable conditions in attempt to changing them into a new and better situation through mass popular behaviour by mobilizing it and exploiting its activities and directs it against the occupier in order to attain the stolen rights.

Connotes periods when the Palestinian people rose up to shake off their oppression. Though there have been several periods in Palestinian history when this term applies, the term general refers to two main events: the First *Intifada*, when a popular uprising spread throughout the OPT against Israeli occupation beginning in 1987 and ending in 1991 (the Madrid Conference). This Intifada is sometime referred to as the "Intifada of the stones." The Second *Intifada* (sometime referred to as "the Al Aqsa Intifada") began in September 2000 following the collapse of the Oslo peace process. There is no clear ending date to this *Intifada*, as developments on the ground transformed the popular struggle into evolving forms of military confrontation with Israel's occupation army (Abu Hin, 2001; Passia, 2002A; Gassner, 2009).

Gaza Strip: it's a coastal strip of land along the Mediterranean Sea. It borders Egypt on the south-west and Israel on the south and east (2007 est. pop. 1,389,000), 360 square kilometres. The area is not recognized internationally as part of any sovereign country but is claimed by the Palestinian National Authority as part of the Palestinian territories. Since June 2007, the struggle over the control of Gaza between Palestinian Authority (mainly Fatah movement) and Hamas has ended in the control of the Gaza Strip by Hamas government. Egypt governed Gaza Strip from 1948-67, and today rules the southern border between the Gaza strip and the Sinai desert, a border now famous for the breach in early 2008 and the smuggling of food through underground tunnels. Israel governed the Gaza Strip from 1967-2005 or 1993 or do you want to refer to the evacuation of Israeli settlement from Gaza Strip. Pursuant to the Oslo Accords signed between Israel and the Palestinian Liberation Organization, Israel maintains military control of the Gaza Strip's airspace, non-Egyptian land borders and territorial waters (Wikipedia, 2010).

Nakba: An Arabic term meaning *"catastrophe",* referring to the mass displacement and dispossession of Arab Palestinians between 1947 and 1949 due to colonization and ethnic cleansing by Zionist militias and the state of Israel (Gassner, 2009).

National: A person recognized as having the status of a legal bond with a state as provided for in law. Some states use the word "nationality" to refer to this legal bond, while others use the word "citizenship." Israel differentiates between nationals and citizens: Jews are nationals and citizens, while non-Jews (Palestinians) are only citizens (Gassner, 2009).

National Education: Is the process of preparation of the good citizen belonging to his homeland, which has the willingness to sacrifice for it. Education is the preparation generations to public life and parenting is national duty for the preparation of the good citizen. And the process of implantation of a set of values, principles and ideals to students,

helping them to be good, is able to participate effectively and actively in all issues and problems, and it is to prepare students for their role in society as responsible and caring citizens, decision makers and talk care of the interests of the nation. (Nasser, 2004, p. 234; Allagany & Aljamal, 2003; Ellis, 2010).

Oslo Accords: officially called the Declaration of Principles on Interim Self-Government Arrangements or Declaration of Principles (DOP) was a milestone in the Palestinian - Israeli conflict. It was the first direct, face-to-face agreement between Israel and political representatives of Palestinians. It was intended to be a framework for the future relations between Israel and the anticipated Palestinian state, when all outstanding final status issues between the two states would be addressed and resolved in one agreement.

The Accords were finalized in Oslo, Norway on 20 August 1993, and subsequently officially signed at a public ceremony in Washington D.C. on 13 September 1993, with Yasser Arafat signing for the Palestine Liberation Organization and Prime Minister Yitzhak Rabin signing for the State of Israel. It was witnessed by Warren Christopher for the United States and Andrei Kozyrev for Russia, in the presence of US President Bill Clinton.

The Oslo Accords were a framework for the future relations between the two parties. The Accords provided for the creation of a Palestinian Authority. The Palestinian Authority would have responsibility for the administration of the territory under its control. The Accords also called for the withdrawal of the Israel Defence Forces from parts of the Gaza Strip and West Bank. In addition, it was anticipated that this arrangement would last for a five-year interim period during which a permanent agreement would be negotiated (beginning no later than May 1996). Permanent issues such as Jerusalem, Palestinian refugees, Israeli settlements, security and borders and water were deliberately left to be decided upon at a later stage. Interim self-government was to be granted by Israel in phases. However, support for the Accords, of the concessions made and the process were not free from criticism. The repeated public posturing of all sides has discredited the process, not to mention putting into question the possibility of achieving peace, at least in the short-term.

However, further strains were put on the process after Hamas wining the majority seats in the Palestinian legislative in 2006 Palestinian elections. Although Hamas offered Israel proposals for long-term ceasefires and accepted the 2002 Arab Peace Initiative, Hamas has repeatedly refused to officially recognize Israel to renounce legal resistance, or accept some agreements previously made by the Palestinian Authority, claiming it is being held to an unfair standard and points out the fact that Israel has not recognized a Palestinian state, renounced violence or lived up to all pledges it has made during previous negotiations. Hamas has always renounced the Oslo Accords (Wikipedia, 2010).

Palestine Liberation Organization (PLO): it's a political and paramilitary organization regarded by the Arab League since October (1974) as the "sole legitimate representative of the Palestinian people. Founded by a meeting of 422 Palestinian national figures in Jerusalem in May 1964 following an earlier decision of the Arab League, its goal was the liberation of Palestine through armed struggle. The original PLO Charter (issued on

28 May 1964) stated that "Palestine with its boundaries that existed at the time of the British mandate is an integral regional unit" and sought to "prohibit... the existence and activity" of Zionism. It also called for a right of return and self-determination for Palestinians. Palestinian statehood was not mentioned, although in (1974) the PLO called for an independent state in the territory of Mandate Palestine, the PLO officially endorsed a two-state solution, with Israel and Palestine living side by side contingent on specific terms such as making East Jerusalem capital of the Palestinian state and giving Palestinians the right of return to land occupied by Palestinians prior to the (1948) and (1967) wars with Israeli Occupation.

In 1993, PLO chairman Yasser Arafat recognized the State of Israel in an official letter to its prime minister, Yitzhak Rabin at that time. In response to Arafat's letter, Israel recognized the PLO as the legitimate representative of the Palestinian people. Arafat was the Chairman of the PLO Executive Committee from (1969) until his death in (2004). and now PLO is lead by Mahmoud Abbas (also known as Abu Mazen) (Wikipedia, 2010; Passia, 2002A).

Palestinian National Authority (PNA): it's the administrative organization established to govern parts of the Palestinian territories of the West Bank and Gaza Strip. It has about 3.750.000 Palestinian residents. The Palestinian National Authority was formed in 1994, pursuant to the Oslo Accords between the Palestine Liberation Organization (PLO) and the government of Israel, as a 5-year interim body during which final status negotiations between the two parties were to take place but never did. According to the Oslo Accords, the Palestinian Authority was designated to have control over both security-related and civilian issues in Palestinian urban areas (referred to as Area A), and only civilian control over Palestinian rural areas (Area B). The remainder of the territories, including Israeli settlements, the Jordan Valley region, and bypass roads between Palestinian communities, were to remain under exclusive Israeli control (Area C). East Jerusalem was excluded from the Accords (Wikipedia, 2010; Passia, 2002A).

Palestinian Refugee: Common language used to designate all those Palestinians who have become (and continue to be) externally displaced (with regard to 1948 refugees, outside the area that became the state of Israel, and with regard to 1967 displaced persons, outside the OPT) in the context of the on-going Israeli-Palestinian conflict, as well as their descendants. The term refers to the following three groups:

1. 1948 refugees under UNGA (United Nations General Assembly) Resolution 194 (III) ("Palestine Refugees" in UNRWA terminology, including both registered and non-registered refugees).

2. 1967 refugees under UNSC Resolution 237 (Displaced Persons" in UN terminology and used by UNRWA with particular reference to UNGA Resolution 2252).

3. Neither 1948 nor 1967 Palestinian refugees who are unable or unwilling to return to Israel or the OPT owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion.

Palestinian refugees are distributed over 59 official camps; 19 are in the West Bank, 8 in Gaza Strip, 10 in Jordan, 10 in Syria in addition to 12 in Lebanon. Other Palestinian refugees live in the Diaspora in the Arab countries outside camps and in the international Diaspora i.e. outside the limits of the Arab World in the two Americas, Australia and in other countries. It is estimated that the number of Palestinian refugees today is more than five millions (or 6.5 millions) (Gassner, 2009).

Private School: Any licensed local or foreign non –governmental educational institution (Ministry of Education, 2012).

Refugee Camp: A plot of land placed at the disposal of UNRWA for Palestine refugees by a host government in order to accommodate Palestinian refugees and set up facilities to cater to their needs (Gassner, 2009).

Refugee Student: A student registered as a refugee by UNRWA. Provided that his / her sponsor carries a refugee card (Ministry of Education, 2012).

School: Any educational institution excluding kindergartens, regardless of students number and grade structure (Ministry of Education, 2012).

Secondary stage: The stage consisting of two scholastic years (two grades) following the basic stage. That is, years 11 and 12 of schooling (Ministry of Education, 2012).

Student/Pupil: Anyone attending an educational institution (Ministry of Education, 2012).

Supervising Authority: The body legally, and administratively responsible for running the school. It can be governmental, UNRWA, or private (Ministry of Education, 2012).

Teacher: A person with specialized qualification that is responsible for teaching students at an educational institution (Ministry of Education, 2012).

UNRWA School: Any school run or supervised by UNRWA (Ministry of Education, 2012).

West Bank: It is a territory, formerly part of Palestine, after 1949 it was administered by Jordan, and in 1967 it was largely occupied by Israel (2007 est. pop. 2,386,000), 5,607 sq. km, west of the Jordan River, incorporating the northwest quadrant of the Dead Sea. Since mid-1994 limited Palestinian self-rule has existed in portions of the West Bank under the Palestinian National Authority. Israelis who regard the area as properly Jewish territory often refer to it by the biblical names of Judaea and Samaria. The largest and most historically important cities for who are Hebron, Nablus, Bethlehem, and Jericho. East Jerusalem is regarded as part of the West Bank by Arabs; however, Israel has incorporated it into the larger Jerusalem economy and municipality (Wikipedia, 2010).

Zionism: A political movement established in the late 19th century by sections of European Jewry in response to persecution. The movement posited that the discrimination suffered by Jews could not be overcome through fighting for equality, but only through the creation of a state run by fellow Jews. The Zionist movement employed ancient religious spiritual notions of Jews as a "chosen people" and of "*Eretz Israel*", in order to justify Jewish colonization of Palestine. Political support was provided by the British and later the United Nations, whose 1947 Partition Plan triggered armed conflict, Zionist conquest and Palestinian mass displacement. After 1948, the major Zionist organizations (World Zionist Organization, Jewish Agency, Jewish National Fund, a.o) were given quasi-public status under Israeli law and continued their mission of "ingathering of the exiles" (Jewish immigration) and "redeeming the land" (Jewish colonization, dispossession and displacement of Palestinians) (Gassner, 2009).

CHAPTER TWO: LITERATURE REVIEW

The portrayal of the Palestinian identity in civic and national school books

CHAPTER TWO: LITERATURE REVIEW

2.1. Introduction

The school books used in Palestinian schools has been the subject of extensive study for more than a decade. Much of the interests driven by different reasons with all means all have focused on the new Palestinian curriculum and its associated textbooks which have been progressively introduced since 2000. Studies of different aspects of the new curriculum have been undertaken; some of which focus on possible prejudices in the materials, the potential of the curriculum to promote incitement or hatred against Jews, Judaism and Israel. The studies vary significantly in terms of their authorship, scopes and focuses. The Palestinian textbooks have not only attracted comment from recognized academic institutions and schools around the world, but also from groups and individuals representing a wide range of political beliefs (Elhanan, 2012; CMIP, 2001; IPICRI, 2005; Firer and Adwan, 2004; Brown, 2003; Adwan and Bar Tal, in progress).

In addition, some of the studies discussed the impact of the content of the school books on major concepts such as democracy and national identity, while the focus of other studies was narrower, focusing on teaching of a particular subject at a specific phase in the education system. The forms of the publications varied from a single-sheet, press release type of document to the substantial research study papers and books. It has become essential to carry out an objective field study identifying how Palestinian civic and national education school books portray the Palestinian identity which has been over researched theoretically. Also, the Israeli side among other Palestinian and international researchers paid a lot of attention to this issue which is a Palestinian demand.

It was anticipated that an extrapolation of the major findings would identify strengths and weaknesses in contemporary textbooks contents and delivery, demonstrate the need for further studies, and provide general indicators to the future development of the Palestinian textbooks since it's the first time in history Palestinian school children were able to learn about their own history and society from their own self -produced school books.

2.2. Historical Background

Palestine and its people were part of the Ottoman Empire along with other Arabs and Muslims for almost four hundred years (1516-1917). Palestine was under the British Mandate colonization since the beginning of the twentieth century. In 1947 Palestine was divided by the United Nations Council decision number 181 into two states: a Jewish one (54%) and an Arab state (46%) but as a result of the1948 war Israel expanded to (77%) of historical Palestine. Finally, on May 15th, 1948 the Israeli and some countries in the International

Community declared Israel as a nation and a state, however, the Palestinians did not get the same treatment, and the conflicts have continued since then.

The remaining parts of Palestine to be named later the West Bank and Gaza Strip were annexed to Jordan and Egypt respectively since early 1950s and about 750 thousands Palestinian were uprooted and expelled from their homes and lands to became refugees. This situation continued until 1967 war when Israel occupied these parts besides the Golan Heights and Sinai Dessert. Palestinian National Authority was established in 1994 as a result of the Oslo Accords that was signed in 1993 between Israeli and the Palestinian Liberation Organization (PLO) in Washington/ United States.

> *Upon the entry into force of this Declaration of Principles and the withdrawal from the Gaza Strip and the Jericho area, a transfer of authority from the Israeli military government and its Civil Administration to the authorized Palestinians for this task, as detailed herein, will commence. This transfer of authority will be of a preparatory nature until the inauguration of the Council. Besides, immediately after the entry into force of this Declaration of Principles and the Israeli withdrawal from the Gaza Strip and Jericho area, with the view to promoting economic development in the West Bank and Gaza Strip, authority will be transferred to the Palestinians on the following spheres: education and culture, health, social welfare, direct taxation, and tourism. The Palestinian side will commence in building the Palestinian police force, as agreed upon. Pending the inauguration of the Council, the two parties may negotiate the transfer of additional powers and responsibilities, as agreed upon upon* (Abukhayran, 2011; Wikipedia, 2010; Abu Lughod, 1996; Said, 2006).

The formal Palestinian education was neglected during the Ottoman Empire and the British Mandate. There were few schools opened mainly for upper class children and the illiteracy rate was high among males and females. The main purpose of schools in these areas was only to prepare Palestinians to serve the Mandate policies. Palestinian national identity was not a priority; on the contrary it was fought and oppressed as a result of colonization's policies and objectives.

The Jordanian and Egyptian education systems, curricula, teachers, trainings, and school books were used in the West bank including East Jerusalem and Gaza Strip schools respectively. Both education systems represented the Jordanian and Egyptian political entities ideologies, and perspectives, as well as the historical conflict in the Middle East in general. On the other hand, after 1967 war, the Palestinian education system became under control of the Israeli occupation authority. Military commanders used to be in charge of the Palestinian education system. National Palestinian curricula's and school-books were censored and few books were banned from being used in schools (Farsoun & Zacharia, 1997; Adwan, 2001; Elhanan, 2012).

There are three types of Palestinian schools according to supervising authority: Governmental (public) schools that are run by the government, free from charges and open for everyone, Private schools are run by churches, private persons or societies and pupils

have to pay fees, and finally UNRWA schools that were established in early 1950s and open for Palestinian refugees only, They are free of charges and they are still open for Palestinian refugees up to date. The three types of schools use the same school books except English textbooks.

The Government issues through the ministry of education the school books for all grades and for all schools in all districts. It is a centralized system. Therefore, Palestinian pupils continue to study the same school books in all schools regardless of the supervising authority they are under. Palestinians during this period (Israeli Occupation) grew up learning about themselves and about the conflict from others- outside- perspectives and much of their history was learned through family stories and oral history (Abu Lughod, 1996).

The Palestinian Ministry of Education was among the first four Palestinian ministries (health, social and tourism) to be established in 1994 as a result of Oslo Accords. The immediate task faced the ministry of education was the unification of the two education systems and to authorship their own school books. For this purpose, the Palestinian Ministry of Education established the Palestinian Curriculum Development Centre (PCDC) in 1995. Authoring and preparing school books is not an easy job. It needs money, manpower, stability and takes time. The Ministry decided to continue using the Jordanian and Egyptian school books in the PNA areas (West bank-including East Jerusalem and Gaza Strip schools until they prepare theirs (Abu Lughod, 1996; Adwan, 2001; UNESCO, 2006).

The first Palestinian National curriculum (schoolbooks) was used in both the West Bank and the Gaza Strip schools after using textbooks from other nations for a long time. The implementation phase of the national curriculum began by implementing national textbooks in all subjects in 2000. The textbooks were first implemented in Grade 1 and Grade 6, followed by textbooks for Grade 2 and Grade 7 in 2001. By the beginning of the 2006-2007school year, all Palestinian students in all grades were using the Palestinian national textbooks (Mustafa and Bisharat, 2008; Adwan, 2001).

The processes of writing and producing the school books were funded by international funds from different countries like Italy, Denmark, Ireland and the World Bank. This is the first time in history that Palestinian children started to learn about their history through school-books published by Palestinians. Palestinian school books started focusing more on teaching their children their own history and trying to form a national identity (Adwan, 2001).

The first Palestinian school books for first and sixth grades were under attack and criticism by the Centre for Monitoring the Impact of Peace (CMIP) based on ideological and political reasons and not on scientific justifications. Palestinian curricula's were accused of inciting violence, denying Israeli existence, continue to include stereotypes for Jews and not educating for peace by CMIP reports. Unfortunately, as a result of the Centre campaign against Palestinian school books many donors stopped supporting the production of school books and created a political pressure on the PNA (Adwan, 2001).

Furthermore, in 2000, the government of Belgium through Belgian Technical Co-operation (BTC) began supporting the development of the textbooks of the new curriculum, and to date has funded the production of textbooks for Grades (2-5) and (7-10) in the elementary education cycle. The teaching of the first semester of grades 5 and 10 is almost ended, and the development and implementation of the entire basic education cycle is thus near completion. BTC has also funded the in-service training of teachers through the Directorate-General for Teacher Training and Supervision (DGTTS) while implementing the new textbooks, and through the Assessment and Evaluation Centre (AEC) the evaluation of the first print run of each book for corrections and adjustments to be included in the second print run (See table No. 1). The implementation schedule for the new textbooks, including the in-service teacher training, has been completed as follows (Belgian Technical Co-operation, 2004; UNESCO, 2006):

Table No. (1). Phased introduction of the new Palestinian Curriculum

Phase	Target Grade	Planned Introduction	Actual Introduction
1	1,6	2000	2000
2	2,7	2001	2001
3	3.8,10	2002	2002 Grades 3,8 2004 Grade 10
4	4,9,11	2003	2003 Grades 4,9 2005 Grade 11
5	5,12	2004	2004 Grades 5,10 2006 Grade 12

2.3. Political and Social System in Palestine

Following the 1967 war, the Palestinian territories of the West Bank and the Gaza Strip have been subjected to a protracted and harsh occupation by the Israeli military. The effects of this occupation on Palestinian society have been devastating. The statistics can only tell part of the story: more than half a million out of a population of approximately 3.5 million Palestinians have spent times in jail. As of June 2007, according to B'tselem (2007), and the Israeli Information Center for Human rights in the Occupied Territories, there are 10,367 Palestinian prisoners held by Israel. Many of these prisoners are routinely tortured. Between 1987 and 2005, 1,115 Palestinian homes were totally demolished by the Israeli army and 64 were partially demolished. Furthermore, between September 2000 when Al-Aqsa Intifada broke out and the end of May 2007, 4058 Palestinians were killed by the Israeli security services of whom 834 are considered minors (under the age of 12). The Palestinian Red Crescent Society (PRCS, 2007) reports that 4,486 Palestinians were killed during this period and 31403 were injured, of who 8,311 by live ammunition and 6,916 by rubber coated steel bullets while the rest were injured by tear gas and other methods.

Additionally, Freedom of movement for the Palestinian population is highly restricted by an array of mechanisms that include 43 permanent checkpoints within the West Bank (UNOCHA, 2007). Palestinians encounter long delays on checking points and can only move about with special permits. There are 35 Israeli imposed checkpoints that regulate traffic between the West Bank and Israel proper and 73 gates in the Separation Barrier, also known as the Apartheid Wall, only 38 of which are for Palestinians while the others are for use by Jewish settlers who live in illegally established settlements within the 1967 occupied Palestinian territories. Sudden checkpoints-flying- often appear on the roads for a few hours and impose further restrictions on freedom of movement. Inside the city of Hebron for example there are fifteen checkpoints that separate areas inhabited by Palestinians and areas occupied by Jewish settlers. Finally, 41 sections of roads in the West Bank are not open to Palestinian traffic, on which Israeli settlers are allowed to travel freely (UNOCHA, 2007).

There are no serious long-term studies that target deep wounds inflicted on Palestinian society by the Israeli occupation. We mainly read scattered reports issued by various organizations. Perhaps the most instructive are those provided by the Gaza Community Mental Health Program which is directed by Dr. Eyad Sarraj, a well-known Palestinian Psychiatrist. In a recent report, entitled "The Psychosocial Causes for the Palestinian Factional War", Dr. Sarraj (2007) as cited in Moughrabi (2008) points out that torture victims in turn become victimizers creating a "cycle of internal violence". He also notes that many Palestinian children had been subjected to severe traumatic experiences during the First Intifada (1988-1993) including, beating, bone-breaking, injury, tear gas and acts of killing. Additionally, many children were subjected to the excruciating experience of seeing their fathers beaten helplessly by Israeli soldiers without being able to resist. The young men who pursue revenge and killing and who at times seek their own death are the same children who had cherished dreams of a better life only to see them fade away at the moment they saw their own fathers humiliated by the Israeli soldiers. No wonder, then, that the Palestinian child will see his model tortured by Israeli soldiers, hence, his language will be the language of force and violence, and his toys will be the toys of weapons and death. Brutal force rather than morality emerges as the examples to follow.

In addition, Dr Sarraj and his colleagues followed the striking increase in the phenomenon of post-traumatic stress disorder among Palestinian children, especially since the outbreak of the second Intifada in 2000. A research project on 944 Palestinian children in Gaza Strip reveals a high level of PTSD: "more than half of the children suffered from severe levels of PTSD. The percentage corresponds with the levels of PTSD among the Cambodian, South American and Bosnia-Herzegovina refugee children fleeing atrocities in their home countries. The level of PTSD was considerably higher than was reported among the Lebanese and Israeli children (22%), but lower than was reported among Iraqi children (84%)". Such are the levels of despair among children, according to a research project conducted by the Gaza Community Mental Health Program, some 34% of boys between the ages of 12 and 14 in the Gaza Strip say that the best thing to do in life is to die as a martyr (Sarraj and Qouta, 2007).

Politically, speaking, as things stand in the summer of 2007, there does not appear to be any hope on the horizon. The prospect of a two state solution where an independent Palestinian state is established alongside Israel has now receded. Despite rhetorical support for it among the major powers, it is highly unlikely that Israel will be pressured to end its occupation and negotiate the emergence of an independent Palestinian state. Economically, the levels of poverty in the West Bank and the Gaza Strip have become similar to the kind of absolute poverty one sees in Sub-Saharan Africa. Socially, Palestinian society is beginning to show signs of weakness and disconnection on the inside, reflecting the stresses and strains that are typical of other defeated societies. This includes significant increase in family violence, rates of divorce, crime and drug addiction among the youth (Sarraj, 2007).

2.4. Education in Palestine

Israeli Occupation by all means deliberately is oppressive, it aims from philosophical and value of racism to pre-empty the educational process in the occupied territories in 1967 all its major elements in order to empty it of its contents. The education sector is more severely affected by occupation and especially national education. This was clarified by an Arab Israeli Knesset member Mohammed Barakeh in 1986 when he said "that the Zionist project in Palestine seeks westernize the Palestinian human and crush their national identity and cultural heritage, notably by imposing blackout policies against the Palestinian people and imposing decisions unrelated to schools not related to the aspirations of the Palestinian citizen" (Asfah, 2003).

Israel has targeted the educational process as a whole and all its elements: curriculum, textbooks, schooling, teachers and students. Moreover, the Israeli occupation was able in three decades to create serious dangers/damages in all Palestinian cultural aspects through its oppressive practices which reflect its discriminatory policies and this affected the following components:

a)   Curriculum: deletion, change and modification in contravention of the Palestinian values consistent with Jewish values.

b)   Schools: reducing the number of schools to become not sufficient for the numbers of students and a shortage of buildings and installations and closures.

c)   Teachers: fought in their living, low salary and exposure to the arresting and deportation.

d)   Students: Exposure to oppression and extortion, often for arrest, deportation and harassment (Khalaf, 1999).

National education stand in the forefront as the means that could be used to develop values among basic schools pupils through the cognitive needs of students; educational, social, psychological and values according to the different growth phases. Through the

narrative style (method) and recreational value trends, planting religious, cultural, national or social aspects is possible.

Children in any society are the future leaders who will make with their willingly, their thoughts, and their education a prosperous future for their country. The curriculum in the educational process focused on raising a good conscious individual who is committed to his people. National education is considered an important subject in the development of children prideness and loyalty to their country starting from family to school to their, to their local, society environment and finally to the greater Arab world.

In addition, the foregoing demonstrated the importance of the relationship between values and national education. National education is more than articles working to achieve global understanding, promote rapprochement among peoples and assist in the development of positive values and attitudes of students and guide their behaviour to socially desirable about persons or events, and other things that they face in their daily lives. One of the basic goals are concentrated on civic education in nurturing healthy social political upbringing pupils to be active citizens in future for themselves, their families, the community, homeland and humanity. The behaviour only reflects values, ideas and beliefs and trends in society, equipped with the knowledge and ability to think and possess skills makes for productive social value knowledge (Hammtu, 2009).

2.5. Palestinian Education System

There are three types of schools from gender perspective in the Palestinian territories: boys' schools (37 percent), girls' schools (35 percent), and co-educational schools (29 percent) (Mustafa and Bisharat, 2008).

In the Palestinian education system, compulsory basic education is from grade 1 to 10(age6-16) and this is divided into the preparation stage (Grade 1 to 4) and the empowerment stage (Grade 5 to 10). Secondary education (general secondary education and a few vocational secondary schools) covers Grades 11 and 12. In post-secondary education, there are 11 universities (10 private and one public) and 11 technical colleges (4 government, 2 UNRWA, 4 public and 1 private), all of which mainly offer 4 year programs. Additionally, there are 19 community colleges (1 government, 9 public, 2 UNRWA, and 7 private) that mainly offer two-year diploma courses in technical and commercial specializations (World Bank, 2006).

UNRWA schools offer schooling from grades 1 to 9 only and do not provide secondary education (Grade 10, 11 and 12). UNRWA's education provision has played a major role in Palestinian education over the years (Nicolai, 2007).

Universities, they are: Al-Aqsa University, Al-Azhar University - Gaza, Al-Quds Open University, Al-Quds University, An-Najah National University, Arab American

University, Bethlehem University, Birzeit University, Hebron University, Islamic University of Gaza, Khodori Institute, Tulkarm, and Palestine Polytechnic University .

Colleges, they are : Al-Najah College, Al-Rahmeh Collage for Girls, Al-Rawdah Technical College, Al-Ummeh Collage, Hebron College of Technical Engineering, Ibrahimieh College, Jerusalem Collage of Islamic Studies, Kalandia Training Centre, Khan-Yunis Scientific and Technological Centre, Palestine Technical College, Qalqiliya College of Islamic Studies, Ramallah Women's Training Centre, and Training Centre for Boys.

The Ministry of Education and Higher Education (MOEHE) was first established and took responsibility in 1994 (MOEHE website). In 1996, the MOEHE was divided into two separate ministries: the Ministry of Education and the Ministry of Higher Education, and these two ministries were merged again to become the MOEHE in 2002. The MOEHE has a responsibility for the whole education sector from pre-primary to higher education and for recruiting and training teachers as well. The MOEHE works as the liaison on training issues with the education directorates. The MOEHE is also in charge of managing governmental educational institutions and supervising private educational institutions and institutions run by UNRWA (Nicolai 2007; Mustafa and Bisharat 2008; Palestinian Ministry of Education and Higher Education, 2008).

Education in Palestinian territories is centralized regard to its curriculum, textbooks, instructions, and regulations. The administrative structure of the general education is composed of 22 educational directorates (a directory in each major city) including 16 in the West Bank and 6 in Gaza Strip (Mustafa and Bisharat, 2008).

The mission of the MOEHE is to:

- Ensure education for all,

- Improve its quality and its standards, and

- Ultimately develop citizens with sound and balanced characters (Palestine Ministry of Education and Higher Education, 2008).

By 2006, according to the Palestinian Central Bureau of Statistics (PCBS, 2006) there were 3,212 schools and kindergartens attended by 1,144, 631 students out of a total population of nearly 3.8 million people. In the West Bank and Gaza Strip there were 43, 924 school teachers including 28,230 in the West Bank and 15, 694 in the Gaza Strip. In addition, there are eleven universities and nine colleges offering B.A degrees, with 3,688 teachers and 113,417 students. The student body is split almost evenly between males and females. In other words, the new political system had access to a substantial pool of future citizens and a significant opportunity to mould their attitudes and perceptions.

The literacy rate is 92.9% among individuals aged 15 years and older in the Palestinian Territory. The rate is higher among males (96.9%) than among females (88.9%). The Palestinian educational system comprises a compulsory basic cycle covering grades 1

through 10. In secondary school, students enrol in one of three streams: scientific, humanity or vocational. For the years 2004-05, 28% of students enrolled in the scientific stream (51% male and 49% female); 69% of students enrolled in the humanity stream (45% male and 55% female); and only 3% enrolled in the vocational stream (71% male and 29% female).

According to a World Bank Report (2006), repetition rates are low by regional standards standing at 1.1% at government schools, 2.4% at UNRWA schools, and 0.4% at private schools. Similarly, dropout rates in basic schools stood at 0.8% for government schools, 0.5% for UNRWA schools, and 0.2% for private schools for the years 2004-05. The dropout rates are higher at the secondary school level standing at 2.9% for males and 3.8% for females in the West Bank and 1.9% for males and 3.4% for females in the Gaza Strip. More recent figures would probably show a higher dropout rate given the economic collapse of the Palestinian economy following the imposition of sanctions resulting from the victory of Hamas in the 2006 elections (Moughrabi, 2008).

Moreover, a total of 46424 students sat for the Tawjihi (Matriculation) exam (humanity stream) in 2005, and 14546 sat for the scientific stream while 1960 sat for the vocational stream. The pass rate was 64.08% for the humanity stream, 86.90% for the scientific stream and 69.60% for the vocational stream. In its review of these results over ten years, the World Bank Report (2006) notes that the evolution of Tawjihi results clearly describes a process of democratization of secondary education in Palestine.

> Further notes that *"the key accomplishment in the development of education in Palestine in this last five year period has been the construction of a national curriculum, followed by the editing and distribution of textbooks and the delivery of targeted in-service training to all teachers for curriculum implementation"* (The World Bank, 2006, p. 25).

The World Bank report also states that "a national school curriculum is a central institution for nation building and citizenship formation". It then lists a number of significant innovations that include the following: the first Arab country to teach English from the first grade; technology is introduced in the fifth grade all the way to the tenth as a compulsory subject. In grades 11 and 12, this subject is called information technology; home economics, environment and health are introduced in grades 7-10 as electives; a Contemporary Issues subject is offered in grades 11 and 12; civics is offered in grades 1 through 8; national education (a basic social science course) is also offered in grades 1-8; and history of Palestine as well as general history classes are offered in the secondary cycle. For the World Bank, all of this represents a fairly impressive achievement in spite of the harsh conditions imposed on them by the Israeli occupation.

However, one of the key priorities of the five-year plan (2000-2005) developed by the Palestinian Ministry of Education has been the introduction of information technology in Palestinian schools. According to the World Bank report (2006), 50% of primary and secondary schools now have a computer laboratory, while a total of 70 schools have internet connection. These numbers are probably much higher by now as a result of the launching in 2005 of the Palestinian Education Initiative, sponsored by the Ministry of Education, the private sector and major international corporations such as Microsoft, Dell and Cisco

Systems. The main purpose of this initiative is to promote the use of information technology in schools in order to equip graduates with the needed skills for the new service economy.

By 2012, according to the Educational Statistical Year book for the Scholastic year 2011/2012 (Ministry of Education, 2012, p. 16-17). There were 3868 schools and kindergartens attended by 1,228, 131 students out of a total population of nearly 4.2 million people, as follows:

1. Schools:

The main findings of the census 2010/2011 showed that there are 2707 schools in Palestine. These institutions are distributed by region as follows: 2019 are in the West Bank and 688 in Gaza Strip.

They are distribution of the schools according to supervising authority as follows: 2005 are governmental schools, 343 are UNRWA schools and 359 are private schools. The results also showed that the number of UNRWA schools in Gaza Strip is 244 and in the West Bank 99 schools.

Considering school shifts, the census revealed that there are 2423 schools operating at the morning shift only, out of these 2009 schools are in the West Bank and 414 schools are in Gaza Strip. Finally there is one school which operating at the afternoon shift only in the West Bank.

The findings reveal the distributed of schools by building ownership as follows: 2391 are owned,by the ministry of education, 279 are rented, and 37 owned and rented at the same time. The results also showed that the percentage of owned schools in Gaza Strip is (99.8%) higher than the West Bank (84.4%).

2. Student (Pupils):

The census findings showed that there are 1129538 students (pupils) attending schools and kindergartens, out of them 668754 are in the West Bank and 460784 in Gaza Strip. These students (pupils) are distributed by gender as follows: 562162 are males and 567376 females. They are distributed according to supervised authority as follows: 761691 students are in government schools, 270791students are in UNRAWA schools and 97056 students are in private schools.

3. Classes:

The results showed that there are 73101 classes in schools. The classes are distributed by region as follows: 24241 classes are in the West Bank and 12860 classes are in Gaza Strip.

Classes are distributed by gender as follows 14901 classes are male classes 14998 classes are female classes, and 7202 are Coeducation classes. They are distributed by stage as follows: 31691 classes are in basic stage and 5410 classes are in secondary stage.

4. Teachers and other employees:

The findings showed that there are 60915 teachers in schools; they are distributed by region as follows 39584 teachers are in the West Bank 21331 teachers are in Gaza Strip. They are distributed by supervising authorities as follows: 42961 teachers are in government schools; 10834 teachers are in UNRAWA schools 7121 teachers are in private schools.

5. General Indicators:

The census results showed that for the scholastic year 2010/2011 the repetition rate was at 2.6% while the dropout rate was .8 %. These rates vary according to grade and level. For example, the repetition rate was low in the lower grades (about 1.8%) and it increased rapidly in the middle elementary grades (grades 4-8) to reach 3.3 % then decreased in the higher grades. The dropout rates increase rapidly from lower to higher grades, from 0.2 % in the first elementary grade to 3 % in the 10th elementary grade, then jumped to 5.3 % in the first secondary grade. It is noted that, the dropout rate among boys in the lower grades is higher than girls, up to the 10th elementary grade. However in 1st and 2nd secondary grades the dropout rate among girls becomes higher than boys.

Also, the average number of students per teacher in schools varies according to supervising authority 20.2 in the government schools, 26.7 in the UNRWA school, and 15.8 in private schools.

About the average number of student per class, the findings showed that it varies from stage to another and from supervising authority to another. It reached 30.9 in the basic stage and 27.6 students per class in the secondary stage.

While by supervising authorities the number of students per class was as follows: 30.0 in government schools 35.8 in UNRAWA schools and 23.0 students per class in private schools.

Regarding the average number of classes per school, the results show that it differs by region, supervising authority and school gender (whether it is for boys, girls or for both sexes) . For example, the average number of classes in the boys' government schools in the West Bank was 13.3 classes, while it reached 15.2 classes in the boys' government schools in Gaza Strip. In girls 'governmental schools in the West Bank, the average number is 13.8 classes, but it reaches 17.7 in girls governmental schools in Gaza Strip. At the same time the average number of classes in UNRWA girl's schools in the West Bank is 17.0 classes, and it is 35.5 classes per school in UNRWA girls schools in Gaza Strip.

6. Kindergartens:

Survey results showed that there were 862 kindergartens in the West Bank in Year (2011/2012), and 299 kindergartens in the Gaza Strip of the same Year (2010/2011).

Concerning the number of students in kindergartens, the results showed that there are 63,007 children in kindergartens in the West Bank of the year (2011/2012), and 35,586 children in kindergartens in the Gaza Strip in the same Year (2010/2011).

Also, the number of Nursemaids is 3661 in the West Bank in year (2011/2012), and 1659 in Gaza Strip in the same Year (2010/2011). As well as, the classes are distributed by region as follows: 2836 classes are in the West Bank in year (2011/2012), and 1315 classes are in Gaza Strip in the same Year (2010/2011).

2.6. Palestinian Education Before and After OSLO and PNA

There are several studies that dealt with Palestinian education and its history that are going back to the Ottoman Empire era, the British Mandate over Palestine, and above all the Israeli occupation since 1967. There are also some more recent studies dealing with the present conditions and the challenges of the future situation. It has also lead to the outbreak of a large scale controversy both locally and internationally. Following an unprecedented construction of the first Palestinian national curriculum which surpassed all expectations, several studies and research papers (both Arab and foreign) were published. These studies tackled this subject from different dimensions. This research refers to a number of these previous studies and documents them in the current study. This was very useful to do especially it reflects the historical background.

Moreover, under the power of the Ottoman and the British rulers, that is to say, before the establishment of the State of Israel in 1948, the education of the indigenous population of Palestine was controlled by the colonizers, who were not interested in developing a genuine Palestinian curriculum and school textbooks. Concerning this, it may be recalled that the 1917 Balfour Declaration (named after the British Foreign Secretary Arthur J. Balfour), supporting the establishment of a Jewish national home in Palestine, referred to the Palestinians, who comprise the overwhelming majority of the population in Palestine, as the "existing non-Jewish communities in Palestine". Between 1948, when the Mandate ended and the State of Israel was declared, and in1967, when Israel occupied the West Bank and the Gaza Strip, the West Bank was controlled by Jordan, while the Gaza Strip was controlled by Egypt.

In the West Bank, the Jordanian curriculum was used, while in Gaza Strip the Egyptian one was used. The aim was to facilitate the transfer of Palestinian students to the institutions of higher education of those countries. On the other hand, the United Nations set up its Relief and Works Agency, UNRWA, in early 1950s, to provide basic services, education included, to those Palestinians who became refugees in Lebanon, Jordan, Syria, the

West Bank, and in Gaza Strip. UNRWA's students follow the national curriculum of the host countries (Said, 2006; Adwan, 2001; Farsoun & Zacharia, 1997)

From 1967 to 1994 this situation remained stable for the most part. Israel maintained both curricula in the Occupied Territories, although it introduced some modifications in them, and also censored some textbooks with the aim of removing the information that it considered to be against its interests. "The Israelis interfered, changed, deleted, or substituted parts of school textbooks since the Israeli occupation of the West Bank and the Gaza Strip in 1967. Through a number of military orders, laws, and regulations, Israel tried to distort school curricula for the sake of minimizing any national spirit among Palestinian youths (Adwan, 1996, p. 86; Shifra, 2002).

Palestinian educators complained that the curriculum they had to teach was unrelated to the student's reality, lives and aspirations. They missed, obviously, the strengthening of the national feeling among Palestinians, the lack of links to the Palestinian history, and the absence of content about the Palestinian land, its borders, and its natural resources. In their view, "this does not come about from vain; it is the outcome of an intentional policy. This is why 1700 books were banned since 1967 in Occupied Palestine" (Centre for Applied Research in Education, 1991, p. 4).

However, two important developments have to be taken into account. First, is that the official curriculum can be modified, to a certain extent, by the hidden curriculum, and also by all those educational influences that students continuously receive outside the school setting. Teachers behind the closed doors of their classrooms conveyed their own messages, which could be different and even opposite to the official messages. Teaching at home and in other environments also reinforced the teachers' stand.

To sum up, it can be said that teachers, parents, peers, and other persons, through different means, taught students and youngsters about Palestine, as an occupied land to be liberated, and about Palestinians, as a people aiming for self-determination and be free from Israeli rule. This teaching took place not only in the universities but in primary and secondary schools and even in pre-schools: "Nursery schools in the West Bank have served as an institutional system that has reinforced this polarization of Palestinian children. Teachers and peers have acted as significant socializing agents, instilling political norms through the teaching of rhymes from pamphlets, books and tapes distributed by the Palestinian underground leadership (Nazzal and Nazzal, 1996).

Second, is that, specially although not exclusively, the Intifada (uprising) years brought, together with the Educational effect of the repression and the violence practiced by the Israeli occupation armies against the Palestinian youth in the Occupied Territories, continuous school closures and curfews, and the enactment of numerous Israeli Administration military orders aimed at curtailing any Palestinian aspirations through the education sector. The Israeli occupation authorities neglected the education of the Palestinians in every possible way. No schools were built in the Occupied Territories during the first 10 years of the occupation, and the ones built afterwards did not keep pace with the population increase, which resulted in overcrowded classrooms, poor facilities and double-

shifts schools. As well as, lack of appropriate funding led to the absence of basic educational facilities and equipment: laboratories, libraries, workshops and playgrounds. Extracurricular activities were banned, as well as social and cultural clubs (Said, 2006).

Furthermore, additional drastic policies and measures were added to these practices. It can be safely said that Palestinian teachers and students were subjected to a plethora of human rights violations at the hands of the occupiers. These included arbitrary detention, torture and ill-treatment under interrogation, deportation, army raids on schools (which resulted in the killing of many schoolchildren), intrusion of soldiers onto school premises, and harassment of students and teachers. Curfews and closures were also imposed. These were forms of collective punishment, and Israel has been repeatedly condemned for this policy by the United Nations and the international community. Israeli authorities have closed schools even universities in both the West Bank and Gaza Strip on a prolonged and repeated basis during the uprising. The military government together with Jerusalem police and municipality authorities has affected the closures through area-wide closure orders, individual school closures, and the frequent and extensive imposition of curfews. Israeli policy appears to be directed towards asserting control over the students and enforcing ignorance upon them as a punishment for the uprising. This is clear that, Israel is not fulfilling its legal obligations as an occupying power to provide education to Palestinian (Jerusalem Media and Communication Centre, 1990, p. 34).

The Palestinian people, under the rule of different colonizers throughout the years, never had a national education system of their own. A Palestinian curriculum has also been absent. As happened with any other nation struggling for self-determination, the establishment of one is a matter of paramount importance.

Things took a turn for the better in 1994, because the aforementioned Declaration of Principles opened the way to subsequent agreements in different fields. In August 1994, the Agreement on Preparatory Transfer of Powers and Responsibilities, known as the Transfer Agreement, was signed. Since then Israel has disengaged itself and the Palestinian Authority has taken over, the fields of tourism, direct taxation, health, social welfare, culture and education in some parts of the West Bank and the Gaza Strip. The Transfer Agreement maintains that Israel is in full control of borders, movement of people and goods through them, and also between the West Bank and the Gaza Strip, and between major cities in the West Bank (Rimawi, 2005; Swidan, 2005).

Also, in 1994 the Palestinian Authority set up the Ministry of Education and Higher Education, although in 1996 the Ministry of Higher Education became a separate ministry in charge of post-secondary education, while the Ministry of Education kept basic and secondary education under its control.

The Palestinian Authority decided to maintain both curricula, the Jordanian and the Egyptian, in their respective areas, until the Palestinian curriculum was designed and ready for implementation. This has been planned in several stages, the first one starting in the year 2000. Differences between both the education systems in West Bank and Gaza Strip were

mainly relate to the number of weekly classes to certain subjects; such as philosophy, logic, psychology, and economics, which are included in the Gaza curriculum but not in the West Bank curriculum, and to subjects of mathematics, general science, statistics which are taught in some grades in the West Bank and in the Gaza Strip.

Whatever the differences between the education systems in the two areas, the key issue does not revolve around the unification of specific subjects, but around the implementation of a national curriculum, a project Palestinians have never undertaken before.

This includes the overall designing of what the Palestinian Authority wants to achieve with its education system, and the arrangements for exercising complete authority over the educational field. Moreover, it also relates to the management of all human and economic resources devoted to that aim. The whole enterprise depends on several factors, some of them lying outside the education system itself. Now, attention will not be paid to specific subjects, number of weekly classes, content and class activities, but to the difficulties that the Palestinian Authority meets in connection with the general development of its Palestinian curriculum.

2.7. The construction of the first Palestinian national curriculum

Some individual attempts were made by Palestinian educators in the 1980s and the beginning of the 1990s are left apart for now (Nasru, 1993 & Nakhleh, 1994), the first organized work devoted to the construction of the Palestinian curriculum was carried out by the Palestinian Curriculum Development Centre, established in Ramallah, in the West Bank, in 1994. UNESCO's cooperation with the Palestine Liberation Organization (PLO) since 1990 resulted in the creation of the Centre. This Centre submitted to the Ministry of Education and UNESCO in September 1996 The Comprehensive Plan for the Development of the First Palestinian Curriculum for General Education, in two volumes totalling around 600 pages. The first volume presented historical background of the Palestinian concern for the national curriculum, the findings of the 12 technical studies undertaken by several educators, and the outline of the curriculum plan. The second volume focused on the subjects themselves and their respective methodologies in use in the West Bank and the Gaza Strip, and the proposals for each one inside the new plan.

This Centre was funded by the Italian Ministry of International Cooperation and carried out its tasks with the technical assistance of UNESCO. After the submission of its plan, a new group of specialists, appointed by the Palestinian Authority, took over the Centre and began new work on the curriculum in 1996. The Centre is currently supervised by the Ministry of Education and UNESCO, with the Italian Ministry again taking care of the funding. In its new stage, the Centre, headed by the Deputy Minister of Education, and made up of 10 civil servants working in key positions at the Ministry of Education, represents the General Administration of Curricula. The Centre is a unit fully integrated in the Ministry of Education, while the previous one was headed by a university professor and was more like an associated unit to the ministry.

However, in spite of these differences, the Centre announced that its work is based on the Comprehensive Plan of its predecessor, and also on the documents of the Palestinian Liberation Organization, and on curricula from Arab and other countries. The Centre also takes advantage of UNESCO's expertise, and several contacts between the Ministry of Education and its Arab counterparts are taking place. The Palestinian Curriculum Plan, in its turn, is part of the overall plan of the Ministry of Education concerning the development of education after the transfer of powers. In summary, this consists of five programs:

1. Securing the opportunity for all students to enrol in the basic stage;

2. Improving the quality and sources of learning through setting a Palestinian curriculum;

3. Developing formal and non-formal education;

4. Developing the educational administration system; and

5. Developing human resources in the educational system.

The Ministry of Education, through the General Administration of Curricula (Palestinian Curriculum Development Centre), published its First Palestinian Curriculum Plan in Jerusalem in 1996, which has been approved by the Palestinian Authority and by the Legislative Council, that is to say, the executive and legislative branches of the Palestinian Autonomy (Abu Lughod, 1996, p. 26).

2.8. The Reality and the future

In the Preface of the plan it is stated that "we, the Ministry of Education, need to establish a modern and comprehensive curriculum to prepare the Palestinian people to restore all of their national rights on their land and to establish their independent state whose capital is Jerusalem, under the leadership of President Yasser Arafat". This aim, which at first sight appears clear, becomes mystifying as soon as the concepts of Jerusalem, capital, all national rights, land, and independent state, come under scrutiny (Abu Lughod, 1996, p. 1).

Israeli leaders have made public to the world again and again that Jerusalem is and will be the sole capital of Israel. They just repeat what the Basic Law on Jerusalem that was passed in the Knesset (Israeli parliament) declares. On the other hand, the United Nations, through several Security Council and General Assembly Resolutions on Jerusalem, have also made public in the clearest possible terms that all legislative and administrative actions taken by Israel to change the status of the city of Jerusalem are totally invalid and cannot change that status, as the UN Security Council Resolution of 25 September 1971, states. The issue of Jerusalem is just an outstanding example of the difficulties the Ministry of Education has to tackle while approving textbooks about history, geography, Islamic religion, national education, and civics, to name just the relevant subjects dealing with the issue, but it is not

the only one. The land itself is another one, and the state itself, let alone the national rights of the Palestinian people.

What Westerners can follow from time to time through the news, is what the Palestinians are experiencing everyday: Israel is building settlements, by-pass roads, and military outposts all over Palestinian occupied land. The Palestinian Authority does not have control over that land, only over the Palestinians. Besides, Israel is adamant in prohibiting the return of the Palestinian refugees to their houses either in Israel, or in the West Bank and in the Gaza Strip. Israel is curtailing the economic autonomy of the Palestinians through several punitive measures: it retains total control over the import of foreign, and export of Palestinian goods to and from the autonomous areas, and it restricts as well the movement of people through the (still undefined) borders. Israel also controls the natural resources, especially the most needed water resources. It can be safely said that the scholastic teaching can hardly balance this political teaching that takes place out of the schoolrooms (Adwan, 1996).

There is no need to focus on all these issues which are at stake. The simplest question for any schoolchild in any nation is unsolvable for Palestinian kids: what are the borders and the extension of the Palestinian land? What are the attributes of the Palestinian state? What is the fate of millions of Palestinian refugees who live in Arab countries, in Europe and in America, and are not allowed to live in this state? Why do Palestinians not have a fully-fledged state as Israelis do? How are students going to contribute to the national construction and the restoration of their national rights?

However, there are many questions that could be raised: Are children supposed to learn about Jerusalem only in the books, since it is a city they are not allowed to visit? Or will they learn about it as a capital to be regained? The 1988 Palestinian Declaration of Independence has to be taken into account in this respect because it proclaims the establishment of the State of Palestine on our Palestinian territory with its capital Holy Jerusalem. There is a clear mismatch between the political situation and educational statements and the political and educational realities. It is difficult to be envious of the Palestinian teacher trying to answer his or her students' questions about international understanding, respect for the law, love for peace, and human dignity.

Hence, Palestinian education authorities, teachers, and citizens in general, cannot avoid dealing with this schizophrenic situation. The current Ministry of Education Director General of International and Public Affairs, and member of the Curriculum Centre, reflecting on this wrote that:

Likewise, school education is faced with the daunting task of keeping the hope in liberation, through non-violence and negotiations, while children, and people at large, are subject to daily suffering and infringements on their national and human rights at the hands of the Israeli Government, military and settlers. The education system has, also, to keep the faith in peace alive and prepare children for good neighbourly relations and cooperation with their Israeli counterparts in the future when, hopefully, a just and durable peace has been realized. Helping children to deal with their present frustration and pain and transcend them to an

acceptance of reconciliation and cooperation is not an easy task for the Palestinians at large and the educators in specific (Mahshi, 1998).

Consequently, to make matters more complicated, under the provisions of the Declaration of Principles and subsequent agreements, there are tripartite (United States, Israel, and Palestinian Authority) monitoring groups that control the curriculum development, and also anti-incitement committees in Israel and the United States, which also monitor the teaching in the autonomous territories. The Ministry of Education is under a double pressure. On the one hand, there are the Palestinian declarations, projects and ambitions, on the other the weight of history, the current situation, and the lack of room to manoeuvre. At the end of the day the Palestinian Authority is not in a position to challenge its partners in this area. It seems that teachers, during their lessons in the classrooms, will be inclined to come back to practices of the pre-peace process years, and instil in their pupils and students through the hidden curriculum those knowledge's and attitudes which are more attuned with their own ideas about Palestine (Abu Lughod, 1996).

Similarly, more questions pile up if the principles upon which the curriculum is based according to what is written in page 5 of Chapter one: The General Principles of the Palestinian Curriculum are:

- Palestine is a peace-loving state, working towards international understanding and cooperation based on equality, liberty, dignity, peace and human rights.

- Palestinian national and cultural identity must be fostered and developed.

- Opportunities must be provided to develop all Palestinians intellectually, socially, physically, spiritually and emotionally, to become responsible citizens, able to participate in solving problems of their community, their country and the world.

That daunting task can be even more difficult to accomplish, if the main problems inside the Palestinian camp are also taken into account. Teachers have to be trained for the curriculum, and funding is needed for this and for the implementation of the curriculum, but the Ministry of Education heavily depends on foreign donors; the uncertainty of the political situation vis-à-vis Israel does not allow the authorities to clearly set up educational objectives in line with political aims; and finally and more importantly there is no consensus amongst the Palestinians on the future of their national project (Centre for Applied Research in Education, 1991).

Furthermore, frictions between the Palestinian Authority and its Ministry of Education on the one hand, and the teachers and the teacher unions on the other, are frequent and sometimes have led to detrimental developments and have even reached dangerous situations. Teachers working in government schools have gone on strike on a number of occasions during the last few years. They demand both an increase in their salaries which are not in line with the costs of living and that the Authority implements the Civil Service Law, already approved by the Palestinian Legislative Council, which includes civil servants in the teaching

profession, and takes into account retirement benefits and other social and improvement of the working conditions. What are usual requests among teachers all over the world have been met by the Palestinian Authority with several harsh and punitive measures: firing of the most active teachers and transferring of some others from their usual schools to other schools far away from their homes. In an extreme case, one of the leaders of the teacher movement has been held incommunicado in detention (Adwan, 2001; Shifra, 2002).

As a result, these measures do not only affected teachers, and do not only affected school life. Journalists who reported on the strikes, professors who showed solidarity with them, parents of school children, and human rights activists who supported the teachers, have also been affected in several ways: radio and television stations have been closed down, newspapers have been either forced into self-censorship, or closed down, and people have been harassed by the Palestinian security forces (Palestinian Human Rights Monitoring Group, 1999).

Again, these actions by the Palestinian Authority and its security apparatuses also have a deep educational effect on all the peoples concerned: teachers, obviously, but also their students and their families. These actions are not exclusively directed against the teaching profession, but are standard procedure these days under the Palestinian Authority towards all those who disagree with its policies, in the political, the social and the economic fields.

2.9. Palestinian National Curriculum

2.9.1. The Palestinian Curriculum Overview

Different changes occurring in the cultural, political and economic levels highly affect the connection between the community and the curriculum. Given the situation, we find that the Palestinians have suffered a lot of estranged curricula for more than 50 years, where the culture of Palestinian society is completely absent from the Palestinian curriculum. Palestinian owns curriculum was not available to them that meets their needs and reflect their heritage and history. Only in 2000 since the British mandate, through Egyptian rule on the Gaza Strip and Jordan rule on the West Bank, and then the Israeli occupation in 1967 control and restriction of the Israeli occupation authorities of Palestinian , and with the establishment of the Palestinian National Authority, the Ministry of education adopted Higher education national educational policy aimed at standardizing the curriculum used in all schools in Palestine with the aim of breaking the expatriation of curricula and the needs of Palestinian students has been developed by the Ministry of education, since its inception, the subject of the Palestinian curriculum development as one of its strategic goals at hand unite curriculum between the two wings of the homeland in the West Bank and Gaza Strip.

Curriculum witnessed a qualitative shift in its content and take account of technological and scientific progress, since approval of the Palestinian curriculum plan before the Legislative Council in 1998. The Ministry is working on the implementation of the plan in several stages included the drafting of outline and arbitration and recognition of copyright in accordance with the Ministry's policy to involve a broad spectrum of educators and authors of most sectors of society rather than the educational sector.

In addition, there is no doubt that the educational philosophy derived curricula plan from general social philosophy and principles derived from the heritage of the Palestinian people and their religion and customs, traditions and value in addition to the declaration of a State of Palestine in 1988 and the aspirations of the Palestinian people towards the future. The role of education in the preservation and continuation of this society, and achieve prosperity and progress and well-being on the other hand, Palestinian attention to building the first curricula due to old curricula that do not reflect the presence of cultural and civilization and national and a nationalist and humanitarian and cognitive which aspire Palestinians and not in line with contemporary developments in science skills and knowledge which aspire Palestinians and not in line with contemporary developments in science skills and knowledge add to incoherence and relies on indoctrination and conservation which does not encourage students to analytical reasoning (Al-Alawi, 2005).

2.9.2. Palestinian Curriculum Plan

It was incumbent to those supervising the plan of curricula to take into account the intellectual bases of the society to prepare education curricula on light of those bases. The role of the Ministry of Education is like any role of any ministry or a body responsible for education; it is, essentially, the education of knowledge, attitudes and values, with attention specificity of each society. Thus, it was in the preparation of the general plan, which established the general foundations to be adopted, namely: the intellectual, national and social bases, in addition to the knowledge and psychological bases.

It was natural that the bases of the intellectual and the national to meet the Palestinian human role in both circles; the National and the Islamic, and in the global humanitarian circle absorb as humanity in general since it also responded the Palestinians' aspirations and their relations within the same society which are based on democracy and the rights of citizens in the way of their quest for achieving development and belonging to the modern age based on intellectual openness and faith in a humanitarian role in Palestine in pursuit of global peace. Also, it was natural that the social basis cares for the values of social society and stresses the sovereignty of law as a means of achieving justice and equality and participation, and to emphasize on national unity and social solidarity and harmony, which requires a balance between the needs of the individual and the needs of society (Abu Sadah, 2008).

The knowledge basis should meet the essential elements necessary for education such as language, and skills to deal with others and to understand the various aspects of life so as

to enable the learner to practice his choices. This is linked to the motivation of the student to collect and employ information. More interest has been given to the entire environmental awareness as a social and global need. The Ministry of Education is aiming, in this basis, to encourage critical thinking in the learners and to adhere to scientific method problem solving and the development of his aesthetic aspect. As for the psychological basis, it took into account the emotional needs of the student, and his age (6-18) years to demand, where the plan aims to the formation of the individual, who belongs to his place, surroundings, language, nationality and religion, his heritage and humanity.

Moreover, since the principles of the Educational Policy of the Ministry of Education based on the former foundations and are in full harmony and integrity with the general principles with the general curricula in Palestine seeking to forward it to the students which necessarily entails the appropriate environment and the necessary conditions for implementation, starting from finding the school and teacher, books, laws and regulations.

2.9.3. The General Bases of the Palestinian Curriculum

The general principles of the curricula of depend on the general philosophy of the Palestinian Arab society Palestinian which derives its principles from its heritage and values, religion and traditions and from the document of the independence of the State of Palestine issued in 1988, to achieve its aspiration, prosperity and progress. On the other hand, the building of the Palestinian curricula on a group of bases and principles of the Educational Policy demonstrated in the following figure no. (1).

2.9.3.1. Intellectual and the National Bases

These bases can be illustrated in the following points:

- Strengthening of faith in God and belonging to Palestine and the universe and man and a humanitarian outlook and to the right and the good.

- Strengthening of Islamic culture, and respect for others in the light of our culture and civilization.

- The Palestinian people is an integral part of the Arab nation, and is working towards its unity, freedom, and development, prosperity, and it is linked to the world and interacts with the issues of concern to all the peoples.

- Palestine has it own cultural, religious, and geographical uniqueness. It is the home for cultural interaction and intellectual openness and it is the cradle of the three heavenly messages.

- Palestine is a homeland for Palestinian individual and the Palestinian People one unit.

- Palestine is a democratic state.

- Palestine is a peace-loving State, a just peace and is working to find international understanding and cooperation based on justice and equality, freedom, dignity and human rights.

- Faith in the human principles and values and is strengthen the position of the mind and urges the science, work, ethics and ideals.

- The integration between the essentials of Palestinian, Arab Islamic and humanitarian personality.

- The unification of all the aspects of the Palestinian personality intellectually, physically, socially and spiritually and emotionally to serve as a responsible citizen who is able to participate in solving the problems of his society and the world in general.

- The Palestinian individual is the real for the Palestinian society and he is the safety valve to preserve it and to seek its development simultaneously as tool and an aim for progression.

- The importance of education to play an important role in the development of society economically and socially in the framework of the Arab world, and the world in general.

- The effective participation in the building of human civilization and to contribute in its development.

2.9.3.2. Social Basis

This depends on the basis for the following Platform:

- To adhere to social, religious values and to preserve.

- To work on the sovereignty of law as a means of justice and equality among all citizens.

- Respect of individual and social freedoms.

- To participate in social and political work within the framework of the rules of Palestinian Legislative Council as a right of citizens and a duty in the direction of their society and homeland.

- Social justice, equality, and to provide equal opportunities of learning for all Palestinians, without discrimination, including those with Special Needs.

- The constant development of the educational curricula had taking into consideration the Society and the labour market needs on the one and, and the capabilities of the individual and his talents on the other and. It is necessary to stress the national education, health, environmental, demographic status in appropriate curricula.

- The participation of all citizens in the educational process, through educational institutions, political, economic and social institutions. As the educational process is a national duty to achieve a common public interest and maintaining it.

- To link education with development, and enhancing the link between education and vocational and technical rehabilitation of students on one hand, and linking the school with the labour market on the other and.

- Responding to the economic needs of society by providing well-trained labour workers, for the development of human resources which are necessity for the comprehensive development.

- The National unity and cohesion of society as an aim for each of its individual members, its fundamental pillars are: social justice, and the balance between the needs of the individual and the need of society, and cooperation and interdependence among the members to achieve the public interest, and to holds the individual and collective responsibility.

- The Organization of the roles of individuals is an essential factor in the progress of society to preserve the national interest.

- The revival of the cultural heritage of Palestinians, and enriching and preserving it.

- To maintain the family and the commitment to its duties and its good co-sponsored.

- The action to fight the problem of unemployment and raising Palestinian family income and to achieve economic and social progress of all classes of the Palestinian people.

2.9.3.3. Knowledge Base

This is based essentially on the composition of the citizen who:

- Adopts in essence, and conduct the essence of the Islamic creed (Islamic education).

- Abide by the Arabic language in self-expression and communication with others, it is estimated to use diligently and effectively.

- Is eligible for openness to global cultures mastering one foreign language at least, i.e. English or French.

- Works on the development of his cultural and technological background, and refines his creative capacity and enhances his aesthetic maturity.

- Abide by rules of health leading to physical, healthy, and an emotional, and mentally growth (artistic and sports abilities).

- Is able to estimate his free choice of profession of the future, and improves it through self-learning, i.e. (Vocational Education).

- Recognizes the importance of the use of technology and development, and interacts with thought and values, performance and behaviour clearly and efficiently (ethics of the career).

- To maintain the natural environment of Palestine and its resources, and is working to improve it and invest in a balanced manner for the development of his society both materially and morally.

- Understands social surroundings and interacts with them in various manifestations, and is working on the development of local skills and crafts which, i.e. Social Studies.

- To accommodate the principles and realities, concepts and theories, so that is dealing with them and used in the development of cosmic phenomena and helps in human efforts to solve its problems which consequently provides him the prosperity.

- In line with the requirements of the age and contributes effectively to overall development and benefit from science. i.e. The development of the community through the humanities and social sciences.

- Collects the information and redresses it and produced it and uses it in the interpretation of phenomena, and he expects the various possibilities of events, and decision-making in various areas, i.e. Scientific Research.

- Employs critical thinking and follows a scientific approach in viewing and research, prospecting and surveying and solving problems, i.e. Skills.

- He is capable to face the requirements of work and depends on his abilities by acquisition of certain and public professional skills.

- Appreciates the aesthetic aspects in various arts and literature in life manifestations of.

- The capacity to motivate his special skills in his free times, i.e. in the development of knowledge and aspects of creativity and innovation and the spirit of the initiative work and retention, i.e. systematic activity.

- Has an interested in the future knowledge of technology, applied sciences astronomy, geology, and computer science.

- Is able to explain the things scientifically.

2.9.3.4. Psychological Basis

The Palestinian curricula takes into account Palestinian learner needs and inclinations and his mental and psychological characteristics and their compliance with the requirements of the age and the environment and encourages him for educated self-reliance, taking into account the establishment of the rules of overall experience in building the personality. This is the basis is manifested in distinguishing the learner:

- Who is proud of his national identity and Arabism and Islam and is committed to them.

- Is proud of his country Palestine which he belongs to.

- Is proud of his Arabic language and his ability to express his needs through it.

- Conscious in its national heritage for the development for his present and future.

- Encouraging the productive initiatives individually and collectively and the preservation of the rights of others and their property.

- An interactive individual with the people of Palestine wherever they are, cooperates with them to create a democratic society which promotes the spirit of positive competition which leads to justice and prosperity, keep pace with advances in science and knowledge.

- Working to consolidate the spirit of peace in self-reliance and in relations between individuals in social relations nationally and internationally.

- Estimates the humanitarian components of values and positive trends towards self-reliance and others factors of social progress, namely the principles of democracy in both individual behaviour and the collective one.

- Is capable to adjustment which is obtained from personal conduct social morals, represented in dealing with others and in variable situations?

- Adhering to the rights of citizenship and incurred responsibilities implications.

To sum up, it is necessary to stress that the principles of polices of educational curricula is in conformity with the policy of the ministry of education, which works the following objectives:

1. Draw inspiration from the values of the Arab, Islamic and humanitarian heritage and emphasizes it.

2. The development of the personality of the citizen and to strengthen his capacity of analysis and criticism and the initiative and creativity and the positive dialogue.

3. Prepare students for the life of the spirit of justice and equality and democratic participation.

4. To direct the curricula to take macro-education, micro and individual education.

5. Assistance in igniting personal qualities and the development of efficient administrative factors in him so that to initiate a conscious learner with self-confidence.

6. Creating educated people in the various educational stages, to deal with the future prepared to keep up with the rapid changes in the modern era, and to contribute positively.

7. Teaching the learners educated to love work and perfect its values, vision and role of moral active in the composition of personal and the implantation of ambitious in their hearts for superiority and creativity the contributor to the prosperity of the repatriation of.

8. Contribution of the educational process in the country supplies, as required by the competencies and skills are able to fulfil the required demands under the overall development of.

9. Use of practical methods in the educational system in all its stages in planning, implementation and evaluation.

10. Attention to programmes of special education through the principle of the expansion of educational patterns and also incorporated in different education institutions.

11. The use of the results of recent field educational research, either local, Arab or international research in relation to the building of curricula and organization of and distribution of educational levels.

12. Given the evaluation special importance in building acquired knowledge in the learner.

13. The building of curricula to take into account of consolidation of democracy in schools to help teachers and students at the completion of responsibilities and tasks entrusted to were happily and stop the phenomena of violence in all its forms.

2.10. Components of the Palestinian Curriculum

It includes the following Subscales:

2.10.1. System Objectives

- Democracy.

- International understanding and cooperation based on equality, liberty, dignity, peace and human rights.

- National and cultural identity.

- The Arab nation: working toward unity, liberty, development and prosperity of the nation.

- Students develop intellectually, socially, physically, spiritually and emotionally, to become responsible citizens, able to participate in solving problems of their community, their country and the world.

- Critical thinking and problem solving skills.

2.10.2. Curriculum Philosophy

- Palestine is the homeland for all Palestinians; preservation of Palestinian.

- Identity, unified society in aspiration, loyalty, culture, behaviour and goals.

- Reflecting the intellectual, cultural and geographical characteristics of the Palestinian people.

- Palestinian curriculum stems from faith in Allah.

- Palestinian identity is deeply rooted in the Arab-Islamic culture.

- Freedom, emancipation, development, democracy and unity.

- The history of the Palestinian people and comprehending it within the Arab-Islamic history.

- Rich vivid history shared with other peoples and nations due to the strategic geographical location of their country and to their religious historical characteristics.

- Realize the independence of Palestine, act constructively with other nations, and participate in the development of human ideas, and in humanitarian, political, economic, and cognitive issues.

- Providing the young people with principles of understanding their own limits and to what extent they can participate in international culture.

- Full and better understanding of tradition and produce a creative thinking ability to preserve and develop it.

- Keeping the solidarity and unity of the family and methods of developing the internal relationships.

- Arabic language.

- Foreign languages.

- Special emphasis and focus on technology, ecology, demography and their relation to development and social growth.

- Avoid preaching and reciting as these are useless in producing or building the character able to use the scientific critical thinking in research, analysis and application.

- Appreciate the wonders of the arts and literature.

- Represents the set of norms and values prevailing in local and international societies.

- Love of cooperation, peace and a balanced relationship in the realm of national or international relations.

- Psychologically and socially balanced people aware of others' limitation and themselves.

- The State of Palestine, with Jerusalem as its capital. This confirms that the curriculum should be responsible for:

  o Fostering within the coming generation certain national, regional, religious and human values.

  o Endowing students with needed skills.

  o Conveying essential knowledge.

As a result, is it obvious that not all the above can be observed in a limited study such as this one. For the sake of focusing the study, and for organizing the material for analysis and reporting, three more generic conceptual areas were identified under which many of the above could be grouped. These three conceptual areas are: Identity, Values and thinking skills. The groupings are outlined as follows:

2.10.3. Identity

It has the following Subscales:

2.10.3.1 *Family*

- Solidarity and unity of the family and methods of developing the internal relationships.

2.10.3.2. *Palestine Geography*

- Permanent homeland.

- Jerusalem the capital.

- Intellectual, cultural and geographical characteristics of the Palestinian people.

2.10.3.3. *Arab*

- Arabic language and culture.

- Faith in Allah.

- Arab-Islamic history.

2.10.3.4. *International*

- English

- History shared with other peoples and nations due to the strategic geographical location.

- A balanced relationship in the realm of national or international relations.

2.10.4. Values

- National, regional, religious and human values.

- Unified society.

- Freedom, emancipation, development, democracy and unity.

- Norms and values prevailing in local and international societies.

- Cooperation, peace.

2.10.5. Thinking skills

- Understanding of tradition.

- Creative thinking.

- Scientific critical thinking.

- Problem solving.

- Appreciate arts.

- Psychologically and socially balanced.

- Technology, ecology, demography and their relation to development and social growth (Abu Lughod, 1996; Belgian Technical Co-operation, 2004).

2.11. Palestinian Identity

2.11.1. Historical Background

The Palestinian Declaration of Independence, which was adopted by the Palestinian National Council, the legislative body of the Palestine Liberation Organization (PLO), in Algeria on November 15th, 1988. Said:

Palestine, the land of the three monotheistic faiths, is where the Palestinian Arab people were born, on which it grew, developed and excelled. The Palestinian people was never separated from or diminished in its integral bonds with Palestine. Thus the Palestinian Arab people ensured for itself an everlasting union between itself, its land and its history. Resolute throughout that history, the Palestinian Arab people forged its national identity, rising even to imagined levels in its defense, as invasion, the design of others, and the appeal special to Palestine's ancient and luminous place on that eminence where powers and civilisations are joined... All this intervened thereby to deprive the people of its political independence. Yet the undying connection between Palestine and its people secured for the land its character, and for the people its national genius (The Palestinian Declaration of Independence, 1988, P. 1).

National identity is imperative to nation building; education is an important tool which can be used to shape national identity. However, both education and national identity are dependent upon historical, social, political, and economic contextual factors (Wyse, 2008).

The Palestinian identity is a genuine, essential, and inherent characteristic; it is transmitted from fathers to children. The Zionist occupation and the dispersal of the Palestinian Arab people, through the disasters which befell them, do not make them lose their Palestinian identity and their membership in the Palestinian community, nor do they negate them.

The Palestinian Arab people possess the legal right to their homeland and have the right to determine their destiny after achieving the liberation of their country in accordance with their wishes and entirely of their own accord and will (Article 4: Al-Mithaq Al-Watanee Al-Philisteeni [The Palestine National Charter], 1968).

In addition, Palestinian Identity is devoted in large part to the various cultural, social, intellectual and political factors that fed the crystallization of a distinct Palestinian identity over the course of the nineteenth century.

However, a more subtle denial of the validity of Palestinian national identity is the claim that it arose solely as a response to the post-1882 Zionist settlement of the coastal regions of the country. Khalidi (1997) demonstrates that there was a widespread consciousness of Palestine as a distinct region at least as far back as the mid-eighteenth century and that this consciousness heightened over time, notwithstanding the fact that the territory was subdivided among a variety of Ottoman administrative districts (Sonjoks). Hence, a central role was played by the notion of Jerusalem as a holy city not only to

Judaism, but also to Christianity, and to Islam. Likewise, the function that the city served as an administrative and economic hub in the life of the peoples inhabiting what came to be Palestine during the Mandate.

Furthermore, with his stress on the nineteenth century and his constructivist approach (i.e., that identities are not primordial but rather the results of specific historical experiences), Khalidi contends with not only exclusivist (and largely abandoned) Zionist denials of Palestinian existence but also varying Palestinian, Arab and Islamist narratives. On the other hand, for some Palestinian nationalists, the "Palestinian nation" has existed since the time of the Canaanites; for extreme Arab nationalists, Palestine is only a small part of the broad Arab homeland; and for the Islamists, considers the move toward Arab and local identities was a denial of the allegedly pure Islamic character of the Ottoman Empire. However, Khalidi dismisses these polemics in detail, while at the same time, he acknowledges the individualistic characteristics of the Palestinian identity and argues that perhaps most Palestinians could simultaneously hold Palestinian, Arab, Ottoman and Muslim or Christian identities, not to mention local (Jerusalemitess, Hebronite, Nablusis) identities without any sense of contradiction.

Like many scholars these days, Khalidi rejects any notion of a fixed, unchanging Palestinian identity, arguing that all identities are "constructed", woven from multiple "narratives". As mentioned above, in the late nineteenth century, most of those who lived in Palestine were simultaneously aware of themselves as Ottomans, Arabs, Muslims, or Christians, members of different extended families, and so forth. But already a sense of "Palestinianness" can be detected, and not only at the level of the elite. Indeed, Khalidi argues that the elite sometimes became aware of the specificity of Palestinian identity as poor peasants were expelled and forced out from their land by arriving Zionist colonizers and became radicalized. Khalidi does not accept the view that Palestinian nationalism was merely a response to Zionism, but he does appreciate the importance of the intense struggle between them, which has made it particularly difficult to see Palestinian identity as distinct.

In addition, Khalidi also casts an eye to the future, noting the strength of Palestinian identity and social solidarity yet wondering whether current trends will lead to Palestinian statehood and independence Kalidi argues that the notions of political, social, economic, and fundamental structural changes have forced the Palestinian national identity to construct and formulate and re-formulate itself in a full evolving and revolving circle. Finally, Khalidi stressed the fact that the emergence of the Palestinian identity is an evolving and revolving process since a long time. While the current changes that are happening in the Middle East in general and in Palestine in particular could be factual 'current' changes in the Palestinian identity formation, yet, they cannot be considered as the only factors of building the national identity of the Palestinian people. Khalidi argues that the transformation and building the Palestinian identity have been an on-going historical process before colonization eras.

Therefore, Khalidi sees Palestinian nationalism emerging far earlier than is generally thought- in the pre-World War I period, when absentee landlords in Beirut and elsewhere

sold large pieces of lands of Palestinian land to the Jewish Colonization Associations. Yet while modern Palestinian history is inextricably intertwined with that of Zionism, Khalidi focuses as much on other constituents of modern Palestinian identity, which include "patriotic feelings, local loyalties, Arabism, religious sentiments, [and] higher levels of education and literacy". He demonstrates how the long-term influence of modernization, the collapse of the Ottoman Empire, and concomitant European incursion in the pre-World War I era, followed by the betrayal of promises made by both the British and French, contributed as much to Palestinian nationalism as of the 1917 Balfour Declaration and Zionist immigration (Morris, 1998).

As mentioned above, the institution of the Mandate, which incorporated the Balfour Declaration's promise to the Zionist movement, and the results of 1947-48, which broke the Palestinian leadership and dispersed a large portion of the Palestinian people, obviously reinforced a more specifically "Palestinian" element in Palestinian identities. These others persist, however, as evidenced by the resurgence of an Islamist identity among the partisans of Hamas, or the local identities to lost villages and towns held by the refugees of Gaza, the West Bank and Lebanon.

The ultimate future territorial disposition of what was once known as Palestine remains to be determined; much depends on the result of the May 1999 Israeli elections, the American commitment to implementing the Oslo, Hebron and Wye accords, and the maturing of a new generation of Palestinian leaders. But the reality of the existence of a strong, territorially rooted Palestinian nationalism can no longer be denied. Rashid Khalid's stress that Palestinian identity provides a substantial understanding of the roots of this nationalism and of why its claims must be considered in any solution of this conflict. The only flaw in this historical line is that Khalidi only traces the development of Palestinian identity in the last 70 years. However, he offers a fascinating analysis of why Palestinian nationalism seemingly became "submerged" after the first Arab- Israeli War (1947-49) and until the founding of the PLO in 1964 (Khalidi, 1997; Morris, 1998).

On the other hand, Edward Said is one of the most famous historical writers dealing with notions of exile, identity, racial segregation, nationalism, imperialism, and orientalism in Palestine and the Middle East. Said also argues that Palestine exists as collective, human, and material consciousness. Said attempts to grasp the co-cretins and ugliness of occupation; the feelings of pain expressed by his dispossessed people; and, ultimately, the banality of division, segregation, and merciless expropriation of land. In addition, through his work, Said carry out similar thoughts in relation of national identity that have been expressed by Khalidi. Since Said mentions that while the oppression of the Israeli occupation was a big factor in reshaping the definition of nationalism in Palestine, yet, it is not the only force that helped awakening the political and national unity. He claims that other parts of the world played its role in shaping the unity between the people in Palestine. For example, the notion of Orientalism and the idea of "us" v. "them" have created a gap and a disconnection between Eastern and Western norms of living. He argues that the idea of "us" v. "them" has pushed toward bigger sense of unity between the people in Palestine in general; in order to fight the after math consequences of Orientalism in the shape of imperialism.

He argues that in the name of 'Democracy,' the west tends to force its beliefs, ideas, habits, and living conceptions on other developing and under-developed countries. However, those targeted countries tend to fight back the change, especially if the change was not in respect of their traditional habits, customs, and believes. Therefore – in general people in targeted countries – Palestine for this example, tend to concentrate on the similarities between their different 'identities' in order to come up with one similar 'identity.' Finally, Said mentions that this is a normal reaction to people who are presented to new changes and ideologies, since they are trying to concentrate on the 'orient' and what actually exist in their region, and push back the 'occident' which includes different generalizations and stereotypes that have been developed about the region without deep theoretical and historical understanding of the nation. And that is another reason behind the concentration on the national identity of Palestinians in the education system, school curricula, and training sessions in the academic arena (Morris, 1998).

It is important to mention that in every community there are different societies as the famous writer Nazmi Al-Ju'beh has argued. He claims that there are different societies, social groups, and interest groups in each society and they all carry different identities. However – normally, there is one common identity that could define each single member of the group in order to be able to find their common interest and their common 'identity.' It is more of evolving un-ending cycle, where small groups have common identities that they share with the society that could have multiple identities as well, in order to shape one national community that can respect those differences in multiple 'identities,' at the same time, focus enough to shape one common 'identity.'

Finally, all authors stresses the importance of education in this process of nationalization and building the "historiography" of the 'old' and the 'modern' forces, situations, changes, and factors that have been pushing toward one national Palestinian identity. All authors claim without understanding the events of the past, it is very hard to comprehend and assess the present events, which makes it difficult to predict, plan, and evaluate the future.

2.11.2. National identity

The identity of the national perspective refers to the national character is derived from the concept of the nation. And the definition of the (Nation): a group of people holding limits certain geographical characteristics, and feel that they are linked together, the bond of strong values and common perceptions of critical importance for them, according to the framework of a particular political is the state that bear the responsibility for maintaining these values and concepts in common (Fahmy,1995).

Moreover, the term (Nationalism) is derived from the Nation, which indicates the overlap and mixing between the concept of nationalism, nation and identity, is the national identity of the thread, which is organized by members of the country or nation or nationality,

no matter how different time and place to be a contract strengthens the unity and cohesion, and thus the national identity serve as a framework for the symbolic loyalty of the members of the community to the prevailing characteristics.

National identity is defined as: a set of features and common characteristics that distinguish a group nation from others, and its cherished by them and it forms its existences and its unique personality (Kahlani, 2009, P. 6).

2.11.3. Components of national identity

Are a group of principles that can be identified as follows;

- To be consistent with the identity data of political thought and modern legal base. It is based on the criterion of citizenship as a fundamental legal principle, and in securing equal rights and duties for all the people who carry this identity.

- That the identity reflects the current reality of the people as both inseparable. The sense that they would not be a reflection of the perception of a class and not others, as well as, the identity of this makes it a truly national and not an expression of a political position is tight.

- that the identity of unifying strengthening and activating the mobility of socio-political and economic situation in the country on the basis of the principles above, and a solid foundation to strengthen the political entity common to the state and complete the construction of institutions that represent the unity of the hand, and restore the sovereignty of the country and continue its regional and international, on the other (Galion, 1995; Bitar, 2002).

2.11.4. Dimensions of national identity

The dimensions of a set of distinct fundamental identity are:

2.11.4.1. Religious identity

This form of identity is based on the Islamic religion. And is a historical dimension necessarily evokes the history of the Islamic Islam and the Islam. That states, which had its great achievements of civilization, had, at the same time, serious errors at the political level, and not the purpose of this speech meant criticism of Islam, which we hope that keeps him well-respected for use in the social and political conflicts. But it is a critique of the experience of government and ruling in his name. Rulers and those of humans who claim to represents the dream of restoring the Islamic state once again is the cornerstone of such identity and dimension of the future also. But this identity is often the dream far away from

reality and what it is full of facts and issues to draw the limits of hot loose identity and utopian than the facts of history in the past and the variables of social reality at the present time. So they ignore the huge existed diversity, ethnicity and linguistically and culturally between the Islamic peoples of our time.

This also, ignores the expansion of those peoples and vast geographical spread which eventually forming a barrier completely without the dream of a single Islamic state. For these people the development of social contexts and severe economic and political differences, as well as the fact that the Islamic identity also ignores doctrinal differences. Religion is not only texts, but rather is the texts and different interpretations to it. In the sense that such identity will lead us to historical problem and make us part of every non-uniform in terms of the nature of the social problems experienced by the culture or adopted by or designed to achieve the goals (Salameh, 1991).

2.11.4.2. Arab national identity

Arab national identity could be similar to religious identity to some extent. It is based on Arabism taken from a starting point in determining the national identity of the people who live in countries that make up the Arab world. Therefore, ones could claim that identity is linked by a fragmented actuality on the one hand, and political and social developments may occur, or may not in this region in the future on the other hand.

The sense of a fragmented political reality does not spur is the fact that Arab countries are divided into countries. And are pending on the future conditions and is not achieved on the reality such as the transformation of this country entities to collaborate real-construction conditions and maturity conditions self and appropriate substantive to realize this hoped cooperation to form the uniformity of the Arab countries (Jabri, 1996).

Also that this identity does not have a historical basis, as had never formed a one state in this country described in Arabic on the basis of purely Arab nationalism. Islam is the religion that has united the Arabs, and united the warring tribes, many of the other nations in one state.

As for the identity and pan-Arab nationalism, the fact is they are based, historically, to model the state - the nation that emerged in Europe; then reflected par excellence in all forms, Italian and German unification in the nineteenth century. And the subsequent disintegration of the Ottoman (Islamic), Austria and Hungary to the basic components in the aftermath of the First World War. Mixing national identity with the Islamic religious identity in trying to re-experience being in a historic place is unique and cannot be replicated; but differs from the Islamic identity in the fact that trying to repeat the experience that did not happen in the Arab Middle East Islamic, but rather occurred in some countries of Europe. And this experience led to a brutal war between those countries. Perhaps it is appropriate to recall that Europe is currently seeking to move beyond the experience of the nation-state after it exhausted its purposes. Is it meant to us to try to model a consumer's identity? According to

Mohammed Abed al-Jabri, a national identity says, 'the fact that psychological as well as being a reality economically, socially, politically and internationally (Jabri, 1996. p. 14).

2.11.4.3. Palestinian national identity

Most of the studies and researches focus on the religious dimensions or national origin when dealing with the issue of identity. And completely ignore the search can be defined based on the identity of the elements of a national or country and that the belief that recognition of the characteristics of national identity conflicts or is incompatible or eliminates the religious or national characteristics, or both.

In the Palestinian case, this identity is characterized by being based on the presence of a very old history is the history of the country is full of conflicts and occupations. The Palestinians were distinctive in that they maintain their identity despite the displacement, destruction, displacement, deportation, murder, imprisonment and deportation by the Israeli occupation, either inside Palestine or in exile and Diaspora.

In addition, the Palestinian identity is also based on recent history, which began with the formation of the Palestinian National Authority as the product of the Oslo agreement in 1993. And is the date now to continue in spite of the disintegration of the state in 2006. When Hamas won the Parliamentary elections and then the coup and ended control of the Gaza Strip, full control. And must accommodate Palestinian national identity, by definition, what distinguishes it from all religious and national identities without them necessarily contradict or negate the possibility of integration with what is actually achieved them. As it should be the Palestinian national identity is the only one that accumulates underneath the Palestinians. The qualities of other ethnic, religious and sectarian or geographical it is not what amounts to the level of identity at all. That is, they are not generic or alternative identities, but it certainly components of national identity (PNA). Its privacy is respected and has not to be a contradiction with the Palestinian national identity at all.

On the other hand, the most important functions of identity that define and produce and discriminate on the basis of a realistic and concrete and not in the vacuum theory is derived from the desires and wishes, and as Burhan Galion said that it " Does not pose a real identity problem only within a unified system " (Galion, 1995).

Furthermore, many have reduced the meaning of the common system to what is local and Palestinians in particular, and for fundamental reasons imposed by the reality of Palestine population already complex and witnessed now disorders and conflicts over power and control over the West Bank and Gaza by the Fatah movement and Hamas, it would be logical to include the Palestinian national identity everything that distinguishes the Palestinians from their neighbors, whether they are Arabs or Muslims. And also include what constitutes a solid foundation for the unity of the positive elements can be summarized as follows:

1- First ingredient: Unified political system within one country, on the one ground. And if it was the existence of the common system and the one state raises the sensitive

issue is the nature of the regime in the one ground, and that the specificity of the Palestinian case there is no nation as a whole, but fragmented into parts is not contiguous. That land which derives its unity from the unity of the political will of the components of all the Palestinian people. The unity of the people on the objectives basis the most important of national identity is the sole guarantor of the unity of the land and the future state, which has not written her to see the light so far.

2- Second ingredient: recognition of the diversity of the political affiliation of the Palestinian people, as well as geographical diversity (West Bank, Gaza Strip, occupied Palestinian cities in the 1948).

3- Third ingredient: recognition of religious diversity (Muslims, Christians, and any other minorities).And here would be a national and religious tolerance, a fundamental attribute of features of Palestinian identity.

4- Fourth ingredient: recognition of cultural and linguistic diversity so as to create a basic rule of practice and a sense of freedom to achieve the cultural traits of each group of components, without contradiction with the cultural attributes of the other private.

5- Fifth ingredient: which is the result of all the previous ingredients is the recognition of diversity of intellectual and political, which allows all ideas and opinions freely and without tutelage from anyone. The only requirement for this is the last ingredient that does not involve political diversity on any incitement, explicitly or implicitly, talked of the internal fight or undermines the foundations of a Palestinian national identity. That the most important functions to protect the identity of the political entity and the social and economic any attempt to destroy it (Gabri, 1996).

2.11.5. The Education and the National Identity

Education in all its levels contributes significantly in the formation of national identity its development and enhancing it in the later stages of education. This concept to be comprehended need individual mental readiness and a social context that support this concept, shape it in a certain geographical areas that represents the country that has special culture, social values and history sit gush it for other nations. Forming education cannot start for m vacuum. It is always built on symbolic elements that form the corner stone of the identity

Therefore, this confirms that the process of building national identity needs to be individual, social, political and geographical environment, historical and cultural collaborators who build this template in unique and distinct way. There is a no successful factor develops the concept of national identity better than all components of education. The education is not just educational pursuant, but is primarily of political action, so it is not surprising that the educational policy in any society is a reflection of its political system,

including the system of philosophies and ideologies and values Thus education becomes a serious social force used by the community and state to achieve the goals of increasing membership and loyalty and promote the concept of national identity and contribute to community members.

Education contributes in building identity and it's rooting in society. The study of a country 's history, geography, national and civic education subjects, national and historical celebrations and National Anthem, folk songs and other pedagogical and educational practices all lead to strengthen identity and affiliation of the students. Education serves a very important role in emphasizing political development processes. If education is properly directed becomes an effective tool to entrench the society identity of national and to be planted in the lives of students through the used curriculum and effective of teaching methods used by qualified teachers, especially at the early stage of basic education, that witness the beginning of building the personality features of the individual , and forming his habits, attitudes and values, and growing his learning's aptitudes and also determining the path of his physical, mental, psychological, social and emotional according to the contribution of the educational institutions transferring of community beliefs and trends, traditions and customs to the students who will fulfil Community and drive him toward progress. This represents the most important objectives of modern education which calls for deepening national identity among members of society through its language and values, skills and habits that govern this society, and urged them to take responsibility for contributing to the development and progress of society (Abdul Hai, 2006).

2.11.6. Education and the promotion of national identity

Enhancing national identity id one of the important task of formal and no formal institutes. Educating about national identity is one of the basic processes in human life because his personality formation is built on identity (Farah, 1989).

Educational institutions play an important role in the political development of every stage of an individual's age, family, colleagues, school and university contacts provide the individual portion of the society concepts of values, customs, traditions and beliefs. In this regard Jean-Jacques Rousseau refers to educational function in relation to political development of society and the role of education in the responsible conduct of individual development in the public interest, participation in political decision-making, which achieves a social equality between individuals so do not show differences hindering political equality, thereby promoting citizens loyalty to this country (Jaballah, 2004).

Likewise, education is more than variables associated with political development. Education is significant, because it helps partially to develop a sense of civic duty and public interest and develop at the same time personal characteristics necessary for political participation such as self-confidence and control and excellence and the eloquence. It is clear from the foregoing that in no way one can separate between education and politics. Education helps give the student accepted values and attitudes to ensure the loyalty of the

individual to homeland. Plato says that the core of his utopia city is the education and has addressed the relationship between the state and education in his books (the Republic and the laws). He politicized education to prepare psychologically and mentally capable citizens to participate in political life.

2.11.7. School and the promotion of national identity

Educational establishments are the most important social institutions used by modern societies, to meet the needs of the educational and pedagogical failed to be performed by family. After the complexity of life, becoming specialized social institution, school teaches students science and knowledge and the transfer of culture from generation to generation. It also seeks to achieve growth in emerging and young people physically, mentally and emotionally matures, politically and socially prepared (Khatatba, 2010).

In order to achieve and setup individual socialization and upbringing as a valid ready for life, and can achieve school educating children on national identity through the following:

Promoting national and citizenship among children by providing children with the skills necessary to understand the rights, obligations, and rights guaranteed in the home include everything from their school and their constituency where they live (Orabi, 2006) .

The Duties of The Duties of citizens which can be promoted in school:

The joint responsibilities, and participation in decision-making by civil methods approved by the State systems, feel that his opinion heard and learned abilities.

- Instruction in ways that dialogue and means opinion.

- Its habituation to deal with dissenting views and ways of resolving differences of opinion or of interest.

- Participation in the system application, which instructs the student to the importance of citizenship and the importance of individual responsibility, and should start with himself before others.

- provide the student with methods that can be taken when you see who violates the rules, so the student feels that any breach of the rules anywhere though small is the departure from the community even, and this derogation may threaten the system long-term (Metwally, 2006).

- Participation in the evaluation from the system exits, so provide the student Training them on those methods, suitable school environment, and help to not violate citizenship behaviour, and certainly the school need to train students in practice over the maintenance of order within the classrooms and inside school.

- Accustoming children to Coexistence and cooperation with others.

- Child-rearing to the consultation (Shura) this educational work on the development of values of tolerance, dialogue and accept the views of others and obey the decisions of the majority, and other values and skills that do not the child must be earned in order to be able to interact with others in the family, school and community (Orabi, 2006).

- Education for peace (Raising children on peace), peace education generally teach a rules necessary for harmonious and sound relationship between Nations and people, and promote full respect for human rights and freedoms, and respect for the right to development and encouraged, and respect for the freedom of any individual expression, access to information and negotiation to resolve conflicts, and adherence to the principles of freedom, justice, tolerance, cooperation and cultural pluralism, dialogue.

- School to work on improving the national learning and citizenship that can improve the National learning and citizenship through the school climate, and school curricula, and teacher performance style, teaching methods, and school activities.

- Should create the appropriate school climate, which allows learning the concepts of national education, and allow for the participation of students and teachers in different activities, teamwork and cooperation facilitate the education process undertaken by teachers, and therefore increases when performance culminated over various education supplies, offering various possibilities, open school abroad. studies have indicated that school where the principles of consultation and mutual respect for the opinions and self-Individual, the consolidation of positive human relations and other leading to inculcate the values of social cohesion and individual affiliation and loyalty to his country.

- bother curricula and especially social studies curriculum and texts, reading, expression, giving the students of national identity, and emphasize a student home land, history, human beings, elicits a sense of pride to enroll him home land and promote it ready to sacrifice is self-esteem and precious, and that these decisions with a positive impact towards affiliation.

- For successful education for citizenship must attention to the teacher that is still an effective element Educational process, not only as carrier of knowledge that should be acquire by students from their homeland and its issues, but because it represents a model for citizen who will follow students on their way to be good citizens (Orabi, 2006).

- Diversify the methods and modalities of teaching the national education to include: training programs, and workshop brainstorming, outreach and field

visits, and must focus on field visits; because the teaching of national and citizenship not optimally only in practical attitudes and relationship with school of various civil society institutions and the external environment, there are many fields if used well from school if possible raise the performance of teachers and students, such as participation in sports and social clubs, franchise and filtration, and participation in the protection and preservation of the environment.

- The extracurricular activities in schools that play a major role in improving national and citizenship learning, and even play this role fully must be:

1. Diversification programs of school activities to include programs, educational, social, cultural, environmental, Scout and tourist.

2. Seminars and school meetings, senior officials are invited from various specialized fields, to discuss student in nation and homeland issues.

3. Utilization of physical and sports activities in the development of knowledge and skills that enable students to develop social abilities such as teamwork, solidarity, tolerance, sportsmanship.

This indicates that the individual acquires national loyalty through environment first, then in his school, and then from the entire society so that the individual as part of a whole (Orabi, 2006).

2.11.8. Family and the promotion of national identity

Childhood is considered to be one of the most important stages in individuals' lives, since it is very important to inculcate values, concepts and knowledge, particularly concerning national and citizenship. This is because family instilled these components in childhood and upbringing children in an attempt to build their characters. Children since the first stages of growth in the family must learn to live in a society with its elements which is considered valid. Children are required to be able to take responsibility and participate in the growth and progress of their society. They also are expected to endure hard work and struggle starts at early stage of their lives to adhere to loyalty and patriotism (Al-Hamed and Rumi, 2001).

In addition, Chakib (2002) has noted that there are many institutions that work on the formation of national identity and its development when the individual in the family, school, university, but the family is the most important institution that contributes to the preparation of children, their upbringing to national identity. The role of the family in the upbringing of children on national identity is seen through:

1. Preparation of children to be good citizens committed to social and religious values.

2. Talk directly with the children about the ingredients of good citizenship, and rearing them to correct their habits of the citizen who is loyal to his home country, and who has respect for the safety and security rules and regulations and present them with examples and evidence close to the minds that these laws and regulations are designed to preserve public safety and preservation interests and rights and the conduct of the affairs of life.

3. Inculcate patriotism in the hearts of the children to learn more about the pride with work to support and uphold.

4. definition monuments home taking children in tours include historic and heritage sites, with each site listed story.

5. Foster a culture of dialogue, participation and tolerance of difference.

6. To give the child the skills to:

    a. Belongs to his homeland and is loyal.

    b. Estimated general interest and special offers on him, and sacrifice for the common good.

    c. Works team spirit, teamwork exercises.

    d. Bear responsibility, and exercise methods in rationality.

    e. Lead duties, and upholds their rights, and believes in the principles of social justice.

    f. His high moral character with ethics of dialogue, respect for the views of others, while exercised self-criticism, and participates in decision-making.

At the same time, it could be argued that the family played a major role in rearing children on national citizenship through various means, most notably the development trends of understanding, brotherhood and cooperation which must prevail in the House, as well as to promote a culture of participation, dialogue, tolerance and coexistence with others, and train the children to perform their duties and to uphold their rights and assess the public interest, and presented on special interest and it can also be argued that family help prepare children for early rehabilitation to become able to meet various development challenges, and to reconcile the preservation of national identity and respect for each other on different national identity (Al-Hurr, 2003).

2.11.9. Identity and Curriculum

The character of the human being is affected mainly by the interaction between the internal conscious of the person and some external factors. Someone can say that the human being is different from the inanimate objects that he doesn't suffer from inertia which Newton considers it as the main characteristic of the inanimate object. He supposes that if human being is characterized by the inertia and is on affected by external factors, he won't then have the quality of "personality". More importantly, there are internal interactions within the person himself which means the person's ability to choose, having his own will and having his own character as well. It could happen that sometimes the external factors are more dominant than the person's own will. In this case the individual lives the inertia situation.

However, the personality of any human being is multidimensional; subsequently to characterize an individual or a group of individuals by one sole element is regarded as oversimplification of the reality which also means distortion of the reality itself (Rihan, 2008).

So, personality is the token of individuals it can also be extended to other groups, whereas identity is applied to groups rather than the individuals although it leans on the characters of the individuals forming these groups. As the individual character is multidimensional, the identity of groups is multidimensional as well.

On the other hand, some of the recognized elements of the identity are: the language, ethnicity, nationality and the religious and regional factors. These identities overlap and interact with each other which cause confusion e.g. the term "the Arab and Islamic nation" spreads and have become a common term. But still there is a scramble between dimensions of the term. And although the majority of the Arabs are Muslims, the majority of Muslims are not Arabs. Consequently there is an Arab nation and an Islamic nation which means that Arabism and Islam are two independent factors in forming the identity despite the considerable interaction between both of them.

The term "the national and Islamic forces" has spread in Palestine recently, it may implied that the 'National Forces' may not be necessarily in Islam. And it may also mean that 'the Islamic Forces' don't have enough national impetus. So, one can argue that the proper term is ' the Political Forces'. If it is necessary to highlight the difference in the ideological bases between the two major political streams in the Palestinian arena the term which should be used then is ' the Secular and Islamic Forces. But it seems that the term 'Secular' involves suspicion perhaps because of the misunderstanding of the content of the term. The idea which can be concluded from these two examples is not represented in the way they can describe the status quo precisely, but in the way these terms affect the public conscious.

In recent years the expression of extremism has become common as well. It could be argued that the expression does not describe the phenomenon strictly. Extremism towards what is the description of the view has adverse view that extremism appears to be the trend. For the first, extremism if it is a relative concept depends on the position of the observer and

extremism in essence is unilateral identity giving precedence to any one of the dimensions of identity in an exaggerated way.

However, the major influences on the composition of personal and embodiment the identity among children and young people are the family, school, means of media and information and the prevailing culture. The latter two have gained influential and large force, whereas the first two could not deal with them. In the aftermath of World War II ,the termed 'a culture of youth' was initiated and was based on the spread of the media to become a global phenomenon and one of the channels of globalization of culture. Therefore, the failure of the family and the school in dealing with youth culture that focuses only on these forms of culture and means of communication and information without an understanding of their motivation. For equity, it must be recognized that change, which happened in youth culture and behaviour and priorities in the past half-century was not on the surface level which can easily be understood but it may be a turning point in human civilization which deserves profound analysis.

Furthermore, in the era of globalization, there is no doubt that the West largely effects on various societies of the Third World and plays an important role in the formulation of their identity, in this area can be classified four West patterns as (Rihan, 2008).

- The Harsh West: represented by wars and political hegemony, which would lead either to a hostile identity or a yielding identity this can be convinced deficiency of self-inertia.

- The Greedy West: which aims to capture natural resources and world markets, which leads some On the pattern of the life of false consumption with the widening gap between rich and poor.

- Trivial West: represented by various means of entertainment, which would lead either to drifting with this trend or shy away from it, or even to introversion.

- The Good West: represented by a long series of rich of western intellectuals and reformers whom their influence has become marginal, but we can say that: the West itself had pinned in a dark room and closed the door on them (Rihan, 2008).

Ignorance of the last Western pattern and the hegemony of the three former have negative repercussions on the composition of the Arab identity, especially Palestinian, ignorance in the best of the other between the West and East mutual in both directions, and even, the West is equipped with the Economic and Political abilities ignores the legacy of the East and aims to control its future. It might now be difficult to know whether this will be a temporary situation will or an everlasting one, it is clear that settlement between two directions depends on the conduct of the Parties.

Hence, in return for the outer Western influence there is the continuation of historical memory, which constitutes the backbone of the Arab identity of the importance of this memory, but as any other memory it is selective and exposed to distortion. Who is closer to us in the memory; a farmer in a Palestinian village in the 18th century or the tribes of

ignorance, emirs of Al- Andalusia? The historical memory does not become distorted, but that it can turn into a legendary memory which is not linked to the reality.

However, between the flows of the west on the one hand, and the legendary Arab memory on the other hand, thrives the expatriate and alienation. Neither any of the two poles could be the solid pillar for a realistic practical identity which could be convincing to ourselves and to others. In this situation, the younger generation finds itself in confusion and is difficult to it (younger generation) to answer the question "Who am I?" it is not a Western that he/she was born in another continent because of a mistake he/she did not commit. The younger generation is not also an Abbasside moved for centuries over time. So alienation is not far from inertia either individually and collectively, and to break this deadlock is not easy task and cannot be done in a short period. It is rather a very complicated process of intricate various elements. It is crystal clear that one major element of this process is the upbringing of a generation aware of itself and at same time is aware of the other with fairness and balance and without slipping into the trap of justification and accusation; perhaps this goal is the core of the role of education in the composition of identity.

In addition, the period that followed the establishment of the Palestinian Authority has witnessed active and wide variety of efforts in the field of education, including the development of new curricula crowned by initiating 'the Palestinian curriculum for general education; the overall plan the develop curricula Palestinian which was issued in 1996. The book has reviewed various subjects' progress in general education. It provided crucial recommendations, it is noted that the study excluded religious education with the justification 'that it has given the certain specificity.

The study suggested the formation of a technical team includes specialists in religious education. Since each school subject needs Action needs to be a technical team specialized decide the contents of the Platform for Action and the formulation of textbooks, this justification appears to be merely a pretext to evade the accompanied sensitivity (Abu Lughod, 1996).

Table No. (2). Platform for Action first Palestinian curriculum

Basic Items
The intellectual and national basis which includes 13 items would begin as follows:
- Enhance faith In God and belonging to Palestine, the respect of human beings and the universe.
- Promoting the Islamic culture and respect for others.
- The Palestinian People is an integral part of the Arab nation.
The social basis includes 14 items begins as follows:
- To adhere to social and religious values and the emphasis on maintaining them.
- The supremacy of the Palestinian law.
- The respect of individual and collective freedom.
The knowledge base that includes 14 items and starts as follows:
- The composition of the citizen who adopts in its essence and conduct the essence of the Islamic faith.
- Abide by the Arab-language.
- Openness to global cultures by which mastering one foreign-language at least.
The psychological basis includes 10 items, starts as follows:
- The formation of the features of the learner who is proud of and committed to his national identity, Arabism and Islam.
- Committed to and proud of his country Palestine.
- And who is proud of his Arabic language.

The study has produced of the plan of the Platform for Action first Palestinian curriculum, which has been approved by the Legislative Council after extensive deliberations on 31 March 199

8. A four-year plan was forwarded. The Platform has paved the way for three basic items.

These foundations aim to compose the learner's the identity of religious, national, national, linguistic and humanitarian identity without a sectarian formula. The division of the Platform of the Palestinian curricula aims to fulfil three integral parts as follows.

The first part is the knowledge basis; which possesses the largest amount of attention and includes the Arabic language, English language, mathematics, science and technology; this is an essential part in the composition of personal capabilities and the development of mental abilities.

The second part is the directed one; this is the part that significantly effect on identification and development of the identity and includes: Islamic education, national education and civic education and social science (history and geography) and the Arabic language. Generally this part of the curriculum is considered the Platform that knowledge, but it is working on the identification of the learner's identity both openly or hidden. Arabic language is added to this part since the examples of which are contained in the books either the reading books or grammar stimulate wide intellectual and ideological thought patterns, as well as the Islamic education and national education and civic education appear to compete to attract the learner to one of the political trends prevailing in Palestine. History books distract

the learner who is proud of his glorious history and championships and at the same time blaming his fate on being the victim of treachery. The lesson the learner can grasp could be that evil triumphs for good at the end. This part of the curriculum can be regarded as the hidden curriculum (identity), which is hidden exactly identity, and it seems that the official authorities responsible for the platform for Palestinian curriculum neglects this aspect unless it is itself supports what is called the hidden curriculum.

Thirdly, the neglected part: includes physical education arts and crafts. This part must contain materials which are not included in the Platform Palestinian curriculum: like music, theatre and dancing. This part is the one which develops the physical skills the emotional energies in the learner. This part is neglected in Palestinian curriculum. It must be said that it is noted that the Palestinian arena is characterized by a rich variety of activities in the areas of art, music, theatre, cinema and other arrived to global levels. These successful activities have exceeded the official educational system in outstripping wide paces. These successful activities surpassed what the official educational system. They don't rely on it, but could be the experience that the official educational system could learn. Once again the concept of the hidden curriculum could be extended to the neglected parts of the platform of the curriculum. Therefore, the omission of a subject deliberately or inadvertently is a section of the plan of the curricula. It may be neglect as a result of fear based of the designers of curricula him because it feeds creativity and is fighting to self-minor. (Rihan, 2008; Abu Lughod, 1996).

Therefore, the question is whether Palestinian curricula as a whole encourages inertia or help the learner to surpass. There are several aspects of this subject. Many of school textbooks filled are with detailed information scattered and unexplained by the book or even being known. The lack of proportionality between the content of knowledge and the size of the text imposes on the learner to deal with on verbal level and not the conceptual level imposes on him on to learn by heart rather than understanding. The solution may be to hold the teacher responsible for the interpretation and definition. But the experiences of the majority of teachers lead to the conclusion that the time does not permit it. There are also some school materials, especially in directed part of the Platform of the curriculum, which contains open questions brook several answers and encourages the debate, but teachers tell their pupils the correct answers either because of the orientations of teachers or due to lack of time. The examinations and the consequent evaluation reward learning by heart rather than analysis and connectivity.

Last but not least, it is clear from this that the curriculum is not a separate entity itself, but is part of an educational system and the upbringing of an active identity instead of a minor requires different orientation in all parts of this system, starting with the leaders of education. Also, the educational system is part of a comprehensive total real-life of the learner. It is also notes the existence of a separation between the environment of education in school and other aspects in the life of learner. The youth have already exceeded the educational system and they found or find other areas of activity and expression, creativity and participation.

Thus, the role of the curriculum and school became not a basic and it could even hinder the creation of an efficient character and balanced identity. There is no doubt that the Palestinian young man showed much activity in the political, social and cultural domains (Rihan, 2008).

2.12. National and Civic Education

2.12.1. National Education

The concept "National Education" is of utmost importance to understand the meaning of this term educational decisions concerning educational objectives taught in public education and teaching content, and how to teach and correct them, and national education is an important dimension of public education in every nation, have varied definitions of national education, depending on the diversity of backgrounds and historical, social and cultural of every nation, with the following outline highlights those definitions:

Khouly (1998) defined in dictionary of education that teach students the rights and duties of citizens, while the mean (National Education) or (Citizenship Education) national education through the English term implantation of desired social behaviour depending on the values of the society in which they live.

Almaikl (2004) defined the national education: "this aspect of education whereby the individual citizenship and achieves it, it is also meant to provide the student with information that includes good values, principles and trends, and upbringing, becoming a good humanitarian, visionary in his conduct and his actions with good morals And have knowledge which he can take responsibility for the service his religion and his homeland and his community.

Allagany and Aljamal (2003) define national education as: the process of implantation of a set of values, principles and ideals to students, helping them to be good, is able to participate effectively and actively in all issues and problems.

Finally, Ellis (2010) define that the national education is to prepare students for their role in society as responsible and caring citizens, decision makers and talk care of the interests of the nation..

2.12.1.1. The Objectives of National Education

The overall objective of national education is to prepare a good citizen, good human rights known and lead duties towards society, has subjected many educators mentioned detailed objectives of civic education, and multiple platforms that take into account the

specificity of each society, in terms of ideology that believes in, and the philosophy of a premise, and political, social and economic conditions affecting.

On the other hand, Saadeh has summarized (1990) national education goals as follows:

- Produce good citizens with the correct Islamic creed pretend submissiveness.

- Instil patriotism among emerging and young people to learn more about pride with work to support and uphold and defend.

- Providing students with a positive and realistic understanding of political system they live.

- Understanding students for individual rights and duties.

- Understanding the students for the legislative system of the country in which they live, and respect and estimate legislation

- Know current General issues affecting society in which they live students.

- Understanding means participation of students in activities of national and local level nationalism And regional, inter-Arab.

- Understand the urgent need for government services and social work services, use and contribute.

As stated (Al-Tal, 1987): National education aimed at achieving educational goals:

- Affiliation and pride and allegiance to the Islamic and Arabic nation and faith and thinking and ideals and values, as this affiliation and pride and loyalty is the focus of this nation.

- Commitment to the principles of freedom, democracy and social justice.

- Freedom from intolerance and discrimination, all forms of sectarianism and sectarian and ethnic and regional.

- Political culture acquisition which enables citizens to play its political role awareness and create a and adequacy and responsibility.

- Belief in the brotherhood of humanity based on right, justice and equality.

- Faith in the scientific method as a means of addressing issues Human and political society, at the national level, national and global levels.

- Belief in the equality of all peoples and Nations of the Earth, whatever their colour or belief or degree progress or backwardness.

Radwan and Mubarak (1995) indicate more inclusive goals are as follows:

- Understanding the State system and the bases as the participation of the people, and one power source, the principle of separation of powers.

- Understanding the system, function, and its relationship with the citizens, and his role in organizing their lives, and how we deal with it as a judicial system and police etc.

- Understanding the social classes, and how to configure them, and their relationship, and keeping the balance between them, and the means of achieving flexibility.

- Learn about citizen's rights and duties, and to understand the idea of inherent rights and duties, and it is not right without duty, that duty before getting right.

- Configure habits of respect for the public property, and the common good, and submitted to special interest.

Objectives of civic education in the recommendations of conferences multiple Arabic held for that purpose, can be summarized as follows:

1. Develop a sense of nationalism and faith by Arabic and originality, and thanks to civilization.

2. Develop a sense of belonging to their homeland and configure passion Belong to this homeland.

3. Develop a sense of the citizen's right to equal opportunities and equality of social and political.

4. Development of social awareness and a sense of the importance of customs and traditions and League of Arab States and its values.

5. Economic awareness and a sense of importance of economy and homeland and national products, and better economic future.

6. Warning of the dangers by threats to his homeland, his inaccessibility of partisan and sectarian and domineering.

7. Breeding behaviour on the basis of cooperation and joint action, and other burdens, the Altruism for the common good, and to respect the rights of others and their opinions and emotions.

8. Educate of the Arab conscience, which directs the Arab citizen in whatever it takes and leaves. Guided by the interests of the nation and its future (Nasser and Weshoihat, 2006).

Having considered the previous goals that there is a discrepancy between some educators in assessing national education goals, and maybe different priorities of national education, in consideration of each researcher to the concept of national education, and appreciation for the role played by political and religious orientations and nationalism, for each community in the formation of the national education goals. But this does not prevent access to the conclusion, that all the objectives previously mentioned task into service overall objective, which is the primary objective of national education, preparation of a good citizen.

2.12.1.2. National Education in Palestine

Palestine in order to grow and progress is indispensable from the national education of Palestinian generations in all locations, and what should be their national education regardless of considerations of the current Arabic guardianship irrespective of current obstacles to the implementation of any amount of civic education, and the aim is to push Palestinian educational institutions to show or adoption A vision similar to him where and when you can. And my perception of Palestinian national education is the basic concepts necessary for any national education, some believe that this perception is imagination within the political and social conditions of Palestinian and Arabic current, that may be true, but becomes invalid when we look to the distant future and future generations while skipping over bad Palestinian Arab reality, this perception is optimistic and belief in the future, I don't see the impossibility of applying in the future; lead educational work and draw the March towards the building of Palestinian human, The premise that the educational system is primarily responsible for cultural and national identity. I have many reasons and justifications are emphasized the urgent need for Palestinian national education can be summarized as follows:

a) *Educational justification*

The educational systems in Palestine before the arrival of the Palestinian national authority does not reflect the goals and aspirations of the Palestinian community, a far cry from the regime that we seek to build Palestinian human are multiple regionally systems, one of the legacies of the past, and its philosophical foundations and objectives of programmed conscript service their communities and powers of the ruling the host State's for Palestinian people, these educational systems is the Egyptian curriculum in the Gaza and Jordanian curriculum in the West Bank, Israeli authorities had also since 1967 in the West Bank and Gaza Strip to change the geography and economic laws and regulations commensurate with the policy which will append to obscure the identity of the Palestinian people, and arrived firstly to tamper with educational institutions to appoint officers of education associated with

the military administration, then the process of combing the Jordanian curriculum and applied the Israeli curriculum in Jerusalem.

Moreover, featured interference in Affairs of most curriculum featured in geographical maps and Arabic-language books, social and issuing Israeli decisions to obliterate the name of Palestine from maps and delete certain phrases And poems where mention of Palestine and the struggle of its people, and the local government administration issued military occasionally lists of textbooks and cultural blocked, which revealed a total of over more than 1,500 books, and has been deleting what could develop nationalism and national where mention of Palestine and lack of reference to Israel (Zidane, 1998).

Also, the methods used by the Zionists against education among Palestinians: close schools and universities; underestimate the element of youth, and the practice of various types of pressure on them to force them. The Palestinian education shows the depth of the tragedy suffered by the Palestinian community under an educational curricula aimed at obliterating the civilization identity and graduating a generation of learners not familiar with dimensions of the case, surrendered to the reality. These factors combined with the absence of full independence and difficult living circumstances, make us to think find national education in our educational system in order to preserve the rest of the Palestinian legacy and the Palestinian heritage (Basheer, 2009).

b) Cultural and civilizational justification

In 1948 the Zionism succeeded in the looting of the most of the Palestinian territories, and has established State of Israel, this year has seen the largest evacuation and collective dimensions of the Palestinian Arab people through terror and destruction and murder. This usurper and occupier targeted the Palestinian national identity in order to eradicate national characteristics and cultural, civilizational and transforming the Palestinian people to the people of refugees based on time factor and the capital of resettlement schemes in the diaspora, and clear the memory of new generations, and cut off all links between these generations belong to land and home.

This was the latest shock in civilizational and cultural environment, and tore that shreds like cultural fabric under the in complex international circumstances, which balances tend to benefit the United States and colonial powers, and in retail conditions and underdevelopment and colonial domination in the Arab and Palestinian people thus scattered in exile and diaspora sites with attached remaining parts of this country or that, and found the rest of the homeland itself amid Israeli who was working the hell on imposing educational and educational Curriculum do not reflect the specificities Palestinian culture. Al-Farra stressed (1995) that these curricula are far from reality life and social and cultural environment of the Palestinian society; and because intended to blur the personal dimensions of the Palestinian cultural and civilizational and isolated from their surroundings.

c) *Political justification*

The Palestinian people like other others people trying to find a way to salvation from the effects of the Nakba and political defeats in order to change the defeats to political victories defeats. And the Palestinian people have been able to achieve a very high level of education is much better than the rest of the Arabic peoples, not only of the Palestinian people to achieve premium and a multitude of education but also demanded by the Palestinian revolution several times against his Palestinian Arab national education. After starting the Palestinian revolution increased pressure the Palestinian masses to achieve Palestinian national education, and this was done on the theoretical level in 1972 when prepared educational planning section in the PLO's philosophy of education to the Palestinian Arab people, the goal of this national philosophy is composition a new Palestinian human being is capable of long struggle and to contribute effectively to the building of human wealth, to liberate the remainder of the land of Palestine usurped Palestinian people live on beginning of a new stage of building the Palestinian State, and this requires addressing The educational system, and reformed comprehensively, which requires a well-defined educational philosophy of limited dimensions (Hindi, 2009).

2.12.1.3. Objectives of the National Education Curriculum in the basic stage in Palestine

Derive the national education goals of public aspirations of the Palestinian national, based on the natural right and history in their homeland, Palestine, and their right to sovereignty over its territory and to achieve independence, for the preparation of the Palestinian human good, the believer with his Lord, and committed his or her duties, and belonging to their homeland, Palestine and the Arab nation, and the insured freedom and justice, equality and coexistence with others, is also seeking to build a Palestinian figure from all of its aspects: spiritual, mental, physical, psychological, and social. The aim of this phase to the following:

- Instilling faith in God, and Following the footsteps of the Prophet (May God's Peace and Prayer Be upon Him).

- Instilling belonging and loyalty to Palestine, a land and people.

- Belief that the Palestinian people are part and parcel of the Arab and Islamic nation.

- To identify the local environment, and social trends and the development Preservation of the environment and public property of conservation and loyalty to her, and the principles of positive interaction with them.

- Development of his personality, and promote self-confidence and identity.

- Develop the skills of good listening, comprehension, reading, and the ability to express himself clearly spoken and written.

- Development of the ability to read graphics, images, understanding and discrimination between them.

- Training on careful observation of the phenomena in the different local environment, and strengthen its ability to Independence in thinking, reasoning, and fact-finding, and understanding relationships between different phenomena.

- Instill a love to contribute to charity, volunteer work, and ability to work as a team.

- Development of social behavior and proper, such as respect for the elderly, and sympathy for the young, and animal welfare, and care for plants.

- Preserving the heritage of the Palestinian National with its values and customs, and traditions and customs Positive, such as: cooperation, and honesty, and integrity, and pride, tolerance, and help others.

- To enable a proper use of the Arabic language, and cherished through dialogue and reading texts appropriate to the level, and the start of training to write and express ideas in written and spoken.

- Development and environmental consciousness, maintaining personal hygiene and cleanliness of his house and his school, and neighborhood.

- To identify to the institutions of the Palestinian society, and public property, and their role in community service.

- Consolidate the values of everyday life, and work on the application, such as: respect for time, and mastery of work in the land, and respect for the professions.

- Strengthen its capacity to adapt to society, and change the negative aspects surrounding it, and knowing his rights, and his duties, and to the public interest to individual interest.

- To identify major geographic features in Palestine.

- Aspects of his luminous history of Palestine from the Arab and Muslim world.

- Highlight the privacy of Palestine and its holy sites and monuments and religious importance and maintenance, protection and preservation and enhancement.

- Identify resources and sources, and natural resources, and Palestinian human properly, through the development of economic, political, social, and principles that is being used toward the benefit of the citizens in the community.

- The definition of some prominent flags Palestine who served throughout the ages. (Palestine Ministry of Education, 1999).

2.12.2. Civic Education

The educational process in Palestine has suffered throughout its history until the arrival of the Palestinian Authority, that has been helping with the difficulties and obstacles occurred from development and keep pace with global developments. The impact of Israeli occupation was and still is an influential actor in the Palestinian educational process, including the policies followed by programmed aimed to disrupt the educational process and not to provide any support systems. In addition, the curriculum has suffered during the supervision of Israel upon the absence of basic concepts in the political, economic, social, educational, historical, cultural, and entire absent of some curriculum tasks; including the curriculum of civic and national education, because of its importance in establishing a community awareness (Husein, 2007).

The concept of civic education does not completely differ from the definition of national education in the broad sense, but with its emphasis on man's relationship with his society and his environment, and his country, and his land, the concept of national education stems from the basic principle is that the individual does not live isolated in any stage of his life, but it is always a member of the group does not exist out of context, and he himself cannot realize itself only part at all, and the only unit in the framework of this group, has agreed Researchers Educators social workers to determine the content of civic education on grounds of her sometimes, Some of them tend to her, saying: It is part of Education which occurs a sense of membership in the group so consistent life of usefulness of mutual, while some of the other incorporating civic education and moral education them, saying that the content is the same with that civic education is the most comprehensive of moral education, although the moral education base required for the first Education is the civil linked to the concept of civil society and the citizen and human rights, and democracy (Husein, 2007).

In addition, involving civic education on the concepts and core values in place in a democratic society and in the maintenance of freedoms and rights, and active participation, and respect for others and acknowledge his presence, and to identify the roles and responsibilities of civil society, political and interest groups and others. The most important concept of what it means to civic education is good citizenship. Good citizenship Interested in preparation of the citizen with civic behavior desirable, open to the civilizations, interactive with the events in the peripheral local and international levels, respect the opinions and principles of human rights, working to instill the values of tolerance and to lay the foundations of democracy, working to strengthen relations between the citizen and the state. The most important aims of civic education to achieve; is to build a proactive and responsible citizen and active in the democratic process in its comprehensive concept.

However, the civic education as a subject recent origin imposed by the developments of the world has seen many since the late twentieth century in all fields, most notably at the political level political transitions towards international and regional democracy, became a feature of the present era of democracy, it is clear that through the trends and international democratic transformations in the world. Add to the emergence of new systems and projects

reinforce these trends, such as the Greater Middle East, and the new world order, which had a direct impact in the global community, that's what made many of the world to reconsider their approach and strategies. Operations due to the overlap between the local and global developments imposed by the nature of technical communication and information, is no longer a global concept of democracy limited to the West, but it became understood locally subject to the exercise during the trading vocabulary and the acquisition of cultural implications (Sharaf, 2006).

Therefore, there is a need in the Arab world to civic education, and this need becomes more urgent in the case of Palestine, not only to keep pace with global developments witnessed by the world, but that in the privacy of Palestine and the suffering of the Palestinian people from Israeli occupation to become civic education more pressing, and the need for community-based schemes to address the occupation and its oppressive practices that target the Palestinian rights in all its aspects and its social and political. So that the Palestinian civic education to contribute to the preparation and building of the Palestinian citizen who enjoys the awareness and belonging to his homeland and Arab identity and religion, it must be borne in mind that there are standards of Palestinian civic education take into account the privacy of Palestine, and draws its principles from the general philosophy of the Palestinian society emanating from the Islamic religion and Arab culture concept destruction.

Hence, the success and sustainability of democratization in the Palestinian society can be achieved through raising social and political sources based on religious, ethical and philosophical society, undertaken by all formal and informal institutions in the community (Husein, 2007).

2.12.2.1. The definition of Civic Education

The definitions of civic education can be summarized by the following examples:

The encyclopaedic dictionary defines the civic education as "one of the doors of education deals with the affairs of society and public problems, and aims to create an informed public opinion through the dissemination of information necessary social in various fields of economic, health, political, education, sociology, religion, etc " (Al-Najjar, 2003, p. 20).

Through this definition, the Civic education is educational process is active in civic culture system for creating community awareness in the various rights to members of the community. Note that this definition is omitted the duties of citizens versus their rights.

On the other hand, Rustam defines the civic education as "the process aimed at informing the individual of his or her rights and obligations, and develop capacities to effectively participate in the building of society and its institutions, and responsibility, the estimation of humanity, and configure the positive trends towards oneself and towards others, represent democracy and human rights, openness to world cultures, And active participation in civilization" (Rustam, 2001).

This definition means that the civic education is awareness process of rights and duties of citizens to political and civic participation in community building, to strengthen democratic citizenship and human values, not about ego, but some others as well, implying recognition of the other role in promoting collective action. Expands the definition of civic education into a new dimension of citizenship is global citizenship, and invitation to openness to world cultures interact with them.

Moreover, (Butts, 1988) definition for civic education believed the basis for democratic political community and the constitutional order, and they include the development of decision-making skills about general issues and participation in public affairs (Hodge, 2002).

And this approximates the definition of American civic education center (Center for Civic Education). The civic democratic society is preparing for democratic self-government, the autonomous and sustainable force (Center for Civic Education, 1995).

In addition, Evans defines education for citizenship as requiring education provide citizen basic knowledge about institutional rules any rights and duties, and in this framework should include basic education develops capacity for effective social and political participation (Evans, 2000).

Through the analysis of previous definitions, ones can argue that there is a large civic and political education in terms of interest in the preparation of a citizen politically; not forgetting the difference between them is that political education on raising citizen's political interests collectively regardless of political governance system and ideology of the society. Civic education – either as the tariff points-it means to prepare the individual to live in society according to constitutional democratic governance.

And the definitions consistent in its vision of civic education as an educational process with conceptual knowledge create awareness among citizens of their rights and duties. Another dimension involves some definitions which contain social and ethical responsibility, defining effective education for citizenship is defined to mean the existence of three interdependent and interrelated: teach children socially responsible behaviour within and outside the classes, and towards authority officials and about each other and become collaborators within the school and in the community, and participate actively in public life through the skills and values necessary to become, therefore, any Political intellectuals. This indicates that civic education involving the removal of social and ethical responsibility, and Community cooperation, and political culture.

However, the objectives of civic education are closely linked to the General objectives of the educational system and in society, which requires the final sum good citizen preparation. Therefore, the goal of good citizenship is at the forefront of educational process (Mgidl, 2008).

Therefore, Civic Education is one of the most important branches of general education participate in realizing the overall objective of the educational process through

their own goals. the purpose of civic education in the rehabilitation process in a democratic State citizen for tomorrow, and this goal is achieved through citizenship education and many attributes, including: affiliation to the State and society, be aware and conscious of basic terminology of the democratic system and its determinants, able to understand the meaning of life and complexities in a democratic society, and able to understand what was going on around him from events to take responsible positions required by the nature of the event, and thereby the effective participation required by positive citizenship (Mgidl, 2008).

2.12.2.2. Objectives and Goals of Civic Education

The most important objectives of civic education can be summed up as follows:

- Increase the knowledge and education to the students in the political and social spheres.

- Emphasis on a renewal in the patterns of relationships and interactions with local and international.

- Culture of tolerance, understanding and non-violence among students, guiding them towards a culture free from sectarianism and factional tendencies.

- Raising the students (Teaching students) on the principle of respect for the law and sovereignty and individual rights.

- Development of passion loyalty to the motherland to the students through the professionalization of students of civil and cultural values such as freedom, justice and responsibility.

- Definition of student's modern concepts and principles associated with democracy, such as: good governance, accountability and transparency and others.

- Linking school life and directed towards application and practice (Husein, 2007).

- Raising the individual to organize its relationship with the citizens of the State, and its relationship to civil identity and political environment, so raising the individual values and trends reflected on his behaviour which is part of good citizenship (Zamel and Attia, 2004).

- Preparation of conscious generation by threats to their homeland, and the challenges faced by the nation, and mobilized to confront those threats and challenges including civil interest.

- Preparation of national autonomous personal growth all mature integrated dimensions of moral and mental emotional and social (Al-Saidi, 1997).

- Development of a sense of belonging to the family of the individual and the role of parents, by giving it the correct methods of dealing with family members, and positive interaction with them (Abu Assali and Diyab, 1995).

- Development of concept of the recognition of the existence of others in society, and awareness of learner that other rights not less than his or her rights, and respect for the freedoms of others and which as a necessary condition for the enjoyment of his freedom, and maintaining ownership and under class, school and neighbourhood (Brak, 2005).

- Preparation of the civilians in a democratic State, to be interested in around him, a view and possesses the ability to express his opinion, belong to his homeland and nation, critic and conscious able to influence to change reality.

- Prepare the learner preparation morally consistent with the nature of society, this setting is through the school, so that students acquire through socially conscious of the currents of intellectual and cultural conditions prevailing in the community and the world and how to deal with it.

- Promote a culture of civil between the students and introduce them to the most important vocabulary like: teamwork, equality, tolerance, respect for others, the plurality of opinions and ideas, the multiplicity of political affiliation, social, managing differences peacefully, renounce violence, stay away from sectarianism and factional, awareness of the rights of citizenship, solidarity and support and tender, and political participation.

The objectives above centred on the individual, they give different social behavioural patterns that help him to adapt to the natural environment and social. Considering that the human person is the main objective of bringing up all the trends and directions. Here, the role of civic education through effective educational role. The culture has the ability to make change and transformation, which means creating a new human being and society. Also reveal these goals for the state and trends in its control of education to enable the student has the support of the national consciousness through the study of civic values that emphasize the legal status and political and social framework of the broader political entity.

2.12.2.3 Difficulties in achieving the goals of Civic Education

1. *Lack of good example:* The good example of a positive impact in the community as a whole, the official commitment on the part of whatever its location, institutional or family members will reflect positively on the community and drives them to commit to helping to achieve the educational goals in general. But if the community lacked a good example of that would be serious repercussions on society and adversely affect the achievement of the objectives of civic education and to a malfunction between theory and practice.

2. *Favouritism, factional and mismanagement:* A society marked by these qualities is suffering from political and administrative corruption, and this is reflected in its impact on society in general and on the educational process in particular.

3. *Rule culture of violence:* a society that dominates the culture of violence is a community undisciplined, out of the rule of law, and threatened the institutional structures that characterize the state and society. Therefore, education is facing great difficulty in the preparation of future generations to respect the law and good citizenship.

4. *The large number of political parties in the community*, this refers to the multiplicity of intellectual orientations that may result in ideological and political contradictions. Especially if some of these parties that have ideologies are not commensurate with the trend of thought and the community.

5. *Economic crises in the community:* this refers to the economic instability, which in turn reflects negatively on the political stability in society, which leads to the frequent political instability or non-peaceful circulation of power which have an impact on civic education goals and objectives.

6. *Marginalize the role of women* and lack of access to the full rights to political participation, economic and social development, this means that disables a large slice of community, which means the failure to extend the objectives of civic education for the community sector, a large and influential.

7. *External influences:* the technical progress and the communications revolution and globalization and opening up the world and the melting of the border between the countries. Has effects that are often reflected a negative impact on society, especially in third world countries. Increase the aspirations of the members of the community in the Third World especially young people, increasing their tendency toward tradition developed societies are affecting the civic culture that seeks to underpin civic education among students. This is a difficulty in achieving the goals of civic education.

Therefore, overcoming the difficulties is closely linked to political factors, economic, social, scientific and cultural. Related to political factors, political reform and social community, and economic development related to economic growth, development and well-being of society, and science related to the level of scientific progress and the trend towards benefit from the scientific development of the world to form the structure of scientific self-productive limit of the total appropriation to the outside world, and cultural about finding the structure of local cultural pride in all What is the national and encourages him, and the shift from a culture of consumption to a culture of production.

In this context, should not fail the role of civil society organizations in achieving the goals of civic education and to overcome the constraints, they are organically linked to lead active philosophy of civil society which includes cultural values form the incentives and

motives for the behaviour of individuals and their activities. The maturity of civil society contributes to the formation of independent character of the community and its members which is based on democracy and political pluralism, human rights and devolution of power and sovereignty of the people.

2.12.2.4 Dimensions of Civic Education

After reviewing the different definitions of civic education and the literature, we find that it confirms many of the basic dimensions of civic education such as citizenship, democracy, human rights, peace, multiculturalism, cultural identity, the public interest, the political culture and other, we will talk the most important of these dimensions that reflect the philosophy of civic education, make up the concept, and it emerges from its goals and directions and trends.

a) Citizenship

The concept of citizenship is not a new or newly created, it goes back to the origins of Greek and Roman (Tushar, 1997). This concept has evolved over time and the evolution of his concept of democratic and the extent of political participation, which is based on the idea of belonging and loyalty to the state or civil order.

The importance of citizenship as a dimension of civic education in being a function of the burdens and responsibilities borne by the citizen, but it is the highest function in the state. This sense emphasized by American Presidents Truman and Carter after the expiry of their mandates. They are returning to practice their jobs as citizens (Branson, 2001).

The actors and good citizenship is not acquired a tradition or desire or circulating or passed down through generations, but must be done through education, like any other educational material. The education of active citizenship develops in individuals the knowledge and understanding and conscious behavior and positive criticism, which qualifies them because they are citizens, demonstrated a spirit of responsibility, able to contribute in bringing about social change through democratic practice. In addition, the civic education can be qualified through education of members of the community informed and active citizenship, which strengthens the spirit in them the spirit of democracy and participation.

Moreover, that good citizenship is not acquired tradition or the presence of spontaneous desire or transmitted through the generations, but must be done through learned like any other educational material. The teaching of active citizenship develops in individuals the knowledge and understanding Behaviour and the conscious and positive criticism, which qualifies them to be citizens have the spirit of responsibility, are able to contribute in bringing about social change through democratic practice. Civic education are qualified domain which you can teach community members informed and effective citizenship, which strengthens the spirit in them the spirit of democracy and participation.

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b) Good Community

According to Auspitz, the intention to achieve the public interest for the whole community, the state as a political entity is responsible for the common good, but that can only be achieved through faith and contribution to individual and collective importance and necessity, and to maintain public interest in its broadest sense to narrow individual interests with the need to reconcile them. However, this also requires "Montesquieu" in the last analysis people what he called "civic virtue" so as not to become a matter of giving priority to the public good to a kind of obsession with self-sacrifice, but that there is "strong preference and intention for the public good" (Auspitz, 1994, p. 39).

However, the most important concept in this area for the citizen to not lose the compass that is the definition of public interest within the broad lines prescribed by the constitution, or covenants that have national consensus. The civic education take a main role through the school in supporting the idea of public interest, including progress of the concepts, activities and skills, and the emphasis on the practice of education for citizenship and the common good joint, raising the citizen who serves the public interest by giving the student the opportunity to take responsibility, and encourage decision-making and take, volunteer work, cooperation, and active participation in community service. This is an indication of the accurate democratic practice and informed consent.

c) Multiculturalism

Modern societies characterized by cultural diversity are an unprecedented result is the most important influences in the communications revolution and globalization, which take part in the creation of open societies. Based on media and information technology, creating societal changes and the effects on the global level, this led to the emergence of the idea of global citizenship with cultural pluralism and diversity of civilization (Skinner & McCollum, 2000).

One of the most important objectives of the modern educational process is to achieve the objective, neutrality, and impartiality of any ideological trend against other trends (Mashat, 1995).

Furthermore, this is consistent with the foundations of civic education in the school that provides education approach is based on the educational foundations of democracy in the protection of diversity, and multiculturalism. Which in consideration of cultural pluralism dimension of civic education as it should be education effective in supporting cultural pluralism through the compatibility of the developments of the present era and the concepts of modern such as globalization and civil society, human rights, the global village and others, and to support educational strategies the principles of diversity and difference through the curriculum of civic education.

d) Cultural identity

Cultural identity define as: Unique differentiations in general features of a society or a particular people and distinguish it from other nations, a group of experience gained over time, help to maintain the human values and morals and manners (Skinner & McCollum, 2000).

The analysis of the previous definition raises an important question as to whether cultural identity conflict with cultural pluralism. Literature suggests that civic education does not oppose them. Who supports this is the diversity and overlapping cultural identities in democratic societies based on many factors such as: religion, gender, race, nationality, yet there remains a common identity for the citizens of the state, a civil identification which brings citizens in a democratic political system, and they share equally in spite of diversity and belonging (Skinner & McCollum, 2000).

The absence of conflict between cultural pluralism and cultural identity does not mean lack of influence or that cultural identity is not threatened at all, especially in poor communities and developing countries. In light of globalizations that impose changes and alternative ways of life, and formats affect the values and beliefs, and cultural openness, many of the communities exposed to cultural penetration. The preservation of cultural identity is one of the foundations of the educational process, so the civic education play a crucial role in supporting the cultural identity and instilled in the hearts of individuals, and they play a role not only in giving people immunity against the "invasion" cultural, but also the role of co-play in other cultures, especially if it is taking positive aspects of globalization, and to seize opportunities, despite the risks of globalization is a two-way influence.

e) Political culture and political education

Political culture defined as a complex set of skills, information and trends of mutual influence, which is acquired through political debate, and beliefs of all parties, have an impact on members of society, which lead to a practical understanding of the concepts of life and the dominant language (Crick, 2000).)

On another hand, it also constitutes involving the political culture of substance Democrat on many of the ideas and concepts of positive task such as, equality, freedom, distributive justice, loyalty to community, political participation and community, recognition of the other, and political pluralism and intellectual, and other implications of community-minded positive (Alazar,1996).

Furthermore, the concept of political culture, political education, which is one of the developments of modern times and requirements. The root of contemporary political changes, which included in many countries in the world, many of them made a direct interest in the development of the social structure and collective system in various ways, including political education. Therefore, education has become a political necessity for the States, they provide

citizens with thought, which helps to develop and progress, and immunize against negative external influences, through the promotion of social harmony between individuals, and be a positive member of the individual in society. Of course it cannot be achieved only if the citizen enjoying the political maturity, economic and social development (Husein, 2007).

In addition, the discussion of the political culture and political education as a dimension of civic education in the learning process requires a focus on addressing the conceptual knowledge in the school community. This means taking ideas, principles and concepts of political, social and economic issues associated with this dimension, which would support the citizenship. The consolidation of the concept of political culture requires providing the student's with information and concepts, principles and facts that they serve as the basis for understanding the policies, alternatives, options and how to deal with it, so form the magnitude of political knowledge that students must deal with. This includes the political culture of many of the knowledge of political, social, economic, and all that could contribute in the preparation of students for effective participation.

Civic education plays an important role in the promotion of political culture. It helps student understands his or her community and the world around him/her. And strengthen the tendency towards political and civic participation, and the formations of political views are far from bias (Davison & Arthur, 2000).

f) Education and Democracy

Democracy is not new in history. It is rooted in a long historical periods, but were not developed or could be compared with contemporary concepts and meanings. Democracy has become more prominent and more in demand in the modern era because of the development in communication and the spread of the phenomenon of globalization. The modern era of democracy is the fundamental right of citizenship, which, although they require the existence of freedom to exercise it. At the same time it contributes to the planting and establishing of freedom in the individual himself. Also, the importance of democracy -as a requirement in the present era of global- needed more attention to publish and to circulate it. It represented in the Universal Declaration on Democracy, issued in Cairo in September 1997 (The Universal Declaration of Democracy, 1997).

Likewise, the literature abounded, and international conferences were held to discuss and debate issues and topics related to democracy. For example a conference, was held for democracy is the Sixth International Conference on 29/10/2006, under the banner of "democratic way of new or restored democracies for Peace" organized by the United Nations, in cooperation with the Ministry of Foreign Affairs. The conference discussed many issues related to the issue of democracy in the world. Among issues presented in the conference are many aspects of that relate to democracy, education, economy, politics, and obstacles to democratic development in the world (Conference of Democracies, 2006).

However, it is also known that education in general and civic education in particular is working to achieve democracy through a process of learning and education, and make it a practical reality and exercised in behavior. It is a way to give students and community members the concepts of democracy and its values and methods, and to instill the values of democratic participation and qualification for practice in public life At the same time it reflected the impact of democracy on the educational process, which is achieved through the principle of democratic education, and equal educational opportunities (Muhammed, 2003).

2.12.2.5. Sources of Civic Education

There are multiple sources of civic education that derive their structure and philosophy, including the areas of knowledge and concepts, skills, values and beliefs and trends. As well as, links to local community public life and the world community, and with individual behaviour and relations between citizens and between them and the institutions of Government and other Community institutions. In the following the most important of these sources:

a)History

A record of the evolution of human societies, it means to study human actions that took place in the past, with thoughts and feelings, it also means examining human relations and their behaviours and problems, and follow its evolution and the ensuing results. It is in this sense a study and analysis of past events. History is aware linking past to present, clarify and linking future present statement of development trends and progress, and directing appropriate destination, that is designed to collect information on past realized and recorded and interpreted (Abu-Sarhan, 2000).

History in this sense is based on linking past, present and future, which would benefit all generations. Histories is the breeding of thought, and give to the awareness and perception of what constitutes human life and their living conditions in the past and present, and that is what makes it an important factor in the formation of the citizen. So, we can take history as a sense terminological an important source of civic education, it means effective educational develop pride and proud of the students, where civil raised pride toward home including, entrench civil ideals of high specific standards of conduct with regard to citizenship, human behaviour and thinking are influenced by history, which have replaced the pride and appreciation.

And that gives them a sense of responsibility and respect, maintaining civil achievements, and loyalty to the homeland and constructive participation in the realization of their hopes and aspirations. At the same time, history could be considered as a source of civic education, that does not mean addressing as a historic isolation from physical and intellectual context for the article historical, but comes to give students the knowledge they possess the

capacity for observation and comparison and analysis and discovery to configure image self-expression and social, cultural, and integrated personnel configuration in the present history, not stuck in the past.

b) Civilization

The term civilization reflects in general the understanding of human effort whether it is intentional or unintentional to improve life conditions physically or morally (Nasser, 1994). Civilization is closely linked to the history, heritage, travels through successive generations, and grow and develop through humanitarian efforts. It features in societies the peculiar way to relate to each other in their lives and livelihoods and in their thinking, behaviour and actions. Civilization as a general humanitarian phenomenon is a source of civic and civilizations are highly characterized "with its sublimation and aspirations towards humanitarian idealism ordered by divine, civic and religious teachings" (Al-fayoumi, 1985).

Likewise, the humanitarian progress measured with civilization, they are like history reflected their impact on behaviour and human thinking, pushing to raise the level to become socially and leading actor for the role assigned to it. And here comes the role of civic education in the recruitment of human civilization as a basis for the development of civic responsibility towards society as a whole, the development of entrepreneurship and creativity among the students through openness to modern societies and scientific achievements of civilization. What should be mentioned in this area should be civics means to guide students towards strengthening the principle ideas of complementarily of civilizations do not conflict. So what have a role in promoting an individual's affiliation to a broader and more comprehensive internationalist, and integrated into the modern civilization and the development of democratic sentiments are among the most important manifestations of modern civilization.

c) Human thought

is defined as the abstract structure that focuses on depicting and interoperating the human political presences, it represent all what goes on in Hyman mind in relation to his political organization and social life as it should be (Barakat, 1999).

Human thought grows, develops and continually renewed. It is characterized by diversity, contrast and contradiction it affects and be affected by local and global environment. It is capable of generating ethical systems from knowledge of the social reality and needs of community. Intellectuals are the pioneers of nations and resources of awareness of human thought. They are leaders of the movement for progress and change and reform in society. Therefore, humanitarian thinkers are a source of civic education, because of their societal sensitivities, and ability to interaction with social variable. This enable them ot develop the civic education philosophy, build curricula that connects with the modern social,

cultural and political concepts and respond to society's needs and enhance its orientation according to ideological, political, economical and societal dimensions.

d) Religion

Religion plays a vital and significant in the area of socialization. In addition to the role of religion in human and directing them towards the foot worshipping God, religions as well as the persistence of human theory respect for humanity, respect for rights and liberties and freedoms of others. Through religious education programs to recognize student religious values and dimensions of cultural affiliation, has a profile consists of personality under civil and national affiliation and religious beliefs. Arab Muslim student -for example-sense profiles consists has personality Islamic Arabic, likewise be a student in nationalities and other religions.

While religious education in traditional education primarily to the transfer rules and jurisprudence and formation of scientists, scholars in religion that modern education is concerned with translating the divine teachings into practice and develop thought when the individual, community and care about reframing thinking frameworks and public values, and configure its modernity and national frameworks dealing with building the student according to the modern civic culture that reflect the status of individuals and communities the legal and political exclusion of traditional religious frameworks dealing with individual relationship with God only. Therefore, religions can be considered a source of civic education, they know the individual and groups of divine teachings and standards that guide individual behaviour, social behaviour, unite, and bring various social strata through the presentation of exemplary models of the Apostles and the prophets (Abu Gadu, 1998).

e) Values, customs and traditions

The values of the term reflect the principles and humanitarian communities dominate social specifications, they express the binding nature of the behaviour, and social mobility and the Coordinator and organizer (Kabbani, 1997).

Values that are appreciation and desire and acceptance by the majority of members of the community, since they reflect the interest and attention of people (Nasser, 1994) aimed at developing the spirit of determination and perseverance between community members, and develops a sense of appreciation and respect for the achievements of the community throughout its history, it went public opinion towards respect for laws and public institutions (Abu Sarhan, 2000).

The habits is term shows patterns of behaviour which passed on from generation to generation, continue long enjoy stability, amounted to a recognition by successive generations. Occupy important place habits in many societies, especially conservative

societies in many third world countries, the law sometimes. Traditions are behavioural rules for group or a certain move in society through successive generations, traditions habits that people feel towards traditions much of sanctification, and feel difficulty left shift, they inherited behavioural style acceptable to society such as adherence to the customs and traditions of our forefathers (Nasser, 1994).

Therefore, values, customs and traditions of the underlying sources of civic education in identifying and achieving its goals, given the underlying ideas and principles and positive behaviours should be strengthened and directed social destination that push towards building good citizenship. At the same time, the values, customs, and traditions involving many negatives and behaviours that hinder constructive community-based process, in particular in the framework of the rejected and resisted modernity and innovation, and by a lot of conflict. As a result, this required examinations and ratings for what is good and acceptable and reject what is negative and hindering progress and prosperity the community.

f) Science and technology

Increasing the impact of science and technology and their applications in the life of individuals and peoples alike. Science is one of the most important factors of cultural change in society, including the capacity and potential of human intellectual skills, and the development of creativity and mental, not evidenced thereby caused science to cultural change evident in various societies of the world (Abu Gadu, 1998).

Technology as a science also plays a big role in the acceleration of cultural change in human societies. The world currently live a revolution technological era where most of the communications revolution and the information revolution volatile made the world a global village.

The world is open to some, and transmission of information, and various ideas spread takes only a short time. So what makes the mutual influence between Nations is easy accessibility. To this effect a two-edged sword, is in some respects may be positive in other it may be negative. Developed countries have the capabilities to make them more expeditious than underdeveloped countries in this area.

In the absence of equal opportunities between developed and underdeveloped countries in intellectual influence and information as a result of disparities in scientific and technical sphere, the underdeveloped countries could resort to alternative means to reduce the negative impact of global openness. Undoubtedly, education is one of the most important tools that can be used to achieve its goals, and build a good citizen that seeks the advancement and prosperity of the society. At the same time keeps abreast of global technological transformations to transform their educational framework for socialization.

Therefore, the fact that civic education is one of the most important educational frameworks that support national awareness and must be a means for national construction to provide positive societal concepts in all aspects of political, economic, social, and discarding

the negative ideas and concepts which are incompatible with the structure, nature and community orientations. So, while not forgetting the stress of moral values and human civilization of solidarity among human beings, and inspiring common values of civilization, human cultures and communicate compassion and caring for others, and promote ethical values as an essential means for building humanitarian future (Abdul Dayem, 2000).

As well as, students to understand the modern civic concepts that was coined by the human experiences through presenting the concept of civil education and its nature. The main function of the civic education is summarized in the development of the individual and to move him from his traditional status which is defined according to certain foundations like: family loyalties and esoteric features governed by more or less negative customs and traditions, to the level of good citizenship that is identified legally and politically. This impose a burden on all those in charge of the education processes to look at it as a national political perspective, with societal function aims at changing the reality and the mind sets and upgrade them towards cultural homogenization configuration between all citizens regardless of gender or religion (Abdul Dayem, 2000).

2.13. Reasons for choosing the civic and national school books and grades levels in the study

There are many reasons for choosing national and civic school books for grades 1-4 to find out how the Palestinian identity is portrayed in them and because:

1- They are covering a wide range of general information related to different topics: religious, historical, geographical, national, civil, physical education or professional.

2- These two school books are compulsory and taught in all grades and in all schools.

3- The authors aim from teaching these subjects to develop pupil's behaviours, values, attitudes, experiences and skills.

4- They develop the good citizenship concept in pupils to be able to be active and productive members in their society.

But, the reasons for choosing the lower grades level (1-4) in basic schools because pupils are at young (age 6-10) and they are more influenced by the school than other social organizations, in defining their concepts and in addition this level is considered a preparation period of the knowledge, emotional and social values. Usually, identity formation starts forming at early ages in human life.

2.14. Reasons for choosing Hebron and Bethlehem cities as the study population

The following reason lie behind choosing Hebron and Bethlehem districts for the study:

1. Palestinian cities are living in a state of isolation from one another, and this increases the intensity of localism. Also, the nature of cultures in these two cities is distinguished by being regional, and it is linked with the historical contexts.

2. The two districts represent the southern and central part of the West Bank

3. The presence of a state of conflict regarding the city identity in Hebron in light of its significance to both Muslims and Jews while there is no identity conflict in Bethlehem.

4. There is regional cultural diversity (city, village and camp), exist in both districts.

5. Religious diversity (Muslims, Christians) in a small geographical spot in Bethlehem city while this is non-existent in Hebron city.

6. The Authority lacks sovereignty over several districts and this will obstructs the implementation of the study in them.

2.15. Bethlehem District

a) Bethlehem

Bethlehem (Arabic: بيت لحم *Bayt Laḥm* or *Bēt Laḥm*, lit "House of Meat"; Hebrew: בֵּית לֶחֶם *Bēṯ Leḥem*, Modern: *Bet Leḥem*, IPA:[bet ˈleχem], lit "House of Bread;" Greek:Βηθλεὲμ, *Vithleém*) is a city located in the central West Bank and approximately 8 kilometres (5.0 mi) south of Jerusalem, with a population of about 30,000 people. It is the capital of the Bethlehem of the Palestinian National Authority. The economy is primarily tourist-driven.

The Hebrew Bible identifies Bethlehem as the city David was from and the location where he was crowned as the king of Israel. The New Testament identifies Bethlehem as the birthplace of Jesus of Nazareth. The town is inhabited by one of the oldest Christian communities in the world, although the size of the community has shrunk due to emigration.

The city was sacked by the Samaritans in 529, but rebuilt by the Byzantine emperor Justinian I. Bethlehem was conquered by the Arab Caliphate of 'Umar ibn al-Khattāb in 637, who guaranteed safety for the city's religious shrines. In 1099, Crusaders captured and fortified Bethlehem and replaced its Greek Orthodox clergy with a Latin one. The Latin clergy were expelled after the city was captured by Saladin, the sultan of Egypt and Syria. With the

coming of the Mamluks in 1250, the city's walls were demolished, and were subsequently rebuilt during the rule of the Ottoman Empire.

The British wrested control of the city from the Ottomans during World War I and it was to be included in a zone under the 1947 United Nations Partition Plan for Palestine.

Jordan annexed the city in the 1948 Arab-Israeli War. It was occupied by Israel in the 1967 Six-Day War. Since 1995, Bethlehem has been governed by the Palestinian National Authority.

Bethlehem has a Muslim majority, but is also home to one of the largest Palestinian Christian communities. Bethlehem's chief economic is tourism which peaks during the Christmas season when Christian pilgrims throng to the Church of the Nativity. Bethlehem has over thirty hotels and three hundred handicraft work shops. Rachel's Tomb, an important Jewish holy site, is located at the northern entrance of Bethlehem.[1]

b) *The characteristics of the Bethlehem City*

Liberal, The center of the city (Nativity Church and Omer mosque), There is no conflict state regarding the identity of the city. Elite and politicians discourse regarding the city is international. Education system (traditional, Secularism). National Movement (Christians and Muslim). Active Civil society organization. Civic life (Salameh, 2011).

c) *The educational characteristics of the Bethlehem Distrct*

There Directorate of Education supervised educational issues in the Bethlehem District: and on all types of schools Government, Private, and UNRWA. which are located either in the city, village or camp.

It have 170 schools and 52,015 students and 3,318 teachers and non-teaching stuff (except services Emp. And janitors). Distributed as follows: (Distribution of Schools, Students and Teaching staff by Directorate, Supervising Authority and School Gender, 2011/2012)

It have 39 Privet schools (35 Co-ed, 2 Female, and 2 Male). 8 UNRWA schools (2 Co-ed, 3 Female, and 3 Male). And 123 Government schools (40 Co-ed, 42 Female, and 41 Male). And In total all authorities 170 schools (77 Co-ed, 47 Female, and 46 Male).

And **52,015 students** distributed as follows: 10,118 in the Privet schools (4,552 Female, and 5,566 Male). 4,013 in the UNRWA schools (2,263 Female, and 1,750 Male). And 37,884 in

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[1] http://en.wikipedia.org/wiki/Bethlehem

the Government schools (19,278 Female, and 18,606 Male). And In total all authorities there are 52,015 students (26,093 Female, and 25,922 Male).

And **3,318 teachers** and non-teaching stuff (except services Emp. And janitors). distributed as follows: 859 in the Privet schools (658 Female, and 201 Male). 178 in the UNRWA schools (116 Female, and 62 Male). And 2,281 in the Government schools (1,326 Female, and 955 Male). And In total all authorities there are 3,318 teachers (2,100 Female, and 1,218 Male). (Ministry of Education, 2012).

2.16. Hebron District

a) Hebron

Hebron (Arabic: الخليل) al-Ḫalīl; Hebrew: חֶבְרוֹן, Standard Hebrew: Ḥevron, Tiberian: Ḥeḇrôn ISO 259-3: Ḥebron), is located in the southern West Bank, 30 km (19 mi) south of Jerusalem. Nestled in the Judean Mountains, it lies 930 meters (3,050 ft) above sea level. It is the largest city in the West Bank and home to approximately 250,000 Palestinians, and between 500 and 800 Jewish settlers concentrated in and around the old quarter. The city is most notable for containing the traditional burial site of the biblical Patriarchs and Matriarchs and is therefore considered the second-holiest city in Judaism after Jerusalem. The city is also venerated by Muslims for its association with Abraham and was traditionally viewed as one of the "four holy cities of Islam.

Hebron is a busy hub of West Bank trade, responsible for roughly a third of the area's gross domestic product, largely due to the sale of marble from quarries. It is locally well known for its grapes, figs, limestone, pottery workshops and blowing factories, and is the location of the major dairy product manufacturer, *al-Junaidi*. The old city of Hebron is characterized by narrow, winding streets, flat-roofed stone houses, and old bazaars. The city is home to Hebron University and the Palestine Polytechnic University.

Hebron is also the largest Palestinian governorate with population of 600,364 (2010)[2].

b) The characteristics of the Hebron City

Conservative. Center of city is (Abraham Mosque). Conflict state regarding the identity of the city. Elite and politicians discourse regarding the city is religious. Education system (Traditional, Religious) Historically exist religious movement as shield defense of scared of the place (Judaism and Islamic). Active Kinship organization. Traditional life. (Salameh, 2011).

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[2] http://en.wikipedia.org/wiki/Hebron#CITEREFFreedland2012

d)The educational characteristics of the Hebron District

Hebron District divided into three Directorates of Education supervised educational issues in the Hebron District: and on all types of **schools** Government, Private, and UNRWA. which are located either in the city or village or camp, and as school area A, B, and C. It have 474 schools and 177, 371 students and 9,383 teachers and non-teaching stuff (except services Emp. And janitors). Distributed as follows: (Distribution of Schools, Students and Teaching staff by Directorate, Supervising Authority and School Gender, 2011/2012):

1. **Directorate of North Hebron**: It have 117 schools distributed as follows: 12 Privet schools (9 Co-ed, 1 Female, and 2 Male). 9 UNRWA schools (0 Co-ed, 7 Female, and 2 Male). And 96 Government schools (16 Co-ed, 36 Female, and 44 Male). And In total all authorities 117 schools (25 Co-ed, 44 Female, and 48 Male).

And 41,594 **students** distributed as follows: 1,839 in the Privet schools (576 Female, and 1,263 Male). 5,503 in the UNRWA schooles (4,499 Female, and 1,004 Male). And 34,252 in the Government schools (16,100 Female, and 18,152 Male). And In total all authorities there are 41,594 students (21,175 Female, and 20,419 Male).

And **2,221 teachers** and non-teaching stuff (except services Emp. And janitors). distributed as follows: 141 in the Privet schools (99 Female, and 43 Male). 216 in the UNRWA schools (163 Female, and 53 Male). And 1,864 in the Government schools (945 Female, and 920 Male). And In total all authorities there are 2,221 teachers (1,206 Female, and 1,015 Male).

2. **Directorate of Hebron**: It have 162 schools distributed as follows: 32 Privet schooles (25 Co-ed, 2 Female, and 5 Male). 2 UNRWA schools (0 Co-ed, 1 Female, and 1 Male). And 128 Government schools (5 Co-ed, 66 Female, and 57 Male). And In total all authorities 162 schools (30 Co-ed, 69 Female, and 63 Male).

And **65,978 students** distributed as follows: 7,152 in the Privet schools (2,552 Female, and 4,600 Male). 1,302 in the UNRWA schools (626 Female, and 676 Male). And 57,524 in the Government schools (30,190 Female, and 27,334 Male). And In total all authorities there are 65,978 students (33,368 Female, and 32,610 Male).

And **3,291 teachers** and non-teaching stuff (except services Emp. And janitors). Distributed as follows: 463 in the Privet schools (353 Female, and 111 Male). 55 in the UNRWA schools (29 Female, and 26 Male). And 2,773 in the Government schools (1,600 Female, and 1,173 Male). And In total all authorities there are 3,291 teachers (1,982 Female, and 1,310 Male).

3. **Directorate of South Hebron**: It have 195 schools distributed as follows: 8 Privet schools (5 Co-ed, 1 Female, and 2 Male). 9 UNRWA schools (2 Co-ed, 4 Female, and

3 Male). And 178 Government schools (64 Co-ed, 58 Female, and 56 Male). And In total all authorities 195 schools (71 Co-ed, 63 Female, and 61 Male).

And in **South Hebron have 69,799 students** distributed as follows: 1,174 in the Privet schools (341 Female, and 833 Male). 3,721 in the UNRWA schools (1,940 Female, and 1,781 Male). And 64,904 in the Government schools (33,067 Female, and 31,837 Male). And In total all authorities there are 69,799 students (35,348 Female, and 34,451 Male).

And **3,871 teachers** and non-teaching stuff (except services Emp. And janitors). Distributed as follows: 80in the Privet schools (51 Female, and 29 Male). 158 in the UNRWA schools (75 Female, and 83 Male). And 3,634 in the Government schools (1,862 Female, and 1,772 Male). And In total all authorities there are 3,871 teachers (1,987 Female, and 1,884 Male) (Ministry of Education, 2012).

CHAPTER THREE:

Previous studies

CHAPTER THREE: PREVIOUS STUDIES

The issue of the Palestinian school books and Palestinian identity has preoccupied the minds of researchers and thinkers. It has also lead to the outbreak of a large scale of controversy both locally and internationally. Following an unprecedented increase in that discussion which surpassed all expectations, several studies and research papers both Arab and foreign were published, and they tackled this subject from different dimensions. This section includes a representative Arab and foriegn studies.as follows:

3.1. Arab Studies

A recent study by Abukhayran (2011) explores the Palestinian curriculum from an Israeli perspective. The reality of the school and the Palestinian textbooks are the subject of controversy and debate in Israel. Promotes and encourages a reality that is observed another look askance if no sound basis for agreement and respect between the two peoples. The article defends the right of every people to design their own curriculum. Similarly, states that supports the exercise of this right from a national identity with the active work for the understanding and knowledge as a basis for trust. Inquire about the two main positions that arise out of Palestine. The article studies the two main positions that arises out of Palestine for or recognizing the Palestinian right to design education and curriculum materials, or, against, and suspicious of these materials and their consequences. Identifying the main arguments were put forward in the debate. He concludes with a scenario of knowledge and inquiry for mutual understanding and respect. It promotes a new analysis of the curriculum and the current Palestinian textbooks.

In another study by Khatatba (2010) aims at recognizing the role of higher education in enhancing the Palestinian identity and its impact on the Political development from the perspective of students and staff. The study used two tools: the questionnaire to know the perspective of students in the field of (university curriculum's, the teaching staff, the students movements, and the university administration); and the interview (a qualitative analysis), to know the perspective of staff.

The results have shown as well that there are differences of statistical significance vis-à-vis the level of the sign in the role of higher education in enhancing the Palestinian identity and its impact on the political development from the perspective of students is ascribed to the variable of residence, where the differences were for the benefit of village and camp students.

The results have shown as well that there are differences of statistical significance in the role of higher education in enhancing the Palestinian identity and its impact on the political development from the perspective of students is ascribed to the variable of political affiliation in the role of university curriculum's, student' movements and university administration. And there are differences of statistical significance in the role of higher

education in enhancing the Palestinian identity and its impact on the political development from the perspective of students. And that there are differences of statistical significance in the role of higher education in enhancing the Palestinian identity and its impact on the political development in the whole domains of study from the perspective of students is ascribed to the variables of (studying level and faculty).

The result of interviews with the workers at the University have displayed that the University administration is performing a group of activities and transactions likely to deepen the national identity, enhance that.it is worth mentioning that the University philosophical education aims at stabilizing affiliation and allegiance via the investment of human resources to realize development that is demanded in the society. In the light of the study aims and its results, the researcher recommends of several recommendations, the most important of which are the following: It is favoured to mix between the scientific materials and subjects related to the notional for the l Palestinian heritage due to enhance the notional values &concepts for the sake of deepening the students' political awareness. It is preferred that the political affiliation of a teaching staffs' member does not affect his dealing with the students. It is deemed wise that the student's movement embody a distinguished role in developing the political, social cultural awareness of students throughout the various activities. It is thought proper that the University administration might permit students to participate effectively in the national issues increasing their affiliation to their nation.

The study carried out by Baker (2009) analyzed the identity development among children received by extensive attention psychologists; it remains fertile ground for social scientists who wish to liberate themselves from traditional theory of child psychosocial development. The author indicated that, there is ample conceptual, contractual, theoretical, and empirical evidence available to psychologists to predict the global course of development in children. Sociologists, political scientists, and other social scientists also have delineated many of the variables and factors that influence the course of change which takes place naturally within societies. This plethora of "scientific" evidence, however, was accumulated mainly by Westerners on Western societies. The relatively sparse, available, and accumulated knowledge on Asian, African, and Latin American societies. The study finds that, native researchers in the developing countries are cognizant of the fact that a substantial amount of the information, data, and artifacts collected on their societies and cultures is held in "trust" in the archives and data banks of the developed nations. In essence, the author argues that developed nations are far superior to the developing nations not only economically, militarily, and technologically, but far more ominously, in their knowledge of the developing nations. Findings showed that, we (developing nations) are studied, examined, and analyzed by the other (developed nations) more than we study, examine, and analyze ourselves. The study concludes that, any analysis on the development of identity within transitional societies we present today is to some extent "hostage" to this epistemological "bondage".Furthermore, the expansive nature lf the topic dictates that we delineate the limits of our argument prior to delving into our presentation.

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And the researcher indicates that, In pre university education the books used by our pupils and students not only do not have Palestinian role models, put portray the Israeli as more advanced and sophisticated. A Palestinian educator in Israel analysed the curriculum taught to Israeli-Arab children. Not only did she find that Palestinian that Palestinian and Arab culture and history were completely ignored in the curriculum, Israeli and Jewish history were portray as superior. Arab names of geographic locations were replaced with Hebrew ones. Arab dishes like falafel and humos become Israeli national dishes. In the occupied west Bank and Gaza strep the display of the Palestinian flag or colours was security offense prior to the Oslo Agreements. Parents faced insurmountable difficulties t register their children of their names in Arabic meant liberation (Tahreer), holy war (Jehad), or Palestine (Filisyin). It should be noted here that such names are common amongst Arabs. Furthermore, children, youth, and adults were forbidden to sign national songs or recite patriotic poetry.

In Bitar Study (2009) Concluded that the Cultural Geographers have written extensively on Diaspora, heritage, identity and their contributions greatly discuss how these theories integrate. The majority of what is available does not address the Palestinians specifically, hence my study fills a void in that it empirically addresses the Palestinian people and the role of their dialect and how it ties to Palestinian Diaspora, heritage and identity. Most of the literature has not viewed Diaspora, heritage, and identity thru the lens of language or language as a major player, an important one or perhaps vital. To produce these findings will contribute to the knowledge base on the issue to the Palestinians specifically and to the concept itself and its variable elements/components that integrate and act to define it. This Thesis argued, from the historical and cultural record of Palestine, that among the multiple aspects of Palestinian culture, language is the most crucial bearer of identity and group cohesion. In addition to this central claim about the importance of language, the thesis will draw specific conclusions about the role and use of the Levantine dialect of Arabic by analysing the data gathered in a semi-structured online interview in which thirty nine respondents offered their shared experiences and ideas regarding their Levantine dialect of Arabic. Palestinian relationship to language is deeply associated with place, family, history, heritage, and pride in self and in community. These associations are ones that speakers of the Levantine dialect of Palestine are remarkably self-aware about; that is, the diaspora condition makes language more visible as a pivot of culture and more precious because it is under threat.

Hammtu (2009) this study aimed to identify the values of belonging and loyalty included in the curriculum of national insignia for the lower basic stage and the extent of students attainment of them from the viewpoint of teachers for the scholastic school year 2008/2009. Also to identify the most important values acquired by pupils of this stage and to identify the level of these values in the national insignia subject for this stage. The study problem was identified in the following question: To what extent is the availability of the value concepts in the pupils lower basic stage in the government schools of Gaza. The following sub-questions were derived from the main question: 1. what are the main values of belonging and loyalty that should be incurred in the national insignia for the lower basic stage

in Palestine? 2- To what extent these values are incurred in the books of the curriculum? The researcher used the descriptive analytical approach. The study sample was the school books of national insignia of the curriculum. The study came out with the following results: 1) there are nine dimensions of the values which should be incurred in the national insignia curriculum for the lower basic stage. 2) The total number of the national insignia values that are incurred in the curriculum is 1048; divided between classes from the first to the fourth indifferent ratios. In light of the outcomes of the study, the researcher designed a list of belonging and loyalty dimensions included in the national insignia curriculum for the lower basic stage.In addition he analysed the content according to a list of nine value dimensions and seven value concepts proposed by him.

In an argument study Kanaaneh (2009A) indicates that, the Palestinian identity suffers from a serious terminological problem, in the sense that it is perceived by its carriers as one thing while it is depicted in scholarly work as something totally different. This problem is most clearly manifested in the fact that vast majority of Palestinian researchers and scholars subscribe to the paradigm that makes identity equivalent to awareness when postulating that "identity is the awareness of self". I strongly disagree with this notion of identity, simply because it is a tautology and a tautology is a logical fallacy. The author argued that, when we say that "identity" is the awareness of self", we actually say that "self is the awareness of self". The true logical ramification of this postulation goes this way: Identity is the awareness of self. The study concludes that, national identity is the awareness of the national self. Palestinian identity is the awareness of the Palestinian self. My Palestinian identity is my awareness of my Palestinian-ness, then I have a Palestinian identity and if I am not aware of my Palestinian-ness then I do not have a Palestinian identity. But if I do not have a Palestinian identity, then I am not Palestinian. And if I am not Palestinian, I do not have a Palestinian-ness. And if I don't have a Palestinian-ness, how can I be aware or not aware of my Palestinian-ness? Besides, it is clear from this reasoning that Palestinian-ness causally, logically and ontologically precedes awareness. Therefore, awareness is not identity. Awareness is about identity, which means that identity is the object of awareness. Hence, if identity is the object of awareness, how can the object of awareness be the product of awareness, of what it is logically conditioned by? So why, and how, has this illogical way of thinking become the most dominant paradigm.

In Another study Moughrabi (2008) argues that the principal aim of citizenship education in Palestine has been to prepare young people to live and function as citizens in a democratic state that was supposed to emerge at the end of the transitional period following the 1993 Oslo Agreements. The Palestinian Authority made a very serious effort, however flawed at times, to actually produce texts and materials that would enable students to learn about citizenship. Charges by extremist Israeli groups that the Palestinian texts actually incite anti-Israeli hatred among Palestinian children have been proven false. The study finds that the new Palestinian state has not materialized. Instead, political conditions deteriorated drastically with the outbreak of the Second Palestinian Uprising and Israel's massive military response to try to quell it. At the moment of this writing, events have led to a splintering of Palestinian reality with Hamas in control of the Gaza Strip and Fatah in control of the West

Bank. The future appears to be uncertain in spite of some lukewarm efforts at international diplomacy launched by the United States and some Arab governments. The uncertainty and confusion have magnified generalized feelings of despair among the Palestinian population. Furthermore, the sanctions imposed by the U.S and the European Union on the democratically elected government that resulted in the victory of Hamas have led to a new phenomenon of absolute poverty among the population. More important, however, are the long term effects on the Palestinian population that result from the sabotage by the international community of the democratic experiment that the population had freely engaged during the 2006 elections for a legislative assembly. The author argues that it is difficult to see what kind of citizenship education might develop among the Palestinians if the prospect of an independent state is finally removed from the realm of possibility. However, regardless of which solution or which scenario ultimately emerges, one thing is certain. The overall political situation greatly influences the kind of citizenship education that a society will undertake. Nevertheless, a society will continue to socialize its youth in values and attitudes that are needed in the contemporary world even in the absence of a state. Interestingly, most professional middle class Palestinians tend to prepare their young to function as global citizens who can live and function in Europe and in the U.S. with remarkable ease. Usually fluent in English, they attend prestigious American and European universities and often excel, enabling the Palestinians to have one of the highest numbers (40 out of every 1000) of university graduates in the modern world.

Nasser and Nasser (2008) discusses the collective identity of the Palestinian citizens of Israel as it is filtered to school students through the state-commissioned school textbooks. Findings show that since it was established in 1948, Israel has maintained two separate education systems, one for Palestinian-Israelis, who are now approximately 20% of the population, and the other for Jewish Israelis. Each system has its own curriculum, transmitting its own cultural and national messages. The study compares Palestinian school textbooks (grades 5-12) currently in use to earlier textbooks of the 1960s. The analysis shows how the segregated school system for Palestinians in Israel forges a mechanism of domination of the national history and collective memory of the Palestinians. Through processes of exclusion and selection, the state narrative, as it is manifested in the Palestinian school textbooks, renders the Palestinian identity non-existent and rootless. Palestinians are presented as a collective detached from their past and from their immediate surroundings in the region. In view of the peace process between Israel and the Palestinians, and the obligations that the parties undertook to eliminate incitement and hatred, one would expect that the media and textbooks written for children in the Palestinian school system would be free of all hostile statements and prejudices against Jews, Zionism and Israel. Moreover, exactly as Israel has promoted in its schools since Oslo the values of peace, coexistence, sharing and partnership, it was hoped that the Palestinian Authority (PA) would act likewise.

Husein (2007) this study aims to investigate the role of Palestinian Civic Education in democratic upbringing in basic stage classes. The motive of this study spring from the novelty of civic education aim sat reinforcing democratic concepts among students. It can also play a major role if its topics go in line with the ever going comprehensive development

plans of which political developments occupies the front seat. Civic education is seen as a Palestinian societal necessity in the domain of global tendency toward democratic transition. It is also a necessity in the unique Palestinian situation. This requires Palestinian tendency and preparedness to set up an infrastructure for civic education promising of democratic upbringing within the frame of an effective educational system that is comprehensive, systematic, and modern, where it caters for the structure and nature of the Palestinian society and its Arab-Islamic roots in the aspired state of Palestine. Since its launch as an independent course in the Palestinian schools, civic education has been suffering from two obscurities: First, there is vagueness in the philosophical and conceptual frame. This leads to a lack of harmony between the educator and the teaching material which reflects on the students. The second obscurity is imposed by the predominant Palestinian social climate which is notoriously affected by the breakdown of the Israeli occupation and the political situation in Palestine. Such obscurities form an obstacle to the democratic upbringing which might otherwise satisfy the needs of the nation. Democracy in civic education here is offered from the standpoint that it is a quest to catch up with the contemporary needs. Hence, the democratic concepts in the curriculum look parallel to those in the West, not identifying what is close to them in the Arab-Islamic thought which is predominant in the Palestinian society. Such offering with the liberal and capitalist western influence is expected to generate conflict the Palestinian context due to the differences in concepts and grounds between two totally different societies, i.e. religion, culture, civilization, history, ideology, regime, and others.

This study concludes that Palestinian civic education should take into consideration the fact that democracy is not a ready-made model that can be applied blindly in Palestine. In other words, democratic upbringing in Palestine should adopt only what rhymes with Palestinian values, laws, history and the peculiar circumstances.

Abu Saad (2006) reviews the historical and political context that provides an essential background for exploring key contemporary issues in Palestinian Arab education in Israel and the Occupied Palestinian Territories. The study argued that the formal public education in Palestine, from its very beginnings, was never under the control of the Palestinian people but instead, has been controlled by successive colonial/external administrations. Findings examine how major historical periods have affected the development of Palestinian Arab education from the Ottoman period (1516 to 1917) to the British Mandate period (1917 to 1948) to the post-1948 period after the establishment of Israel, which includes the post-1967 Israeli occupation of the West Bank and Gaza Strip, the Oslo agreement period from 1993 to 2000, and the first and second Palestinian Intifadas.

The study of Nasser (2006) examines the process of national identity formation. It argues that national discourses are systems of meanings in which identities develop via difference. The author argued that while modernist theories on nationalism have focused on similarity to establish categories of the 'same', in this study the focus is on the difference which constructs identities of the We in relation to other. Since meanings of a collective self and other develop in language, the study focuses on the political economy of meanings, and how meanings change over time and space, yielding a dynamic view of national identity.

Al-haj (2005) talking about the role of the school curriculum in multicultural societies is a central issue in the sociology of education. One of the main debates has to do with the relationship between education for multiculturalism and the use of curriculum for shaping the collective memory and strengthening the national ethos. This article deals with the state of multicultural education in Israel in light of the oscillations between conflict and peace in Israeli-Palestinian relations. It is based on a content analysis of the new history textbooks in Jewish schools. These textbooks were produced after the signing of the Oslo peace agreement between Israel and the Palestinians and were introduced to junior and senior high schools in 1999. The analysis shows that the new textbooks endeavor to innovate regarding the Israel-Arab conflict in the sense of presenting a more open and complex perspective than the previous curriculum did. But the new textbooks, like the old ones, present a typical Zionist narrative that aims to safeguard national-Zionist values and crystallize the collective memory of Jewish students on an ethno-national basis. This narrative is presented exclusively, leaving no room for dealing with the legitimacy of the Palestinian narrative. In this sense, even the new curriculum fails to make a transition toward a multicultural education that might help promote a civil culture. The conclusion is that the introduction of a multicultural ideology seems to be an impossible task when a specific national ethos stands at the center of the school curriculum. This is especially true in states that are experiencing an "intractable conflict" in which the past is used to justify the present.

The findings of the Israel/Palestine Center for Research and Information IPCRI (2005) study from a review of contents of the 4th and 9th grade textbooks revealed that there is no indication of any negative concepts against the Western Judeo-Christian traditions or the values related to them. As stated in the report at page 5: There is, moreover, no indication of hatred of the Western Judeo-Christian tradition or the values associated with it. The study pointed out that the textbooks address many issues that are related to human rights values. It emphasized that numerous explicit quotes are used to encourage students to respect human rights and civil society values. A good number of textbooks address the issue of human rights (in all its forms) and provide direct quotes from the holy Quran, human rights declarations, Islamic human rights declaration, and literary works. The textbooks deployed these quotes to reflect the necessity 'to respect civil, political and religious rights, laws and rules' and 'they promote civil activity, commitment, responsibility, solidarity, respecting others' feelings, respecting and helping people with disabilities, and so on. The study concludes that the textbooks offer basic sights of a good number of examples that 'calls to openness, dialogue and interaction as part of the push towards multiculturalism and globalization within Palestinian society and amongst Palestinians'.

Regarding the new Palestinian textbooks, Jawabreh (2005) discussed the promoting of human rights values in these textbooks. The study examines the civic education curriculum for eighth grade by surveying the teachers' opinions based upon the premise that teachers are the most qualified to assess the value and the successes of the textbooks as an educational tool to promote the values of human rights. The data have included 254 teachers who are teaching in governmental schools offering instruction in Hebron and Bethlehem districts. The

findings indicate that the teachers surveyed have emphasized that human rights concepts in the Civic Education textbooks for eighth grade are found to a great extent.

Abu Zahria (2004) study aimed at identifying the extent of prompting the concept of tolerance and equality in the Palestinian curriculum as a result of an analysis of the "National Education Textbooks" for sixth grade. It indicates that the Palestinian curriculum reinforces the concepts of tolerance and equality. The Palestinian curriculum attaches significance to the importance of respect of religions, tolerance and coexistence. Findings found that the Palestinian textbooks support freedom and tolerance among nations and religions. The researcher argues that the Palestinian curriculum calls for tolerance and fraternity among humans, while dignifying man regardless of religion and nationality. The study concluded that the above themes of tolerance, fraternity and the dignity of man were prominent themes found throughout Palestinian Civics Education textbooks for the sixth grade level.

In a study done by Adwan (2001) conducted on the Palestinian history and civics textbooks for middle schools, it was pointed out that the Palestinian curricula are found 'to reflect Palestinian life and reality, as well as the diversity within Palestinian society'. The study concluded that the Palestinian textbooks discuss issues that are integrated and related to the Palestinian culture and tradition, and focus on building Palestinian identity as part of the Arab world. The author confirmed that the Palestinian textbooks teach Palestinian students to respect human rights, justice, peace, equality, freedom, and tolerance, in terms of both self and others. The study indicated that the Palestinian curriculum encourages tolerance among religions and ask students to respect the freedom of religion and protect religious places as well.

Moughrabi (2001) analyzes the attempt by extremist Israeli groups to frame the issue of content in Palestinian textbooks in a manner that is consistent with their overall political agenda of discrediting the Palestinian Authority. The study suggests an alternative way of examining the content of these texts on the basis of established professional literature in the field of education. Findings explores the Israeli and Palestinian debates about what historical narratives should be included in textbooks and what images of the Other these texts should present.

The study of Asaad (2000) discuses the education issue as a central and decisive factor in shaping, reproducing and representing individual and collective identity. The author presents the Palestinian case study because the Palestinian people are at the present in a very critical period of constructing their national identity and education is part of the nation-building project. He have chosen to study two periods in the life of Palestinians, 1972 during the revolution and the present 1999 the start of the establishment of an independent Palestinian Authority and to examine how the economic, social, political conditions etc. affect the formation of the educational philosophy of those periods; an educational philosophy that will affect the formation of education and the formation of private and collective consciousness.

3.2. Foreign Studies

Adwan and Bar Tal (2012 in progress) study focuses on how Palestinian and Israeli school books portray each other and themselves. They content analysis of all Israeli and Palestinian school books. The common findings show that school books portray the self in a positive way and the other side in a negative way. Both sides school books fail to present proper content on the other side' neither culture, tradition and religion nor present the other side political entity. The identity of each other was not clearly presented as an independent political entity but rather as a description of others in general without specifications or details. Fail to do so, school books continue to serve as a source of continual fears, mistrust and enmity. This is clearly seen as well in school books of countries engaged in conflict like Cyprus, Japan, South Korea and China.

IMPACT-SE (2011). IMPACT-SE has studied the Palestinian Authority schoolbooks used in the current school year (2009-2010), and has come to the conclusion that although positive changes have occurred in the books during the last two years, they still do not amount to forming a clear departure from the negative fundamentals in PA schoolbooks regarding the attitude to the Jewish and Israeli "other" and to peaceful resolution of the Middle Eastern conflict. PA schoolbooks glorify martyrdom and Jihad and advocate a violent struggle for liberation, the extent of which is never specified. Moreover, the description of the national other's [Israel] very establishment as an occupation of national self [Palestine], and the relentless effort to present as Palestinian, even the very regions, cities and sites located within Israel's internationally recognized borders point to boundless and illusory ambition, that the struggle against Israeli occupation does not end within the boundaries of the West Bank and the Gaza Strip. A culture of tolerance and peace educates for negotiation, dialogue and cooperation. This kind of education is absent from the PA schoolbooks. By contrast, the curriculum keeps alive hate, intolerance, rejection, denial of reality, and advocates a violent struggle. Hints about the continuation of the violent struggle forever and ever stressing one united Arab Palestine with the refugees returning to pre-1967 Israel are spread across the curriculum. This does not fit with international educational standards regarding tolerance and peace.

One of the foreign studies done by, Cox (2009) which granted the existence of a Palestinian identity and assumed, from the fact that this conference is taking place at all, that if there is not an actual crisis in the state of Palestinian identity, there is a general concern regarding its general condition in relation to the present needs of the Palestinian people. The study placed the issue of Palestinian identity within the general framework of the relationship between subject peoples and their imperial /colonial oppressors before applying this to situation pertaining to the Palestinians in the years since the Oslo Accords of 1993. The author argued that, in general, collective Identity is constituted by an apprehension of one's place in History. For a subject and struggling people such as the Palestinians the third component of this, i.e. expectations and intentions regarding the future, is of even greater Importance than it is for a stable and established polity. The Latter depends very much on clarity concerning political Strategy and on knowing the difference between Collaboration, meaning here mediation on behalf of the Colonizer and resistance. The study concludes that,

the current crisis in Palestinian stems, in large part, from the failure of Oslo and the fact that the goal of the old strategy, a Palestinian state in the West bank and Gaza, looks increasingly like the beginning of a new Struggle. The effects of this have been political, ideological and psychological. Besides, Palestinian identity will only be reconstructed in a new struggle. In addition, findings showed that, the slogan" Steadfastness, Unity and Return" should be painted on every wall between Rafah and Jabalya, and between Hebron and Jenin, as well as in Galilee, the Little Triangle, and in the refugee camps of the Palestinian Diaspora. It will not be enough but it's a start.

Durrani and Dunne (2010) this paper investigates the relationship between schooling and conflict in Pakistan using an identity-construction lens. Drawing on data from curriculum documents, student responses to classroom activities, and single-sex student focus groups, it explores how students in four state primary schools in the North West Frontier Province (NWFP), Pakistan, use curricula and school experiences to make sense of themselves as Pakistani. The findings suggest that the complex nexus of education, religion, and national identity tends to construct 'essentialist' collective identities-a single identity as a naturalized defining feature of the collective self. To promote national unity across the diverse ethnic groups comprising Pakistan, the national curriculum uses religion (Islam) as the key boundary between the Muslim Pakistani 'self' and the antagonist non-Muslim 'other'. Ironically, this emphasis creates social polarization and the normalization of militaristic and violent identities, with serious implications for social cohesion, tolerance for internal and external diversity, and gender relations.

In a new study titled "Crisis and the changing shape of Palestinian identity" Holt (2009) concluded that, some of the ways in which women work to challenge adversity and how these differ frame male method of dealing with crisis and threat. Modes of survival articulate by women fall into three main categories. Firstly, she is an activist, working side by side with men in the liberation struggle and national resistance; secondly, she is a mother, struggling to protect her children from harm, responsible for the production of the next generation who will continue the struggle; and thirdly she is the keeper of memory and protector of national identity. However, many observers argue that Palestinian national identity is currently facing a crisis, assaulted by fragmentation from within and demonization from outside. The author argued that, notions of "national identity", clearly, have undergone significant changes since 1948. In the process, Palestinians have developed new ways of envisaging themselves as a nation. Since the majority of Palestinians are now situated outside the borders of their original homeland. Their evolving identity contains some notion of cosmopolitanism. They live as diasporic communities. It is possible, therefore, to discern two distinct facets of identities, one in Palestine itself and other among Palestinians outside the country, but both are assailed by a degree of crisis and both involve the input of women. I think that women have strongly influenced the evolution of a transnational, diaspora identity, rooted both in the memory of place and reality of place lessens. Focusing on the literature review (Edward Said) the study concludes that, it has referred to the difficulty for Palestinians of being heard. In his words, "whenever a Palestinian tries to tell a story, to put in a dramatic and realizable way the interrupted story of Palestine and its connection to the

story of Israel, it's systematically attacked". In his opening remarks at the Madrid Peace Conference of October 1991, Haidar Abdel-Shafi said:" It is time for us to narrate our own story". I think that women have found it more difficult than men to "make their voice heard" or" narrate their own stories", and tier attempts to gain respect as a participants in the process of identity construction have been similarly problematic. At the same time, the study concludes that, women's lack the ego and the fact that they have less to lose has meant they have had no choice but to develop other forms of strength. By surviving the cruelties of exile and occupation and locating appropriate methods of coping with crisis, Palestinian women have been able to subvert notions of a Palestinian national identity and therefore, the author believed that, there are well placed to deal with the current crisis in Palestinian society.

The study of Sauders (2009) discussed the cultural heritage of Palestinians as an aspect of collective memory that remains visible yet is perpetually overwritten by other narratives and other meanings. As a result, Palestinians have been forced to flee into exile or bargain for survival with these powers in order to gain historical and cultural fulfillment. At the heart of this is the notion that the Palestinian people, as an ethnic and national community, have been disassociated from their past and restricted in the development of an independent indigenous cultural heritage narrative. The author indicates that, today Palestinians are building unique heritage narratives that commingle the history of a distant past with the political strife of present-day occupation and displacement. The result is that Palestinian cultural heritage is actively becoming integrated within the construction and maintenance of Palestinian national identity rather than being entirely subjected to the goals and desires of American, European and Israeli scholars seeking to reaffirm decidedly Judeo-Christian narratives. Based on ethnographic field research conducted between 2004 and 2006, this paper will explore how Palestinians are Actively constructing heritage narratives that infuses past With present and ultimately wrest control of Palestinian cultural heritage from external powers.

Shoshana (2009) In this essay, Shoshana Steinberg and Dan Bar-On present the work of a team of Israeli and Palestinian teachers who developed a history textbook that includes both groups' narratives of the same events side by side. These teachers then tested the effects of its use in both Israeli and Palestinian classrooms; for the first time, students on each side of the conflict were exposed to the other side's understanding of key historical events. The authors present the challenges that the team faced in developing the textbook and that teachers encountered in the classroom as well as the understanding and collaboration this project fostered. They argue that the process of creating the dual-narratives text, as well as the text itself, allows teachers to play a productive role in violent political conflicts.

Zasloff (2009) A new *USIPeace Briefing* examines and This report explores how the parties and international mediators can create an education track for the peace process that would create opportunities for more effective mediation and increase the chances for success of the process overall. The report recommends ways third party mediators can assist Israelis and Palestinians by addressing education in the peace agreement itself; building a role in the respective ministries to address the effects of the continuing violent conflict; and developing mechanisms in which frustrations arising from implementing a peace agreement itself can be

discussed and facilitated within the network of schools. Authors Barbara Zasloff, Adina Shapiro, and USIP's A. Heather Coyne argue how teachers and schools can play vital roles in defusing tensions and helping the youth understand their evolving environment and find places for themselves within it. Positioned to change attitudes and teach new skills, schools have exceptional outreach to all levels of society, the authors conclude.

Banks (2008) Worldwide immigration and quests for rights by minority groups have caused social scientists and educators to raise serious questions about liberal assimilationist conceptions of citizenship that historically have dominated citizenship education in nation-states. The author of this article challenges liberal assimilationist conceptions of citizenship and citizenship education. He argues that citizenship education should be reformed so that it reflects the home cultures and languages of students from diverse groups, and he contends that group rights can help individuals to attain structural equality. In the final part of the article, he discusses the implications of his analysis for transforming citizenship education.

The Conclusion is: Students experience democracy in classrooms and schools when transformative citizenship education is implemented. Consequently, they are better able to internalize democratic beliefs and values and to acquire thoughtful cultural identifications and commitments. The total school, including the knowledge conveyed in the curriculum, needs to be reformed to implement transformative citizenship education. Inequality and stratification within the larger society are challenged and are not reproduced in transformative and democratic classrooms and schools. Transformative citizenship education helps students to develop reflective cultural, national, regional, and global identifications and to acquire the knowledge and skills needed to promote social justice in communities, nations, and the world.

Khodayar (2008) Educational systems play a vital role in the formation of national identity of countries. The academic analysis and study of the materials used in educational systems and also the frequency of each one of the primary and secondary is the subject of expert investigation. Analysis of these components is a useful tool for drawing comprehensive map of the cultural politics of one country. Through critical analysis and study of 16 volumes of high school textbooks, including History, Sociology, Persian language and Persian literature from three fields of study, i. e. Humanities, Experimental Sciences, and Physics and Mathematics, the authors of the present paper have tried to investigate the traces of national identity's components, Iranian world and its representations in these works. These representations and components include four primary components of culture, religion, history, and geo-political scope. The results of this study showed that textbook authors and education planners have had a satisfying function in reflecting identification concepts and representations and theoretical discussion in the mentioned books; but they have played a relatively weak role in the field of Iranian word. The research method in this study is content analysis based on presenting statistics and numerical data.

Li-qun (2008) what textbook conveys and promotes is the identity culture of the dominating group. Textbook conveying identity culture not only enhances the spread and

promotion of the mainstream ideology, more importantly, can be more easily comprehended and studied by the dominating group as well. In a society where an individual's social identity is increasingly decided by his cultural capital, being able to understand the identity culture in textbook promises him an aggressive acquisition of cultural capital, hence a better social status. Therefore, textbook, through its conveyance and spread of identity culture, indirectly, internally and invisibly creates the social stratification.

Morteza (2008) In this research, we tried to investigate the national identity symbols in the secondary school textbooks. The national identity symbols investigated in this study included the flag, the national anthem, formal calendar, national parties, Iranian art, historical places, defending the country, elites and the national celebrities. The results showed that national identity education in the above mentioned textbooks was incomplete and there was not a balanced attention to national identity symbols among the lessons, pages and pictures of these textbooks. Because education system, other than the family has an important role in developing the students' characters and textbooks constitute the base of school works, so it is necessary to pay more attention to national identity symbols in these textbooks to gradually develop the students' national identity.

Murray (2008) explores the politics of education in countries affected by conflict. Drawing particularly on the Palestinian experience; it looks at the power relations among internal and external actors that shape the curriculum-building process. The study argues that in the increasingly politicized world of international aid, especially in the Middle East, it challenges the idea that international agencies and donors can take a neutral approach to education. The study concludes that unlike the other three pillars of humanitarian response - food, health and shelter - education is never neutral; it is intrinsically ideological and political.

Foster (2007) in his paper aims to reframe the scholarly understanding of the development of Palestinian nationalism. The main argument presented is that the Arab elite of Palestine imbued in their politically passive ethnic community a Palestinian national identity beginning (primarily) after World War I and extending well into the Mandate period. Consistent with Smith's model on vertical ethnies, this process occurred when the Arab elite of Palestine established political organizations, placed the people at the center of the group's new definition through the exaltation of the homeland with its myths and memories, endowed the Palestinian community with economic unity, and conferred civil, social and political rights onto the group. It is not coincidental that Arab newspapers took off just before World War I. Nor is it surprising that Palestinian cities and villages witnessed unprecedented accessibility to elementary and secondary education. Moreover, the Arab elite began to develop political organizations and cultural clubs, which would all eventually advocate for Palestinian self-determination around the beginning of the Mandate period as well. As a result, political, social and civil rights were conferred upon the Palestinian Arab community. Historians, novelists and poets developed a literature that positioned the community in its homeland, reminisced of the nation's glorious heroes and dynasties and invoked a time-immemorial connection between the people and the land. The elites produced various proposals for a national flag, to situate the new Palestinian nation in world of nation-states.

The Palestinian leadership also sought to bind the people along economic lines. At the same time, there emerged a rift between the older notables and younger nationalists over to the political future of Palestine. These are the processes, according to Anthony D. Smith, by which "vertical ethnies" develop into nations. Whereas I have treated the period under examination as a single snapshot of history, further research is needed to investigate in greater detail how this process evolved *during* the Mandate period. Furthermore, this essay does not include a discussion on how the masses were actually affected by the efforts of the Palestinian elite.

Of course, we do not have social scientific data to asses the level of Palestinian national consciousness during the period under discussion. It is possible to anachronistically point to later periods where such evidence does exist and suggest the developments discussed in this paper led to the eventual Palestinian consciousness. Admittedly, I have adopted this approach. Additional research, therefore, is necessary to develop this relationship. Nations are dynamic constructs. As Kimmerling and Migdal note, "the making of a people is not a volcanic experience, coming out of a singular, critical moment…It is, rather, a long process, with all sorts of reversals and changes of direction, marked by continuing struggle against others, particularly powerful others, and internal struggles among contending groups" (398). Indeed, it is impossible to identify a "beginning" of the Palestinian nation. Moreover, the "core" elements of the Palestinian national identity constantly change. Al Nakba in 1948, the Israeli occupation of the West Bank and Gaza in 1967 and two subsequent Intifadas have all transformed the meaning of Palestinians. Bearing more significance then the events themselves, however, as this paper suggests, are the ways in which the Palestinian intelligentsia define and provide a framework for interpreting the experiences of the nation.

The study of Marcus & Crook (2007) has found that the new 12th grade Palestinian schoolbooks make no attempt to educate for peace and coexistence with Israel. Indeed, the opposite is true: The teachings repeatedly reject Israel's right to exist, present the conflict as a religious battle for Islam, teach Israel's founding as imperialism, and actively portray a picture of the Middle East, both verbally and visually, in which Israel does not exist at all.

One of the most meaningful gauges of the ideology and aspirations of a people is the education of its youth. For this reason, the new Palestinian Authority schoolbooks, introduced in the end of 2006 by the Palestinian Authority (PA) Ministry of Higher Education apparatus, are a continuation of the tragic disappointment of the earlier books. Instead of seizing the opportunity to educate future generations to live with Israel in peace, the PA schoolbooks glorify terror and teach their children to hate Israel, vilify Israel's existence and define the battle with Israel as an uncompromising religious war. Instead of working to minimize the current hate, the new PA curriculum is ingraining it into the next generation's consciousness, and packaging the war against Israel as existential, mandatory and religious. The new PA schoolbooks are guaranteeing that the next generation will grow up seeing Israel as an illegitimate enemy to be hated, fought, and destroyed, rather than as a neighbor to negotiate with and to ultimately live beside in peace.

Meridor (2006) who is a researcher in the Israel Defense Ministry's office of the Coordinator of Government Activities in the Territories, indicated that the new Palestinian curriculum shows a continuing denial of the State of Israel's right to exist and a continuing cultivation of the values of armed struggle against Israel. The books contain incitement against the State of Israel and the Zionist movement, one of them even employing anti-Semitism.

Pina (2005) argued that Palestinian education reform is seen to be a key element in the Palestinian- Israeli peace process. Many observers frequently have expressed concern that the Palestinian Authority (PA) education curriculum incites a younger generation of Palestinians to reject Israel, Judaism, and the achievement of peace in the region. The author indicated that some analysts and policymakers maintain that Palestinian education reform is important not only for Israeli-Palestinian peace, but also for broader U.S. interests in the region. From their perspective, a diverse, balanced curriculum may serve as a benchmark toward greater peace, democratization, and the development of a vibrant civil society in the Palestinian Territories. Findings show that the PA textbooks often cite examples of anti-Jewish education materials and a lack of reference to or positive acknowledgment of the state of Israel. Overall, some analysts allege that PA textbooks spread a culture of violence, which prizes martyrdom and jihad (or struggle) over peace and recognition of Israel. Others contend that, although far from perfect, PA textbooks represent a step forward in the evolution and design of a school curriculum for Palestinians that is essential to the development of a national identity. The study concluded that these commenters assert that PA textbooks do not incite Palestinians toward anti-Jewish violence or constitute a war curriculum. It remains unclear what lasting impact curriculum reform will have in the Palestinian Territories and peace between Palestinians and Israelis. Findings show that Palestinian curriculum development, however, is relevant to congressional concerns about the Palestinian-Israeli peace process, levels of U.S. assistance to the Palestinians, U.N. reforms in the Palestinian Territories, and the broader U.S. promotion of democracy in the Middle East.

A study of the impact of the Palestinian curriculum was commissioned by Belgian Technical Co-operation (2004) and conducted by a team of two international consultants assisted by a national consultant. The study focused on the themes of identity, values and thinking skills as central concerns in the First Palestinian Curriculum Plan. Nine schools in the West Bank and Gaza were visited for case studies consisting of lesson observations, and focus group discussions with students, teachers and parents. A focus group discussion was held with UNRWA supervisors, and questionnaires completed by ten individual teachers and eleven Ministry directorates and district administrations. The main finding of the study is that the curriculum is beginning to have a noticeable positive impact on the students in the three selected areas. The new generation is learning about, and are secure in, their identity as Palestinians and citizens of the world. They can articulate and discuss well, and demonstrate competence and emotional intelligence in their thinking skills.

Their personal and social values are strongly held, other-related rather than egocentric, and solidly founded in Islamic belief and universal human values. The very close correlation between the intentions stated in the curriculum plan and the impact on the

students can be accounted for by the strong support for the curriculum expressed by teachers, parents and administrators, and the motivation of the students to learn their own curriculum. There is a very strong identification with and ownership of the curriculum by all concerned for its anchoring in Palestinian culture and society, its modern content and international perspective, and the promotion of positive values. In other educational systems it would be more usual to find great differences of opinion about, varying support for, and opposition to, a curriculum. This is not the case for Palestine. However, teachers, parents and administrators are concerned that the curriculum is incomplete in its presentation of the history and geography of Palestine, and wish to see full information about Palestine since 1948 included. Students also expressed the wish to learn more about their own culture as well as the world at large. All interviewed feel that the curriculum is overloaded with content, and that skills and values can be further developed if a better balance can be found. From the teaching observed, the team also felt that more effective use of teaching methods would enhance students' skills development further. One of the most significant findings in terms of values, given the current situation of Palestine, was the very strong and unanimous support for peace and conflict resolution with Israel expressed by students, teachers and parents alike.

The students grounded this in their own personal values and upbringing in the family, in Islamic values and human rights. At the same time they were disillusioned at the futility of negotiations so far. There was no expression of hatred or aggression towards Israel, except for one student only (of 115). Several students expressed the desire to learn Hebrew "to read and understand what others think". In the light of the debate stirred by accusations of incitement to hatred and other criticisms of the Palestinian textbooks, there is no evidence at all of that happening as a result of the curriculum. What is of great concern to students, teachers and parents alike is that although they wish it, students find it difficult to accept peace and conflict resolution as a solution to the conflict, and teachers find it difficult to teach, while soldiers and settlers are shooting in the streets and in schools and checkpoints have to be braved every day. It would seem that the occupation is the biggest constraint to the realization of these values in the Palestinian curriculum. The message that came clearly across from the students was: "Peace is our dream, for ourselves and our families" as one of them put it.

One of the most studies was carried out by Georg Eckert Institute for International Textbook Research (2004) which examined textbooks on language, religious education, and history and civics education. The study concludes that the overall orientation of the curriculum is peaceful in spite of the harsh and violent realities in which schools operate. The study also finds that there is no open incitement to hatred or violence and that religious and political tolerance is emphasized in a good number of textbooks and in multiple contexts.

In another study Reiss (2004) addressed the Palestinian Civic Education textbooks. He pointed out that the Palestinian syllabus promote and contain the values of peace education and focusing on teaching human rights concepts. The author argues that the Palestinian textbooks cannot be considered a war curriculum. The new textbooks of Civics Education convey visions of society, in which tolerance of other religions, human rights,

peace, pluralism, democracy and other values are much encouraged and fostered. The study concludes that there is no hatred or incitement against Israel, the Israeli people or Judaism. The textbooks do not contain anti-Semitic language. The author argues that these new civics education textbooks avoid hatred and incitement against the West. It also emphasizes many of the Western concepts: democracy, human rights, the individual rights, the education for peace and tolerance of all religions, the rights of women and children, the civil society and the protection of nature… from a Western perspective the civics education textbooks therefore have to be highly praised indeed.

In another study titled (National identity in moral education textbooks for high school students in the Philippines: A content analysis) Almonte (2003) the past two consecutive administrations in the Philippines saw the need for developing a greater sense of national identity among Filipinos. In response, the Education Sector strengthened the teaching of values on national ideals and Filipino heritage. One reform was the offering of Moral Education as an independent subject in the secondary education curriculum. In support of this, publishing companies developed textbooks on Moral Education, which teachers used, aside from the prescribed textbooks. To determine the extent and nature of the inclusion of national identity in these textbooks, this study analyzed the content of 12 sample textbooks. Findings suggest the need to improve the content of textbooks in terms of the values relevant in developing citizens with a strong sense of national identity needed for national development.

Bekerman (2003) in his paper reports on a rather small cross-sectional study conducted with students studying in an integrated bilingual Palestinian-Jewish school and with similar age students studying in standard segregated Palestinian-Jewish schools in Israel.

The interviews performed allow us to become acquainted with the children's conceptions of issues regarding their own Jewish and Palestinian cultural identity as these are shaped through the interaction in school and the larger communal context and how they envision the conflict and their present and future relations with the 'other'.

The study was conceived as a first step towards a longitudinal study on the long-term influence of bilingual education on students, their cultural identities and their perceptions of the Palestinian-Israeli conflict. All in all we believe our study contributes valuable information on the potential of bilingual education to shape identities in conflict-ridden environments and the possibility of healing through these educational efforts.

Brown (2003) in his evaluation of the Palestinian curriculum noted that the Palestinian National Education Textbooks for grades 1 and 6 were devoid of any anti-Semitic or anti-Israeli material. He argued that a great deal of the harsh critics of the Palestinian curriculum and textbooks have had to rely on misleading and tendentious reports to support their claim of incitement and generally ignored historical context and used a prosecutorial style. The study concluded that the new vision of the Palestinian curriculum and textbooks does little to support peace. Many of the Palestinian syllabus subject matter and pedagogy is devoted to support and achieve other goals, mainly the inculcation of identity and legitimating of authority-largely ignoring the sensitive issues connected with peace.

Prestwood (2003) The focus of this research is to examine the literature of Palestinian authors for insight into the meaning of Palestinian national identity. The literature of Ghassan Kanafani, Liyana Badr, Sahar Khalifeh and Emile Habiby represents a wide range of themes that mirror the real-life struggles of many Palestinians. Throughout the novels I examined in this study, modes of Palestinian identity, whether in exile, in occupied Palestine, or in Israel, present different life possibilities and realities, which are limited by location, political situations and social elements. This thesis is an attempt to illuminate the difficulties and challenges that Palestinians have had to face as a result of over 50 years of Israeli occupation, and the resilient and innovative ways in which they have dealt with their reality.

Azaryahu and kook (2002) The naming of streets is part of the on-going process of mapping the boundaries of the nation. This article examines three sets of Arab-Palestinian street names – pre-1948 Haifa and Jerusalem and post-1948 Umm el Fahm – as locally constructed 'texts of identity' in the historical and political context of their official creation. The investigation aims at charting the ideological orientations represented and the political messages entailed in these three different textual manifestations of Arab-Palestinian national identity. The analysis focuses on notions of historical and cultural heritage as expressed in the choice of street names. Finally, it offers an interpretative evaluation of this process, placing it within broader ideological and historical contexts.

Bowen (2002) argues that civics education has a vital role to play in creating and nurturing a democratic society in a peaceful environment. The population must know how their system of government works, what their role is within it, and how they can use that system to achieve their goals (rather than working against the system). People also must know the history of how this system came into being and how it affects the community as a whole. This provides a shared commitment to the society, as a well as a set of shared reference points, major parts of a national identity. The role of the primary socializes naturally falls to the Formal Education System. The study show that civics education of this nature has been glaringly lacking in Palestinian schools. Rather then learning their identity through the prism of democracy, Palestinian students have learned an emotional, often chauvinistic identity in school without any intellectual or historical context in which to frame it. Findings indicates that the new Palestinian Authority national curriculum introduced beginning in 2000 attempt to institute national civics education, as well as a measure of peace education into the schools.

The years of neglect have produces a particularly intractable problem at this stage of Palestinian development towards statehood. Palestinians often talk of their aspirations for their country; the overwhelming majority speaks of wanting to be the most democratic country in the world, or at least in the region. They face a serious hurdle: most of the population has no experience being a democratic society and what that entails. Especially during the thirty years of Israeli occupation, but even before, people were prevented from having any experience in representative governmental institutions; all governing decisions were made by outside authorities. Many activities during the Intifada provided great amounts of popular participation, but peace requires an institutionalization of such behaviors. With

48.5% of the population of the West Bank and the Gaza Strip under the age of 15 years, the formal education system is an ideal place to carry out this process in Palestine.

In another study Firer & Adwan (2002) addressed the Palestinian and Israeli textbooks during the past several years. They have found that the books used in each society reflect the conflict in which they are both engaged, and are also part of a wider societal mechanism to ensure that the conflict becomes part of the development of children's identities. The two researchers believe that it is important to compare the Israeli and Palestinian textbooks to each other, rather than to look at only one set by itself, in order to get a complete picture of the role they play in peace education or the opposite. The Palestinian sample consists of the civics textbooks for middle schools, as well as the primary-level textbooks used in all types of Palestinian schools: public, private, and UNRWA, while the Israeli sample included only the most commonly used texts among the numerous Israeli textbooks in history and civics, as well as Israeli readers for the first six grades of primary school (for the secular, religious, and ultra-Orthodox schools).

Hamade (2002) thesis focuses on modern Palestine and the role of nationalism and fundamentalism in the construction of Palestinian national identity. H & do below; amas provides a case study of Islamic fundamentalism in Palestine. The movement developed during the late 1980's as a reaction to the failures of the secular project. H&dotbelow;amas is a reflection of a region-wide phenomenon. It is not solely a reaction to modernity. Rather, H & dotbelow; amas is the result of specific condition that led to the politicization of Islam after the Intifad & dotbelow;a. Today the nationalist PLO and H & dotbelow; amas struggle to define Palestinian identity and to shape the emerging Palestinian state.

Palestinian national identity like that of other modern nations has been constructed. Nation-building or identity construction in Palestine can be divided into four historical stages. Each stage is characterized by overlapping and competing identities: Ottoman, Arab, religious, local and kinship. These identities are not mutually exclusive and often a combination of identities became prominent historically depending on the internal and external forces pressuring society. The Palestinian case is congruent with theoretical approaches to nationalism. The Palestinian nation like other nations utilizes symbols and culture to invent and re-create itself. The politicization of this process (nationalism) creates the modern nation-state. Similar to other national identities, Palestinian identity was constructed and reconfigured by elites. In Gellner's view nations are invented: "nationalism, which sometimes takes pre-existing cultures and turns them into nations, sometimes invents them, and often obliterates pre-existing cultures: that is a reality. Palestinian nationalism whether promoted by secularist or fundamentalists is constructed. Both secular and fundamentalist nationalism ignore the ancient history of Palestine. There is no mention of Canaanites, Philistines or early Christianity. The nationalists focus on the mythology of freedom fighters recently created by the PLO.

The fundamentalists utilize the past glories of Islam as way to foster identity. Bath invents, obliterate and recreate myth and culture so as to foster a common Palestinian identity deserving of a separate nation/nation-state.The Palestinian nation was constructed in four

historical stages characterized by overlapping and competing identities Ottoman, Arab, religious, local and kinship. These identities were not mutually exclusive, one or the other became prominent depending on the internal balance of power and the nature of external forces pressuring society. As an "imagined community" the Palestinian nation constitutes a shared consciousness. The shared consciousness of Palestinians is facilitated through print-capitalism and the spread of education.

Zionism was a force that solidified the Palestinian nation. Together Palestinians of a classes and religions faced the same threat, suffered the same exile and dispossession. Certain symbols (religious and secular) captured the meaning of historic events. The use of these images and myths help create a sense of identity Palestinian-ness.

Nordbruch (2002) in this study reviews and analyses the new Palestinian curriculum for the first and sixth grades, presented by the Palestinian Authority in September 2000 at the Curriculum Development Center in Ramallah, indicated that the new Palestinian textbooks are a real attempt to promote the values of peace, coexistence and tolerance. The author pointed out that there is no direct instigation against Israel. However, the general principles of the new textbooks aim to support the claim of a unique, distinct and homogeneous Palestinian nation as the basis for creating a Palestinian state. The study also argued that the new curriculum emphasizes the individual's responsibilities towards community, parents, family, and co-religionists. Modern concepts like freedom are highly emphasized but it is related solely to external oppression and not to domestic repression. Findings showed that the new Palestinian textbooks fail to foster positive attitudes towards the west... and focus primarily on what is needed to successfully confront the Nation enemies.

The new Palestinian textbooks reflect a general attempt at lowering the flame of anti-Israel venom. Direct incitement has significantly declined, explicit calls for violence have been radically reduced and a serious effort has been made to enhance values such as democracy and freedom.

However, the paramount goal of the new textbooks to maintain the claim of a unique, distinct and homogeneous Palestinian nation as the basis for the creation of a Palestinian state, seems to have marred the end product of five years of preparations.

Hence, the definition of the Palestinian nation as a 'natural' entity that is based on distinctions from others that are perceived as different and therefore not belonging to the majority of the Palestinian people. Much worse, this definition is linked to physical features, both facial and bodily, of the kind of long-discarded racial theories.

The curriculum focuses the obligations of the individual to the community, parents, family, school and co-religionists.

These obligations set the stage for the highest degree of the individual's loyalty to the Palestinian nation, culminating in nurturing the wish for self-sacrifice and martyrdom among the youth. The concept of freedom is related solely to external oppression, not to domestic repression.

The opportunity to enhance an era of peace and reconciliation through the new textbooks has been missed. Israel still does not appear on the maps.

Anti-Semitic stereotypes portraying Jews still exist and present-day conflicts are tied to ancient religious disputes and enmity. Moreover, the new textbooks do not nurture positive attitudes towards the West. Disorderly clothing, for example, is depicted as a symbol of undesirable foreign behavior.

The new Palestinian textbooks focus primarily on what is needed to successfully confront enemies. Sadly the opportunity to educate Palestinian school children in the spirit of nation building as part of a peace-process was missed and has to wait for another opportunity.

The study of Santisteban (2002) deals with the political transition taking place in the Israeli Occupied Territories of the West Bank and the Gaza Strip, in connection with the implementation of the first ever Palestinian national curriculum. The significance of this transition for the Palestinian national ambitions, with reference to relevant international law, is firstly analysed. The study emphasized the difficulties that the Palestinian Ministry of Education has to overcome to implement its curriculum, because of the faltering political situation, are finally discussed. The study concludes that the curriculum is unable to contribute to the national construction because; the Palestinian nation's future is not in the Palestinians' hands.

Torney (2002) Schools achieve the best results in fostering civic engagement when they rigorously teach civic content and skills, ensure an open classroom climate for discussing issues, emphasize the importance of the electoral process, and encourage a participative school culture. Schools whose students do not plan to attend college and have few educational resources at home face a special challenge. These are among the conclusions of the IEA Civic Education Study in which 90,000 14-year-olds in 28 countries were tested on knowledge of civic content and skills and were surveyed about concepts of citizenship, attitudes toward governmental and civic institutions, and political actions.

In his study " Promoting National Identity: A challenge to Palestinian Education" Aahlin (2001) argues that Palestinian national aspirations are against Israeli interests. Through the 'peace-process' realisation of a just and durable peace seems to be far away. While Palestinian aim is to build a viable state, all they have gained is self-government of limited extent on separated units with Israeli control of the whole area. For thousands of years Palestine has attracted foreigners. Contrary to other former colonies it has not yet gained independence and the Palestinians are behind in interpreting the history, which has been re-written by others. A century ago, private Christian schools were the arena from where national poets evolved. Contrary to the Ottoman schools, Arabic language was their medium of instruction. During Israeli occupation it has been forbidden to publicly write anything connected to 'Palestine'. Palestinians have become increasingly aware of the decisive battle about the past. The landscape is changed literally and on the ground. An aim of the first Palestinian curriculum is to strengthen cultural identity and promote national cohesion. Through international campaigns Palestinian authorities are accused of producing textbooks

that have an hostile content to Israel. In reality, organisations connected to Israel try to deny Palestinians their right to promote national consciousness.

The study shows that when the Palestinians only are allowed restricted independence and depend on foreign financial support, imposed regulations and self-censorship can lead to fragmented descriptions of the history. Good education is important for the nation-state building, but also for future co-existence with Israel. The fundamental philosophy of the curriculum was based on paternity to the land, the national identity as Arabs and openness to the world. From initial work with the curriculum the drift was secular; today an aim is to teach Moslem values. Strengthening national identity could enhance or reduce holistic understanding of history. The author concludes that awareness of our own times and the past are equally important in fostering tolerant and confident students.

Bar-Tal (2001) this article examines the representation of Arabs in Israeli Jewish education. Specifically, it reviews studies on the curriculum in textbooks used in the elementary and secondary Israeli Jewish schools, pointing out the changes that took place in different periods. This review is important because school textbooks provide an illustration of the shared societal beliefs, especially in democratic societies. That is, they constitute formal expressions of a society?s ideology and ethos, its values, goals, and myths (Apple, 1979; Bourdieu, 1973; Luke, 1988). The above implies that school textbooks do not provide neutral knowledge, but rather construct a particular societal reality, particularly in language, literature, history, geography, religious studies, civic studies and social sciences. The selection of the "knowledge" to be included in the textbooks is a political process, and subject in some states to official approval.

The knowledge imparted through textbooks is usually presented and perceived as objective, truthful and factual. Down (1988), from the Council for Basic Education in the U.S.A., stated these ideas very directly:

"Textbooks, for better or for worse, dominate what students learn. They set the curriculum, and often the facts learned, in most subjects. For many students, textbooks are their first and sometimes only early exposure to books and to reading. The public regards textbooks as authoritative, accurate, and necessary. And teachers rely on them to organize lessons and structure subject matters.

The Center for Monitoring the Impact of Peace (CMIP)'s (2001) ongoing research on how textbooks, exams, and other official course material in the Middle East portray the "Other" concluded that the Palestinian textbooks portray Jews and Israelis in a negative manner, fail to include Israel on the map and instead label all of it "Palestine", glorify violent forms of Jihad and martyrdom, and mention specific Jewish holy sites in Israel only once, incompletely, and in order to explain its holiness in Islam.

In an analysed study to the content of the new textbooks for grade 3 and 8 Groiss (2001) pointed out that the Palestinian curricula encourage instigation and don't recognize Israel as a legitimate state but as an entity who usurped and occupied Palestine in 1948. the

author claimed that the Palestinian curricula encourage incitement and use phrases which encourage hatred and fail to promote the values of peace tolerance and coexistence. The study concluded that it is disturbing that even the very young pupils of six and seven years are exposed to the rejection of mutual recognition, tolerance, respect and peace, in favour of glorifying martyrdom and Jihad.

Osler & Starkey (2001) thier study examines and compares recent citizenship education policy documents from France and England and explores the extent to which they encourage inclusive or exclusive concepts of national identity and citizenship. Current policies are being developed in a context of perceived disillusionment and political apathy amongst the young. Whilst citizenship education has traditionally aimed to prepare young people to take their place in adult society and a national community, today the notion of a single national identity is increasingly questioned. Using framing questions from the International Association for the Evaluation of Educational Achievement (IEA) survey of civic education, we examine programmes of study in each country to determine the extent to which they promote human rights as shared values, make positive references to cultural diversity, and conceptualize minorities. We consider the potential of citizenship education thus defined to contribute towards the development of justice and equality in society and challenge racism and xenophobia. We note the strengths and limitations of each approach to education for citizenship and suggest what each might gain from the other.

The study of Brown (2000) regarding the Palestinian Authority's newer textbooks states that the new books have removed the anti-Semitism present in the older books while they tell history from a Palestinian point of view, they do not seek to erase Israel, delegitimize it or replace it with the "State of Palestine"; each book contains a foreword describing the West Bank and Gaza as "the two parts of the homeland"; the maps show some awkwardness but do sometimes indicate the 1967 line and take some other measures to avoid indicating borders; in this respect they are actually more forthcoming than Israeli maps; the books avoid treating Israel at length but do indeed mention it by name; the new books must be seen as a tremendous improvement from a Jewish, Israeli, and humanitarian view; they do not compare unfavorably to the material my son was given as a fourth grade student in a school in Tel Aviv.

The study of Dragonas & Bar-On (2000) addressed the National Identity among a Neighboring Quartet: The Case of Greeks, Turks, Israelis, and Palestinians. Findings show that an impressive similarities and telling differences characterize the representations of national identity among adolescents from four neighbouring countries that are geographically interwoven and also have in common bilateral, long-dated histories of confliction relationships--Greece, Turkey, Israel, and the Palestinian Authority. (The Israeli sample includes a separate sub sample of Palestinians living in Israel.) Ethnocentrism, European integration, and attitudes towards immigration, as measured by student responses to the Youth and History survey, are the components of national identification examined. All five groups are highly ethnocentric in relation to the rest of the students completing the survey. Greek students incorporate European cooperation in their ethnocentric conception; for Turkish, Palestinian, and Israeli-Palestinian youths, European cooperation is associated with

democracy, while for Israelis it has strong humanitarian connotations. Besides, Turkish youths seem to have the most stringent criteria for conditional immigration. These results are placed within a wider theoretical context of the socio-psychological dimensions of national identity.

In another study Israeli (1999) indicates that the reality has shown quite the reverse. In the textbooks produced, sponsored or adopted by the PA in the years 1996-1998, anti-Jewish stereotypes, anti-Israeli and anti-Western statements of hatred seem as prevalent when compared with the textbooks obtained among Palestinian children during the years of Israeli rule in the West Bank and Gaza. But while prior to Oslo the Palestinians could claim that they had inherited those books from the Jordanian and Egyptian school systems, the new textbooks are all of Palestinian origin and they all date from the post-Oslo period. The study examines the official Palestinian attitudes and positions in three domains, all relevant to the perpetuation of hatred and hostility on the part of the Palestinian Authority towards Israel, and to the indoctrination of Palestinian youth and media in such an ominous way as to minimize the chance that these attitudes might be reversed in the future: Israel is systematically demonized, delegitimized and dehumanized, and the texts selected to educate the children leave no doubt as to the total rejection of the Jews and of Israel, now and in the future. As a measure of self-defence, and in an attempt to escape the painful reality of the success of the West and Israel in the real world, contrary to their derogation in the textbooks, the Palestinians embark on a campaign of self-aggrandizement that often mixes fantasy with reality. The Palestinian Authority not only negates its rivals but also positively imparts to its children the notions of Jihad (Holy War) and Istishhad (Martyrdom) in order to instigate them to sacrifice their lives on the altar of Palestinian convictions and ambitions.

Bar-Tal (1998). Since the late seventies the Israeli-Arab conflict has become less intractable and in the last years the Middle East has changed beyond recognition. The present research attempts to discover whether the changes in the nature of the Israeli-Arab relations are followed by complementary changes in the conflict's ethos of the Israeli society as reflected in school textbooks. One hundred and twenty-four textbooks on Hebrew language and literature (readers), history, geography and civic studies, approved for use in the school system (elementary, junior-high, and high schools in the secular and religious sectors) by the Ministry of Education in March 1994, were content analysed. The analysis examined the extent to which the textbooks presented societal beliefs reflecting ethos of conflict: societal beliefs of security, positive self-image, victimization, delegitimization of the opponent, unity and peace. The findings do not reveal a unified picture. Books, subject matters, level of schools and sectors differ in their emphasis on the investigated societal beliefs. The analysis shows that societal beliefs of security received most emphasis; subsequently the societal beliefs of positive self-image and Jews victimization appeared. Societal beliefs of unity and of peace appeared infrequently. Finally, the analysis shows a very rare delegitimization of Arabs, but the majority of books stereotype Arabs negatively. These findings are discussed in the framework of the required changes in the societal ethos that must accompany the peace process which has dramatically altered the nature of the Israeli-Arab relations.

3.3. Comments on Previous Studies

It is clear for us from a review of the previous literature that several of these studies dealt with the Palestinian curriculum and identity through research and study; researcher from different backgrounds exerted outstanding effort in dealing with this phenomenon from different aspects; this subject had an outstanding rank in the world in general and the Palestinian society in particular. These studies in general aimed at identifying this phenomenon in terms of definition, historical framework, causes, effects, and position of religion. Very limited studies dealt with the topic from a field perspective through students; teachers and parents. The majority of these studies agreed that Palestinian curriculum and identity have their many forms and a new one; they have negative effects on individuals and the society; however, these Arab and Foreign studies are at a disadvantage in the following:

1. Scarcity of field studies relating to this topic.

2. Concentration of the majority of previous studies in their address of the phenomenon on the theoretical intellectual aspect, historical narration and personal analysis of this phenomenon.

3. Dependence of these previous studies in their analysis on secondary resources from the media, personal articles and neglected the primary resources; this distracted the reader and contributed to the clash of numbers regarding it.

4. The Palestinian curriculum and identity was not studied objectively and neutrality especially in the Israeli studies.

5. Lack of a sampling survey for this important issue which caused a high level of controversy locally and internationally.

6. They did not concentrate on the uniqueness of the Palestinian society and its historical context in their study of this distinct subject.

7. They did not involve other dimensions in their study of this issue like the social, psychological, religious, and economic aspects relating to every Palestinian curriculum and identity.

8. They focused on the study of the Palestinian curriculum and identity from the quantitative aspect and overlooked the qualitative one.

9. They focused on one research tool which is the content analysis in their study of this issue without using other important research tools like questionnaire, interview and focus groups.

Nevertheless, these studies had benefited the present study in shedding light on the issue of Palestinian curriculum and identity with its different dimensions; they encouraged the researcher to go ahead with studying this subject in a sampling survey through students; teachers and parents; the current study will be a continuation to them and would carry out their recommendations.

CHAPTER FOUR:

Methodology

CHAPTER FOUR: METHODOLOGY

This chapter presents the methodology of the study, its population and sample, the tools of data collection and the methods of verifying its validity and reliability, the procedures of the study and finally statistical analysis.

The present study used the approach of sampling survey. A questionnaire (Appendix B; C), was used as a tool for data collection. The content analysis method for the civic and national textbooks was also used. Based on literature review in order to examine the Palestinian curriculum and the Identity portrayal in the Palestinian school books, the researcher developed a questionnaire which consists of two sections.

4.1. Study Approach

As noted by (Stake, 2000), not only is important to state that the qualitative method along with quantitative research is an optimal strategy an object of knowledge, but rather it is necessary to justify and claim based on their own needs which are clearly differentiated.

In this study it is necessary to combine the advantages of qualitative research (analysis of textbooks) with a quantitative approach (through the questionnaire).The first approach allows us to know what curriculum and are working on them, what dimensions of content for Palestinian citizenship and identity are the most important, which ones are more, how they are carried out given that it is very important to know the actual curriculum which is presented to students and which is taught in Palestinian schools.

The quantitative approach provides a panoramic view of the opinion of the teachers responsible for teaching this material and who work with such textbooks. In this sense, it highlights what Palestinian teachers value and work with more intensely when imparting civic education in Palestine and to mark the dimensions and items (contents and values) that they most emphasize in their classes. This provides an overview of the beliefs of teachers and their principal positions, which will determine the aspects that are dealt with more in actual classes.

Comparing the content in textbooks with what other teachers are highlighting will give us a vision of where they meet, how they differ, and therefore what the actual curriculum is on Palestinian citizenship and identity, as an element used to comment on the strengths of the system (and it is important to coincide with and match the theory) and the weak points of the same (that which is worked less, or those subjects that are overemphasized in books and beliefs of teachers and which never cease to be central to what the theory says about citizenship).

Our work is entitled "The Portrayal of the Palestinian Identity in Civic and National school books."Below is a table which lists the objectives with the methodological tool we used.

Table Nº (3). Relationship objective methodological tool

Study objectives	Instruments / Study Techniques
General Objectives: Overview	Questionnaire
objective 1: How Civic and National Education school books for grades 1-4 portray Palestinian identity?	Questionnaire basic descriptive analysis (frequencies)
objective 2: What forms of Palestinian identity are portrayed in the Civic and National Education school books for grades 1-4?	Questionnaire Contingency Analysis and Content Analysis.
objective 3: How Palestinian school teachers view the portrayal of the Palestinian identity in the civic and national education school books for grades 1-4 in general and according to their gender, religion, age, academic qualifications, years of experience, school district (Hebron/Bethlehem), supervising authority, schools site, school district (areas), subject and grade they teach?	Questionnaire basic descriptive analysis. Questionnaire Contingency Analysis. T-test and ANOVA for Dimensions and Types of identity.

4.2 Study Population

4.2.1 Study Population ¿Questionnaire?

The study population consists of all the Palestinian teachers who teach civic and national school textbooks for 1-4 grades in the West Bank, and are working in the government, UNRWA and private schools, in the Scholastic year 2010/2011. The population includes (3733) male and female teachers teaches in Hebron and Bethlehem districts; (1175294) in the West Bank and (1416543) in Gaza Strip, as it is clear in table no (4).

Table No. (4). Distribution of the study population and sample by district, authority and grade

District	Authority	Grade	Population	Sample
Bethlehem	Government	First	87	8
		Second	85	8
		Third	102	9
		Fourth	104	10
	Private	First	9	1
		Second	12	1
		Third	34	3
		Fourth	48	5
	UNRWA	First	7	1
		Second	13	1
		Third	12	1
		Fourth	16	2
Total Bethlehem District			**529**	**50**
Hebron	Government	First	746	69
		Second	735	68
		Third	678	63
		Fourth	617	57
	Private	First	87	8
		Second	80	8
		Third	71	7
		Fourth	67	6
	UNRWA	First	25	2
		Second	28	2
		Third	35	4
		Fourth	35	4
Totla Hebron distrcit			**3204**	**298**
Total			**3733**	**348**

4.2.2 Study Sample

The study sample consists of (348) Palestinian teachers; (298) in the district of Hebron and (50) in Bethlehem, selected using stratified random sampling technique as it is clear in table no (1). The sample size was calculated using the web[3].

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[3] http://www.surveysystem.com/sscalc.htm

Sample size calculador, with a margin error of 0.05 (Appendix A). The sample constituted (9.3%) of the study population. Table's number (5 to15) showed below present the main characteristics of the sample.

Table No. (5). Sample distribution by district

District	Number	Percentage %
Hebron	298	85.6
Bethlehem	50	14.4
Total	**348**	**100**

Table no (5) shows the distribution of the sample by district in the West Bank (Hebron and Bethlehem) as follows: 85.6% from the district of Hebron compared to 14.4% from Bethlehem.

Table No. (6). Sample distribution by gender

Gender	Number	Percentage %
Male	128	36.8
Female	220	63.2
Total	**348**	**100**

Table no (6) shows the sample distribution of the participants according to gender, as 36.8% males (128) compared to 63.2% females (220).

Table No. (7). Sample distribution by age group

Age group	Number	Percentage %
30 and below	67	19.5
30-39	139	40.4
40-49	105	30.5
50 and above	33	9.6
Total	**344**	**100**

Missing=4

Table no (7) shows the distribution of the sample according to their age groups, as follows, 19.5% are in the age group below 30 years, 40.4% between 30-39 years, 30.5% between 40-49 years, while 9.6% are 50 years and above.

Table No. (8). Sample distribution by religion

Religion	Number	Percentage %
Muslem	333	95.7
Christian	15	4.3
Total	**348**	**100**

Table no (8) shows the sample distribution by religion, 95.7% were Muslims, while 4.3% were Christians.

Table No. (9). Sample distribution by academic qualification

Academic qualification	Number	Percentage %
Diploma	89	25.6
Bachelor	244	70.1
Master	15	4.3
Total	**348**	**100**

Table no (9) shows the distribution of participants according to academic qualification, as 25.6% are diplomas, 70.1% have a bachelor degree, while 4.3% of them having a master degree.

Table No. (10). Sample distribution by years of experience

Years of experience	Number	Percentage %
5 and below	88	25.9
5-10	71	20.9
10 and above	181	53.2
Total	**340**	**100**

Missing=8

Table no (10) shows the distribution of the sample according to their years of experience in teaching as 25.9% of them with an experience below 5 years, 20.9% with an experience of 5-10 years, while the majority (53.2%) having more than 10 years.

Table No. (11). Sample distribution by school supervising authority

School supervising authority	Number	Percentage %
Government	292	83.9
Private	39	11.2
UNRWA	17	4.9
Total	**348**	**100**

Table no (11) shows that 83.9% of the teachers are working in governmental schools, 11.2% in private ones, while 4.9% of them are working in United Nations schools.

Table No. (12). Sample distribution by school location

School location	Number	Percentage %
City	132	37.9
Village	193	55.5
Camp	23	6.6
Total	**348**	**100**

Table no (12) shows schools locations (city/village/camp): 37.9% of the sample is located in Palestinian cities, 55.5% located in the villages and 6.6% are located in the refugee camps.

Table No. (13). Sample distribution by school area (A, B, C)

School area	Number	Percentage %
A	155	45.3
B	81	23.7
C	106	31.0
Total	**342**	**100**

Missing=6

Table no (13) shows the distribution of teachers according to areas (A, B and C)as follows: 45.3% are working in area A schools, 23.7% in area B, while 31% were from schools lie in C areas.

Table No. (14). Sample distribution by teaching textbook

Textbook teaching	Number	Percentage %
Civic Education school books	50	14.4
National education school books	135	38.8
Both school books	163	46.8
Total	**348**	**100**

According to the data in table no (14), 14.4% of the participants are teaching civic education textbook, 38.8% are teaching the national education school books, while 46.8% are teaching both of them.

Table No. (15). Sample distribution by teaching grade

Teaching grade	Number	Percentage %
First	71	20.9
Second	77	22.6
Third	87	25.6
Fourth	105	30.9
Total	**340**	**100**

Missing=8

Table no (15) shows the sample distribution by teaching grade, as follows: 20.9% of them are teaching the first grade, 22.6% of them teach the second grade, 25.6% of them teach the third grade, while 30.9% of them teach the fourth grade.

4.2.3 Study Population ¿School books?

The current study aimed at identifying how Palestinian civic and national education school books for 1st -4th grades present/portray the Palestinian identity, from the Content analysis of the following books.

Table No. (16). Description of the Palestinian civic and national education school books for grades 1st -4th

El Libro	Grado	Part	Nº Pages	Edition	Year	Units	lessons	Main Author
Civic Education	1st	1st	39	2	2001	3	4+3+4=**11**	Zahira Kamal
Civic Education	1st	2ed	41	2	2002	4	4+3+4+4=**15**	Zahira Kamal
Civic Education	2ed	1st	43	2	2002	3	3+3+3=**9**	Suad Al-Qadumi
Civic Education	2ed	2ed	42	2	2002	3	3+2+3=**8**	Suad Al-Qadumi
Civic Education	3th	1st	33	2	2003	3	2+2+2=**6**	Walid Salem
Civic Education	3th	2ed	34	2	2003	3	2+3+2=**7**	Suad Al-Qadumi
Civic Education	4th	1st	35	2	2004	2	4+4=**8**	Nasser Saafeen
Civic Education	4th	2ed	35	2	2004	2	4+4=**8**	Nasser Saafeen
Total 8 Books/8	*4 Grades*	*8*	*302*	*2*	*02-04*	*23*	*72*	**4 Authors**
National Education	1st	1st	58	2	2001	2	7+11=**18**	Khalil Dofash
National Education	1st	2ed	66	2	2002	3	5+8+6=**19**	Khalil Dofash
National Education	2ed	1st	83	2	2002	2	12+11=**23**	Jawdat Saadeh
National Education	2ed	2ed	67	2	2005	2	9+13=**22**	Jawdat Saadeh
National Education	3th	1st	67	2	2003	2	9+6=**15**	Amin Abu Baker
National Education	3th	2ed	66	2	2003	2	7+7=**14**	Amin Abu Baker
National Education	4th	1st	66	2	2004	2	12+6=**18**	Jawdat Saadeh
National Education	4th	2ed	67	2	2004	3	7+5+4=**16**	Jawdat Saadeh
Total 8 Books/8	*4 Grades*	*8*	*540*	*2*	*02-04*	*18*	*145*	**4 Authors**
TOTAL	*4 Grades*	16	842	2	02-04	41	217	**8 Authors**

4.3 Method and Tools of Data Collection

4.3.1. Qualitative Analysis: Content Analysis

This study has special weight and interest in the analysis of textbooks because it is from them that the study objectives are displayed and systematized. Thus, a suitable research approach to this type of data is required so that the researcher has used content analysis (Krippendorff, 2002; Bardin, 1986, Huber, 2000; Tójar, 2006). Previous studies have often employed this content analysis methodology to identity.

Krippendorff (2002) content analysis considered a research technique that is used to make inferences reproducible and valid data, the context thereof. This study is intended to describe the meaning of a text in a systematic and objective way. However, the messages do not contain a singular meaning. This supposes both a descriptive and an inferential can employ techniques to be used for quantitative and qualitative analysis; there is also agreement that the analysis is not limited to the manifest content of the messages but can extend to its latent content, and also, that it must undergo content tests of validity and reliability. Our content analysis was conducted in relation to the context and interpreted and justified on the basis of this (Krippendorff, 2002).

The analytical process used has followed the proposed phases Krippendorff (2002): a) the formulation of data: identification of the units, sampling and recording; b) data reduction; c) inference: analytical procedures, d) analysis and verification of hypotheses concerning the relationship between these and the results obtained.

A "collection or formulation of data" through "continuous review" has been carried out" (Tójar, 2006). That is, constantly and repeatedly reading notes and information gathered to reflect on them, study them, complete them, and looking for latent synchronic and diachronic relations.

Three forms of "reading" the resulting information were used:

- The "literal reading" seeking to know the content, structure and the use made of the words;

- The "interpretive reading" that seeks to know what the words mean, what they mean and represent and

- The "reflective reading", which claims the role of the reader / researcher, as a participant in the process of production and interpretation of information.

Then follows "reduced data" through a complex process of categorization (Miles and Huberman, 2003), to make it more manageable and interpretable information collected by eliminating the superfluous and redundant. Following Bardin (1996), the texts were divided into meaning units, i.e. phrases or statements that had set its own right, with respect to the topics of study. In this way a system of categories was established (Huber, 2000; Goetz y LeCompte, 1988).

In this study we have followed two parallel processes to get to attain this system of categories:

- On the one hand, the dimensions of the questionnaire were used to obtain an overview of the situation and the views of teachers, which are justified below.

- In another, the researcher repeatedly read the texts, to identify topics, ideas, insights ... generating a provisional list of categories and codes that represent them.

With both procedures, the final system of categories and codes presented in the analysis grid has been used (see Appendix C).

Then, when turning to the analysis results, it was necessary to analyze them. With this it was possible to advance to another phase of content analysis (Kerlinger, 2001): "quantification". It was necessary to detect regularities that shaped the "relative" frequencies of the specific elements or units of meaning (Goetz and LeCompte, 1988), allowing for an overview of the distribution of codes (Huber, 2000).

This allows for, once systematized units analyzed textual content to the different categories, the easy determination of the importance of the presence of those issues that are of interest in the study throughout the course of analysis, typically by categories and dimensions

Throughout this process, the researcher had necessary reliability and credibility checks for all analyses performed. This took into account the suggestions of Flick (2004, 2011) on the reliability of qualitative research. Following this author, what has been done has been well explained, how, and according category, arguing successfully for the categories and describing the results. See Chapter Five "The description of the civic and national school books for grades 1st -4th" for the justification of the dimensions of the questionnaire (see following point 4.3.2).

This thereby ensures that our research can be replicated and that the results are applicable to other contexts.

4.3.2. Quantitative analysis: Questionnaire

There are many previous studies that provide a total overview of the topic. Even when questionnaires have been used, they have investigated only a single dimension of identity and not identity as a whole. So we decided to create a questionnaire to get an overview of the situation to use to study what teachers think.

This research strategy corresponds to three major important reasons (Schutt, 2001):

- Versatility: surveys are versatile because they can be applied to investigate almost any problem or question.

- Efficiency: surveys determine levels of knowledge and find out needs, evaluate processes, etc...

- Generalizable: surveys can formulate practical goals and global perspective of basic and applied research.

According to McMillan and Schumacher (2005) and Cea D'Ancona, (2001), the questionnaire is the standard method used to collect information from a large sample of subjects. The sample must be representative of the population of interest, and the information is limited to the questions outlined by composing the questionnaire designed for this purpos.

In conducting a survey different phases converge. From the formulation and delineation of the specific objectives of the research to the sample design, questionnaire development, preparation and execution of the field work, to finish with the processing and analysis of the information collected (Cohen and Manion, 2002).

In developing the questionnaire we have considered both partial instruments that would have used in previous studies on certain types of identity, as the subject of theoretical study and knowledge of the situation. The development of the questionnaire has also been supported by specialists in the field, who have guided and helped to inspire the dimensions of the questionnaire items.

A questionnaire was developed according to the following dimensions:

1. The first section has the demographic characteristics of the Palestinian teachers like: district, gender, religion, age group, academic qualification, years of experience, school authority, location and area, teaching textbook and teaching grade. We used these variables because, in addition to the global picture of the situation, it is of interest to know, differentiate or see if there exist differences in the perception of teachers by area, sex or other independent variables.

Now, the first section of the questionnaire does not respond to the structure nor the forms we have seen. This section is titled "General Data on the Teacher" will contain a number of variables that are not studied in this work, but it will be helpful in classifying the results, contingency studies, and better understand the relationship between teacher characteristics. Questions are also closed, we have allowed for choosing among several responses, which are arranged according to a certain criterion.

We agree with Bourdieu (1982), Castell (1998) or Dunbar (2000) on taking into account that the common identity is also constitute of the confluence of different views, perceptions, or individual identities. And, among other aspects to be taken into consideration, the following aspects have been considered because they have the most impact in shaping the curriculum (Tadeu da Silva, 2001), the construction of professional identity (Dubar, 2000; Bolivar, 2006) or social (Castell, 1998; Bourdieu, 1982):

Age: It is important to consider the age of the teacher in determining life cycles which determine the vision of the profession and its tactics (Fernandez, 1995). Younger teachers tend to be more open to the introduction of new tools and methodologies, contrary to what happens with older teachers. The division we have done is: Under 30 years 30 to 39, 40 to 50, Over 50. This classification is given when we make a classification of teachers in their learning ability.

Years of experience: There are intervals of professional experience which govern professional and personal behavior among teachers (Huberman, 1990). Experience, like age, intervenes in an important way when introducing new educational methodology. The classification that we have addresses the number of years required by Jordanian law to get different promotions, and they will coincide with classifications offered by:

Gender: There are differences in cognitive development and personal morale among men and women, which will determine the performance in the professional and personal spheres (Gilligan 1985).

Religion: Religion is a determining factor in shaping identity and culture, so it obviously has to be present as a dimension of study. Now while Palestine is predominantly Muslim, there are sectors of the population who profess other religions, of whom many are Christian. Therefore, it was considered appropriate to include this variable of study, because the difference of religion could become significant differences when it comes to perception, understanding or valuing the common Palestinian identity.

Academic qualifications: Palestinian teachers have different levels of training and academic qualifications to access and develop their teaching function. We ask ourselves if this difference in education and training also involves different perceptions and conceptualizations of what the Palestinian identity, purpose, goals, achievements, and difficulties are:

The workplace (schools site) is also a determining factor, the context in which daily practice and daily life take place, so therefore we consider *the school district (Hebron / Bethlehem),* the site or within the same areas (especially in Hebron which is much greater and is formed in these areas school). In the case under consideration, these are realities with different sociopolitical and human geography characteristics.

In the Palestinian educational reality, there are also *different types of schools (supervising authority),* with respect to title, purpose, funding, or authority that monitors what happens in them, so the reason for inclusion of this variable in the study is obvious.

The *subject the teacher is teaching* provides a particular way of understanding the reality, matter and certain specifications that can lead to different viewpoints, accents and perceptions of what is worth noting in the development of Palestinian identity. And especially if you work within this area of specialty, they share it along with other materials which are made of different materials.

Finally, *the degree* (*grade)* to which they fulfill their role as teachers and the level of teachers' academic development reached by their students, by the different stage of psychological development of students in relation to other levels and they must also

have significant differences in content, depth and degree of topics to be addressed in class.

2. The second section includes the identity portrayal in the Palestinian school books, which consists of ten sub-scales, as follows:

   1) Palestinian national identity (34 items).

   2) National pan-Arabic and Islamic identities (21 items).

   3) Civilian Palestinian identity (33 items).

   4) The Palestinian cultural identity (11 items).

   5) Religious identity (23 items).

   6) Social identity (17 items).

   7) Psychological identity (19 items).

   8) Geographical identity (9 items).

   9) And finally 20 items related to other issues related to the Palestinian identity.

While the last sub-scale is a 8-items ranked questions regarding the reflecting of the Palestinian identity in the school books.

Three-point semi Likert Scale (High degree, moderate, and low degree) was used in the questionnaire. We created a questionnaire shaped scale of three values, in which the first major meant the second value indicates indifference or undefined and, finally, the third minor clearly marked. The tool of validity and reliability was checked as follows.

Why there are 9 types of Identity, Geographic areas(twons, cities and refugees camps) and A, B and C areas?

For four centuries, Palestinians and Palestine were under the Ottoman Emperor (Caliph) from (1516-1917).It is considered an Islamic dynasty and forming any national identity was forbidden, fought and challenged. Palestinians were among other Arabs and other Islamic countries were forced to be loyal to one authority" The Ottoman". They served in its armies and defended its ideology and aspirations.

In late 19th., Century the concept of national identities and nationalism started in Europe and in the east especially after the fall of the Ottoman Emperor at the end of World War I. Palestinian started organizing themselves to fulfil their aspiration of developing their national identity. But, these peaceful attempts were crushed by the British forces in Palestine. Palestine was put under the British control as part of Psycs-Picot (1916) and san Rimo (1920)

agreements between France and Great Britain at that time. In November 2, 1917 Great Britain issued Balfour Declaration that supports the establishment of establishing a Jewish state in Palestine.

In 1922, British became according to the Leagues of Nations as the Mandate power over Palestine and Palestinians. The Mandate continued from 1922-1948. As well, British controlled and fought any development of Palestinian national identity in contradictions of the declared mandate purpose" to support, help and qualify those countries who were under Ottoman control to develop themselves and to be independent". British controlled Palestine under their famous policy "Divide and Conquered". The British divided Palestinian according to their families and mainly cooperated with rich ones, even supported ones against the other (Nussaibah versus Hussaini versus Khalidy) separated in their policy and treatment between Palestinian who lived in cities and those who lived in towns. To fulfil Balfour promise Britain appointed Herbert Samuel (a Jew) as the first commissioner over Palestine.

Palestinian identity was so much influenced by this policy and the 1948 war which resulted in destruction of Palestinian families and society and in 750000 Palestinians to become refugees in what remains of Palestine (called later West bank and Gaza Strip), Jordan, Syria, Lebanon and Egypt) and in their own lands. About, 1.5 million Palestinian stayed in Palestine (to become later Israel). These Palestinians were called "Arab citizens of Israel" and/or "Palestinians citizen of Israelis" and/or" The surrendered Arabs". Israel controlled them by military rule and mid-1960s. This witnessed the birth of the "Palestinian Diaspora". The Palestinian refugees' phenomenon was created which formed a new dimension in the Palestinian identity "Palestinian refugees". In early 1950s, Gaza was separated from the West bank and annexed to Egypt and Jordan respectively.

Palestinian identity was much influenced by this reality and new names for Palestinians were coined "Palestinian in Jordan/Jordanian" and "Palestinian in Egypt / Egyptian". Israel occupied West Bank and Gaza Strip in 1967 war and resulted in about 400000 new Palestinians became refugees in Egypt, Jordan and elsewhere.

Israeli used almost the same British policies" divide and conquered" to control Palestinians in Gaza Strip and West Bank and that influenced their identity. It tried to separate Jerusalem and its Palestinian people from the rest, supported rich and gave privileges to influential Palestinian families, established in late 1970s "the villagers league" to create schism between Palestinians living in cities and towns, in late 1980s forced Palestinian to change their cars plates: put orange sign on the cars plates that were owned by Palestinians who lived in villages/towns and a white sign on the cars plates that were owned by Palestinians who lived in cities. Israeli Policies did not treat in the same way Palestinian Christians and Palestinian Muslims.

As a result of Oslo Accords 1993, Palestinian authority was established and a new name of Palestinian was coined "Palestinian Returnees" to describe those Palestinians who returned from Diaspora to live in West Bank and Gaza Strip. As part of Oslo Accords the 1967 occupied Palestinian land was divided to three areas A, B and C. This of course created another component of separation between Palestinian resulted in different economic situation,

living under different political systems and separating families and relatives from each other. Israeli started building the " Separation wall" as called by Palestinian and " The wall" as called by Israelis on the 1967 occupied land which added a new source of separation and division between Palestinians.

In 2006, the second Palestinian legislative election took place and resulted in the winning of the majority of its seat by Hamas members that later led to the separation between Gaza Strip and West Bank after an internal fights. In summer of 2006, Hamas government was established in Gaza Strip "as an Islamic Government" and the Palestinian authority continued to rule in the West Bank.

Throughout 20th, Century, the Palestinian identity was shattered and fragmented to many dimensions and types. This may create a different political orientation and feelings. Palestinian realized the aims of the colonial influences and damages created to their identity and recognized that. At the same time even if different types/forms of identity were formed, Palestinian aspiration is to consider all these types/forms of identity as a source of strengthening "pluralism" that leads to recognition, democracy and respects for differences and to avoid being trapped in a " utilitarianism" way of thinking and hegemony of one aspect. Palestinians would like their education system to reflect these types of identities which were formed throughout their histories and to be a source of unifications, solidarity and synergy especially as they passing through very difficult social, political and economic periods. It never meant to support more division or fragmentations but to present these nine types of identities and according the many independent variables including the geographic areas (cities, towns and refugees camps) and according to areas A, B and C. Of course identity formation, types could be included in all school books but they appear more to be in civil and national school books especially in early ages (grades 1-4-age 6-10 years) according to psychological analysis theories.

Palestinians were able and allowed to write their own school books for first time in history only in 2000. It is important to know how much of the school books content focus on or portray Palestinian identity in general and what types/forms of Palestinian identity were mentioned in specific. Of course, it was not expected that all forms of identity are equally presented in the targeted school books. That is why there are different numbers of items or forms listed under each identity in the study questionnaire. From one side this may reflects the Palestinian priority of identity formation or because of the nature, developmental and growth characteristic of children age 6-10 years for the other side. Other Palestinian school books may portray the Palestinian identity and its different types/forms in different proportions and priorities. More comparative of all Palestinian school books is needed to investigate this further. The study aims at covering all types of identity and when Palestinian identity was analyzed it was found that these types/forms of identities are relevant and form the mosaic general Palestinian identity.

4.3.2.1 Validity of the Questionnaire

The questionnaire was validated by being reviewed by (27) multiple reviews a group of referees and experts (Appendix D), who provided some comments and suggestions on the questionnaire (Cohen y Manion, 2002), of specialized referees from a wide range of institutions: Al-Quds University, Bethlehem University, Birzeit University, Al-Quds Open University, University of Hebron, College of Educational Science (UNARWA), Ministry of Education, University of Bard, and University of Tennessee at Chattanooga in USA, and University of Granada. (Appendix D), who provided some comments on the tool. These comments were incorporated into the final version of the questionnaire. Comments and Corrections can be summarized mainly on the following points:

- Add some Independents variables such as age and religion.

- Elimination of ambiguities.

- Remove superfluous questions.

- Integrate some of the items that give the same meaning.

- Add some relevant items to the various kinds of Identities.

- Simplification of difficult questions.

- Change the order of questions to facilitate the flow of responses.

- Change and correct the wording of some sentences to be clearer.

- Deletion of some paragraphs that not commensurate with the Palestinian Identities..

- Add types of Identities. such as Geographic and Psychological Identity.

- Audit the questionnaire linguistically by language specialists and Remove misspellings.

- Using a three-point semi Likert Scale (Very low, Moderate and Very high) instead of five -point semi Likert Scale.

4.3.2.2 Reliability of the Questionnaire

Table No. (17). Results of Reliability Analysis of the test

Reliability Analysis: Questionnaire					
Summary of cases processing			**Statistical reliability**		
	N	%	Cronbach Alpha	Cronbach's alpha based on established elements	No. of Elements
cases Valid	348	100,0			
Excluded	0	,0			
Total	348	100,0	,985	,985	187
elimination by list based on all variables in the procedure					

Cronbach 's Alpha if you delete an item:
All values are 0.985

Reliability Analysis of Two Halves			
Cronbach Alpha	part 1	value	,975
		N total elements	94 (a)
	part 2	value	,973
		N total elements	93 (b)
		N total elements	187
Correlation between forms			,801
Spearman-Brown coefficient	length equal		,890
	unequal length		,890
Two halves of Guttman			,888

ANOVA test with Tukey nonadditivity						
			Sum of squares	gl	average quadratic	F	Sig.
between Persons			8577,180	347	24,718		
between Persons	between elements		5654,923	186	30,403	82,655	,000
	Residual	No Additivity	,940 (a)	1	,940	2,556	,110
		Balance	23739,271	64541	,368		
		Total	23740,211	64542	,368		
	Total		29395,134	64728	,454		
Total			37972,313	65075	,584		

average Global = 1,92

to estimate Tukey of the power which is necessary to achieve observations raise additivity =,932.

T Test Hotelling square				
T -square Hotelling	F	gl1	gl2	Sig.
5092,249	12,782	186	162	,000

As seen in the above table, the test presents a high degree of reliability. And, as in Turkey tests and Hotelling's T Square shows a "high level of significance", further analysis of process reliability by dimensions or blocks.

In regards to the questionnaire reliability, it was tested by calculating the internal consistency of the questionnaire sub-scales using the Cronbach Alpha Formula, as it's clear in table no. (18).

Table No. (18). Cronbach Alpha reliability analysis for the questionnaire sub-scales

No.	Sub-scale	No. of items	Alpha
1.	Palestinian national identity	34	0.96
2.	National Pan-Arabic and Islamic identities	21	0.94
3.	Civilian identity	33	0.95
4.	Cultural identity	11	0.89
5.	Religional identity	23	0.94
6.	Social identity	17	0.92
7.	Psychological identity	19	0.94
8.	Geographical identity	9	0.86
9.	Other issues related to the Palestinian identity	20	0.93
	Total degree	**187**	**0.98**

Findings in table number (18) indicate that the questionnaire with its different dimensions is highly reliable. The results were as follows: the reliability of the Palestinian national identity is (0.96), national Pan-Arabic and Islamic identities (0.94), civilian identity (0.95), cultural identity (0.89), religious identity (0.94), social identity (0.92), psychological identity (0.94), and geographical identity (0.86), other issues related to the Palestinian identity (0.93), while the reliability of the total degree was (0.98).

4.3.2.3 Study Procedures

West Bank were obtained from the Ministry of Higher Education following the coordination process between the Ministry and the researcher in an official letters from the University of Granada through the supervisors of the study (Appendix E).

Following the preparation of the study tools, the researcher with the participation of a skilled field team which consisted of ten researchers completed the data collected from the study sample which consists of (348) Palestinian teachers for the civic and national school textbooks (1-4 grades) in the West Bank, who are working in government, UNRWA and private schools, in the Scholastic year 2010/2011. The data collection from each sample took an average of more than one hour.

The process of data collection was carried out in the period from March 1- June 20 /2011. The participants were very cooperative in such an important topic in the Palestinian society.

Also, data were collected from the targeted school books using content analysis approach. All 16 school books were secured, surveyed and images and written text related to Palestinian identity were defined and then categorized using the items of the questionnaire as criteria.

4.3.2.4 Statistical Analysis

Following the data collection, it was reviewed in preparation for processing into the computer; they were allocated certain numbers to i.e. transformed verbal answers into numbers (high degree 3 points, while moderate degree 2 points, and 1 point for the low degree) in order to carry out the required statistical procedures for the data which took place through obtaining: numbers, percentages, means, standard deviations and graphics.In addition, the following statistical tests were used: T. test, One way analysis of variance, Tukey test, Pearson Correlation, Cronbach Alpha, Factor Analysis, and figures, using statistical package for social sciences (SPSS). In order to understand the findings of the study, the mean key in table no. (26) Shown below was used in presenting and discussing the data.

Table No. (19). Mean key for the findings of the study

No.	Mean	Key	Standard
1.	1-1.66	Low	One Standard Deviation below
2.	1.67-2.33	Moderate	Mean
3.	2.34-3	High	One Standard Deviation above

Table (20) presents a summary of the different types of statistical analyses that were performed with the instrument / questionnaire and the justification of how they were carried out can be found below.

Table No. (20). Types of statistical analyses and Justification for Use

Type of analysis	Justification for Use
Descriptivos: Frequencies, mean, standard deviation	Knowing the general overview based on each item ... The most important dimension is the degree of consistency or dispersion of the response in this regard. The most and least valued elements...
Alpha (for elements, scale and scale if the item is removed), two halves, Factorial general block)	To determine the reliability of the questionnaire, both overall, for blocks of content
square Hotelling, Tukey test Additivity	Knowing the degree of additivity and if they come block reliability analysis
factor Analysis	Knowing the key components or elements in each of the dimensions studied
Parametric tests: Chi square test	To measure the discrepancy between observed and a theoretical distribution (goodness of fit), indicating the extent to which differences between the two, if any, are due to chance in hypothesis testing. It is also used to test the independence of two variables together, by presenting data in contingency tables.
Contingency analysis	To record and analyze the relationship between two or more variables. And with that, knowing the significant events of the independent variables of the study (gender, title, etc..) In the different questionnaire items.

4.3.3 Triangulation

Mixing in the same research quantitative information (extracted from a questionnaire) with other contributions more interpretive (content analysis of textbooks) has a dual purpose: 1) the results obtained triangle both processes, and 2) complement and help thus the overall understanding of a reality that is complex-by human/social.

Both processes continue research development and analysis processes interdependent and intertwined. Using the same system of categories of analysis (dimensions and large categories), although with different codes and items and individuals. What facilitated finding enough common sense and to present the results in an integrated manner. Although different research processes were followed. With this effect, the following types of triangulation were realized:

- Triangulation-sequential is described as well as all those that had some other processes.

- Triangulation of perspectives: teacher opinion (also considering independent variables) with textbooks (all operating in Palestine)

- Triangulation complementation-sense is supposed to address the same issue (even with the same dimensions of analysis) with different methods, tools and approaches.

With this a greater and more reliable complementation, integration, and correlation of data and analysis has been sought, providing a much more in line with reality and with greater explanatory power and understanding of the situation.

CHAPTER FIVE:

Results of the study

The Description of the Civic and National school books for grades 1ˢᵗ -4ᵗʰ

CHAPTER FIVE: THE DESCRIPTION OF THE CIVIC AND NATIONAL SCHOOL BOOKS FOR GRADES 1ST -4TH

5.1. Introduction

The progress of nations and populations is mainly measured by the love, care, and attention, which are offered to them by the surrounding societies and the institutions within the community. As well as: the skills, positive energy and behaviours, and sense of professionalism that is offered to them while growing up and learning each and every day.

In order for them to grow and be proficient as hard-workers and effective persons in their societies, since the main reason behind building their personalities and raising them, is the main purpose of life, by developing their human and social connections in their communities.

In addition, the Ministry of education in Palestine has been working on the recent development and progress of the school curricula, reproducing the school subject in a way that follows the rapid developments of the practical and technological skills, as well as, enhancing the effectiveness of intellectual thinking for students. On the other hand, the ministry has been making the effort to concentrate on the individualism of the Palestinian's society, the insurance of the Palestinian identity, and the connections to their history and traditional inheritance through cultures.

As a result, the Ministry of education has implemented its philosophy through the national and civic units in the school books.

Here is a complete description of the lessons and units that constitutes the national and civic school books for grades 1-4:

5.2. National Education Books

5.2.1. Book of National Education/ The basic first grade - Part I

The importance of national education to basic first-grade is manifested in its contribution to direct and active building of the student's personality and direction towards: the development of Doctrine of the Faith in Allah, religion, and Islamic values. It helps the student in building a clear vision of himself, his family, school, and society. It also enhances the development of positive trends; such as: love, loyalty, and allegiance to the students' homeland and the nation. Furthermore, it strengthens the sense of good moral character such as: working as a team, cooperation, and respect for colleagues, neighbors, and the elderly. As well as, the commitment to the values of Palestinian society, sincerity, honesty, tolerance,

cooperation, and responsibility. Revaluation of time, organization and respect for the various professions. Finally, it encourages students to develop the capacity of careful observation, clarity of self-expression, initiative and innovation, as well as, training on the mental skills of analysis, deduction, linking, while comparing it to the importance of effective learning.

The Ministry of Education in the State of Palestine decided to teach using this book during the Scholastic year of 2001-2002. It was authored by a group of text designers, at the Centre of the Curriculum in September 2001. The book is 58 pages long and consists of only two units.

The first unit is titled "*Family and Home*" pages (3-35) which consists of eleven lessons as follows:

The first lesson is "*The Family*". It explains the purpose of the photographs and drawings that represent the atmosphere of the family inside the house, such as: the first image of the father while he is reading and the mother while she is feeding her toddler. These images aim to remind the students of family members at home. The second picture is also of family members at home; the father while he is reading the newspaper, the mother while she is weaving, the children while they are studying, and finally a cat playing in the background. Finally, the purpose of the lesson is to ask the students to describe whatever they are able to see. Then they will be asked to compare it with a bigger picture that is represented in the lesson as well, of a mother, a father, grandparents, as well as, the children.

The second lesson, of "*The Family Members*", is also a group of photos and graphics; it asks students "What can you see in the graphics?" Specifically the role of each member of the family. Then an activity is conducted by students to match between the images, and their most suitable positions.

The third lesson from "*Who Am I*", is represented in a big picture of students -males and females- of school children carrying their school bags as well as the flag of Palestine. Then the students have to give their names, be able to determine their ages, as well as, to designate their places of birth, determine their sex, and mention their nationality. Then there is the colouring activity, which is to colour flag of Palestine and to colour the candles the number of their ages.

After that, the students are asked to sing "I'm from Palestine, and my nationality is Palestinian. After they mention the place of birth of each student as showed in the graphics, the students are asked to have a conversation with the opposite gender of their classmates as follows: "I was born in the city of Jerusalem". "I was born in Bethlehem". So each student will be familiar with the place of birth of the students that they are holding the conversation with.

The fourth lesson is "*My Food and Clothes*". The goal of the lesson is to help students to identify their types of food and clothing throughout a set of pictures and graphics that are represented in the lesson. The students get divided into two groups, a group of boys and a

group of girls, and they will be asked to cooperate in identifying the different items that are presented in the pictures.

The fifth lesson, "*Hygiene*". It is considered as one of the most important lessons that are being repeated and mentioned over and over in most of the lessons in this book. The lesson is filled with graphics and pictures that will help the students to identify the importance of being clean. The students will be ask to speak about the pictures and converse about how to be clean and why a person should be clean. The students will need to mark a check under the picture that shows a clean behaviour and an X under the picture that is representing the wrong behaviour. Finally, the students are asked to paint the pictures that indicate the correct behaviour, and end the lesson with singing "Cleanliness if a part of Faith".

Lesson VI, "*My Parent's Job*". The purpose of this lesson is to remind the students of some of the jobs and careers that are being practiced by their parents. Furthermore, the lesson includes pictures that indicate more types of jobs that are practiced by adults in the society, such as: farming, parameter, and the pilot.

Lesson VII, "*Events of the Family*". This lesson aims to introduce the students to family occasion and help them to identify some of the words that are connected to these occasions. Such as, the marriage ceremony, visiting the sick, and visit the Hajj (pilgrims) to Ka'ba in Mecca "the house of God". Then ask the students what does Eid mean to you?

Lesson VIII, "*Cooperation between Members of the Family*". The lesson starts with an image of a group of family members who cooperate in creating order and getting the dining table ready for the family dinner. The purpose of the lesson is to encourage the student to cooperate with their family members, relatives, and neighbors. There are many images that are incorporated in the lesson in order to give the students an idea of ways of communication and cooperation processes that happens between different members of the society at school, home, and the field. Finally, there is an image of "good" students who are helping a blind man to cross the road v. a "bad" student who is not willing to help the blind man; the students are asked to reflect on both pictures, while ending the lesson in singing the verse "*And cooperate in righteousness and piety*", Al-Mā'idah: 2.

Lesson IX, "*Our Home*". The lesson starts with a picture of a beautiful house that aims to help the students identify each section of the house and its functions, as well as, the appropriate use of each function. Then, the students are asked to combine between the different sections of the house, such as: kitchen, bathroom, and salon, and the graphics of different tools that should be in these sections, such as: TV, cooking utensils and cleaning tools. Finally, the students are asked to distinguish between images of right and wrong behavior.

Lesson X, "*The Healthy House*". This lesson is considered as a follow up of the past lesson. The students are asked to "orally" describe the qualities of a healthy house, which they will identify from the beautiful images that are presented in the lesson of the previous house.

The XI lesson, *"The Kindergarten"*, is the last lesson in this unit. This lesson aims to help the students to understand the importance of Kindergarten Education through different drawings and photographs; i.e. to sleep early, cleaning teeth, wearing clothes, taking breakfast and go to kindergarten in specific time. Then two pictures of kindergarten from outside and inside, and the students are required to show the differences. Furthermore, are required to identify the difference between the " pre-school and" kindergarten and school. And those in charge, such as: director, teacher, colleagues and friends.

The second unit entitled "*My school and I*" pages 36-58. It consists of seven lessons:

The first lesson: *"The Road to My School"*. The lesson aims to determine how students come to school and leave them safely. It includes a drawing of different types of transportations, such as: buses, taxis and walking images of students, and requires the student to develop a reference of the type transportation that s/he uses to attend to school. There are also drawings that show how to cross the street and the use of traffic lights. Students chant 'red means stop',' green go'. Then put the correct reference to the right, and the wrong signal to the wrong behaviour of a set of drawings for spare Contradictory Street.

The second lesson: "*My School*". The lesson starts with a beautiful picture of a big school with the flag of Palestine in top of the building. The student is required to identify the name of his/her school, the reason behind its naming and the location of the school as well. The student is also required to identify the school's facilities and the ways to take care of them. A beautiful picture of a large school and flying the flag of Palestine is included. The student must know the name of his school and why so named and where located? Then lists the school's facilities and maintain them and clean. The lesson also includes pictures of clean arena, library, laboratory, cafeteria, and the water cycle. Drawings of correct and incorrect behaviours are also included. Like a child reading a book in the library, preserving and another torn, and child wash his hands without overuse of water and another one playing with water. Then get students to sing Hadith "I do not go overboard if you're running river".

The third lesson: *"The Activity Morning"*. The lesson starts with a picture of a group of students where they are singing the national anthem in front of the Palestinian flag. The main purpose of this lesson is to teach the students about the importance of coming early to school. The students are asked to identify some of the activities that they do in the morning. After that, they are asked to draw some of these activities, such as: reading the Qura'n and raising the Palestinian flag.

The fourth lesson is "*The Classroom*". The student is required to identify the contents of the classroom as well as the topics that they learn. Students have to also recognize the objectives of the lesson that displays the image of some students sitting inside the classroom. The students are asked to draw some of the activities taking place within the classroom, and then to distinguish between the proper and improper act through graphics of students sitting on their benches.

The fifth lesson: "*The Workers in the School*". The lesson starts with a picture of a group sitting around a table in a meeting. The students are asked to identify the nature of the jobs that are practiced by different workers at the school. Finally, the students are asked to discuss the pictures of a manager, a teacher, and a waiter where they have to explain their different roles

The sixth lesson: "*My friends and I*" The lesson starts with a picture of a group of students saying goodbye to each other. The purpose of the picture is to develop their skills of communication, networking, the value of cooperation, and skills of effective listening. Then the students are asked to orally express some of the activities that happen in the school, such as: the teacher while teaching, helping the janitor in cleaning the school's playground. Finally, they are asked to color few images and distinguish the right and wrong behavior that are represented in these images.

The seventh and final lesson in the second unit: "*Mothers' and Fathers' Council*" The lesson aims to help the students understand the roles of the parents in relation to the school. The lesson is represented throughout a set of pictures, where the parents are are in a meeting with the principle of the school. The student is asked to identify the people in the picture, and orally express some of the reason of why a student would be required to bring his/her parents to school.

5.2.2. Book of National Education/ The basic first -grade - Part II

The Ministry of Education in the State of Palestine, require schools to teach these books in the schools from the Scholastic year 2001/2002, was authored by a group of authors. Curriculum Centre in January 2002. The book is made out of 66 pages; this part consists of three main units:

The third unit is called the neighborhood; (p. 1-18) consists of five lessons as follows:

The first lesson is "*Neighborhood*" The lesson displays the image of a large neighborhood the purpose of the lesson is that students recognize the neighborhood, name and location and its components. Furthermore, there are pictures of the market, a school, a hospital and a mosque. It is required that each student identify the closest place to her/his house.

The second lesson is "*The Neighborhood Where I Live*". The purpose of the lesson is to identify the common life of the people in the neighborhood. Students are expected to recognize some known places in the neighborhood such as: the clinic, pharmaceutical, Security Centre, post office, and, while identifying those items, the students are required to distinguish between those places. For example, they have to differentiate between the types of workers in these places while they are demonstrated throughout images such as, the Police, the pharmacist, the doctor, and the mailman which are included in the lesson. Then the students conduct an activity, where they have to match between the terms that are connected to each other, such as, the school and library and many other places. Finally, the students

have to distinguish between the right and wrong behaviors in the neighborhood, and to identify the names of the people who work in grocery stores, butchers, and the bakery.

The third lesson is "*Neighbors*". The main goal of the lesson is to introduce students to the meaning of neighbor. The students are asked to: recognize the concept of neighbor, realize the importance or respecting their neighbors, as well as, the importance of effective cooperation and interaction between the neighbors. The lesson also includes a group of pictures of neighbors' houses and shops in the neighborhood, children cleaning in front of their houses, while the rest are playing with each other. As the ending of the rest of the lessons in the unit, the students are asked to mark a check under the right behavior and an X under the wrong behavior.

The fourth lesson: "*The Residents of the Neighborhood*". The goal of the lesson is to help the students to develop the sense of love and kindness between the residents of the neighborhood, by observing the different images of different neighbors visiting each other and exchanging presents. The students are also asked to understand the wisdom behind the Hadith by Prophet Mohammed, "Simple gifts lead to love", which is demonstrated with few images of a student giving another student a gift on her birthday.
Lesson five, the last lesson of this unit was entitled "*The Problems of the neighborhood*" The aim was to familiarize the students with some of the problems faced by residents of the neighborhood. Students are also asked to recognize the importance of respecting public property. Students are also asked to distinguish between good and bad conducts throughout some of the images presented in the lesson.

The fourth unit entitled, "*My town*" (p. 19-46), and consists of eight lessons are:

The first lesson, "*Where I live*". The lesson is constituted of the question, where I live? The students are asked to discuss some of the places where Palestinians usually live, which is demonstrated by four large images of a Palestinian city, village, refugee camp, and the desert. The main goal is to familiarize students with the place in which they might be living. Furthermore, throughout these pictures, the students will be able to distinguish between the city, the village, the camp, and the desert. Finally, the students are asked to draw the place where they live and some of the places that they are familiar with in that place.

The second lesson, "*What Do We Grow?*" The goal of the lesson is to help the students identify some of the crops in their neighborhoods. First, there is a big picture of an Olive tree, where the students are asked to orally express the name of the tree and where do we grow it? In addition, there are more pictures of different types of plants and crops that the students are asked to identify, and then they are asked to name the fruit or the plant that they like the most, explain the reason behind that, as well as, drawing a picture of the tree.

The third lesson, "*What Do We Manufacture?*" The main goal of this lesson is to help the student to identify some of the main industries in Palestine, such as: clothing, sweets, and cheese. Finally, students are asked to match between the picture of the item and the industry that bound is with it.

The fourth lesson, "*The Trade in My Country*". In this lesson, students must also learn about the concept of trade and its aspects. There are pictures of different shops in the neighborhood, as well as, pictures of children buying objects from these stores. Then the students are asked to represent the process of buying and selling, grate and arrange the production of milk from the cow and the factory and then to the shop and home.

In the fifth lesson, "*The Tourism in My Country*", students recognize the tourist attractions and archaeological and religious sites, as well as, the Dome of the Rock, the Dead Sea, Sebastia and Hisham's Palace, and then promote the concept of tourism, by clarifying the importance of tourism and how we should deal with tourists. They are also asked to identify some of the objects that the tourists usually love to buy from our country.

Lesson VI, "*The Municipal Council*". In this lesson students are asked to identify the workers in charge of the provision of services in the town through the drawings of the power lines, water and paving of the streets and trash removal.

The seventh lesson, "*Water and Electricity*" the lesson starts with a picture of water tanks and electric poles, from which the students are asked to know the importance of the services and the benefits that are provided from these water tanks and electric poles in the neighborhood. Then the students are asked to distinguish between the right and the wrong actions toward the use of water and electricity through some pictures, where they are asked to observe those pictures and mark a check under the right act and an X under the wrong one. Finally, the lesson ends with an activity where the students have to mention names of some electrically appliances operated by electricity, and to identify the dangers of behaviors that might result of the misuse of water and electricity.

The eighth lesson, "*The Phone*". The goal of this lesson is to help student to be familiar with the phone and its effective uses. Students will be able to do that throughout drawing a set of pictures of different phones in the streets, the schools, the shops and any other place where the student thinks that people might have to use the phone. Then the students are asked to make a scenario of a student who called the emergency room when he saw the traffic accident, which will be a representation of a good and effective use of the phone. Further images are used to present possible effective use of the phone for the process of communication between friends, between a doctor and patient, and many other situations where people are trying to get in touch with each other. These images are going to help in simplifying the importance of the phone throughout the importance of the process of communication between people.

The fifth and the last unit in this part of the book is entitled "*My homeland Palestine*" (p.47-66). It consists of six lessons are:

The first lesson, "*My Homeland Palestine*" The lesson starts with a big picture of the Dome of the Rock and Al Aqsa Mosque; it also includes other pictures of natural (desert, valleys, mountains, and seas) and cultural places in Palestine. The students are asked to identify and name these places and to draw the letters of word "Palestine", and sing my homeland Palestine, through the presentation of cultural places, such as: the Dome of the

Rock, Church of the Nativity, Hisham's Palace, the Gaza airport, the Ibrahimi Mosque. Finally, the students will be asked to Read the names of famous cities in Palestine, as Jerusalem, Bethlehem, Gaza, Hebron and Jericho.

The second lesson, "*The Shape of Palestine*". In this lesson, students are asked to identify the shape of the map of Palestine. And by the end of the lesson, the students should be able to distinguish it from others maps of Palestine that have been drawn during different times, and understand the effect of the occupation in this process. Finally, the students are asked to draw their own illustration of the map of Palestine.

The third lesson, "*The Flag of My Country*". The lesson starts with the image of the Palestinian flag colored in four colors; black, green, red, and white. The students will be asked to name the colors of the flag and memorize the meaning behind each color. Finally, the students will be encouraged to draw their own pictures of the Palestinian flag.

The fourth lesson, "*The Anthem of My country*" The Palestinian national anthem, which begins with Feda'ey...Fedae'y...Feda'ey "Freedom-fighter", the students will be asked to repeat the statements with the teacher several times. Students usually sing the anthem in the morning while saluting the Palestinian flag.

The fifth lesson, "*The People of My Country*" The lesson begins with a picture of some people picking olives off the trees. The goal of this lesson is to help the students understand the life of the Palestinian people through graphics that display different types of work, such as: trade, agriculture, and industry. Then students are asked to identify locations where inhabited by the Palestinian people, such as: different cities, villages, refugee camps, and the desert while displaying pictures of these places.

The sixth and final lesson is entitled "*Arabs and Muslims*". The lesson begins with a picture of the Ka'aba, the students are asked to recognize some of the important religious and holy sites to the Muslims in Palestine and the Arab World. Some of the places that will identify are; Prophet's Mosque, and the Al Aqsa Mosque. For this lesson, the students will be taken to Jerusalem, where they will be able to identify these sights and talk about them. Finally, the students are asked to understand an important verse that is related to these holy sites that they were able to discuss, the verse is, "*Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al- Aqsa, whose surroundings We have blessed*". Al-'Isrā': 1.

5.2.3. Book of National Education/ The basic second grade - Part I

Nations all over the world, always make sure to implement the sense of patriarchy in its own people, the enhancement of the sense of belonging to each other, and the people's ability to identify with their lands and surroundings. Especially the children by providing them with on their ancestral, glorious, and geographical land and the skills, attitudes and values desired. This unit manages to do that by the diverse and attractive images of these places, which makes the educational material meaningful to their daily lives. The Ministry of Education in the State of Palestine is teaching this book in its schools from the Scholastic

year 2001/2002. It was authored by a group of text designers. Curriculum Centre in September 2002. The book is 83 pages; this part consists of two units.

The first lesson is "*The History of Palestine*". It begins with a picture of a family from Canaanite city of Jericho, five thousand years ago. The goal of the lesson is to enable students to connect between the land of Palestine and the origins of the people who inhabited it in the past- the Canaanites. Students are asked to name some of the cities that were built by the Canaanites in Palestine. The students will also be presented to some information about the Canaanites as to why they were called this name, the process of their industry and trade, and the cities that they were able to build. Through an activity at the end of the lesson, the students are asked to name and identify on the map some of the ancient cities, such as: Akka, Shechem, Yeriho, Jebus, and Beit la Khmu. Students will get familiar with the new names and they will be asked to match between the old and the new name of each city as follows, Akka, Nablus, Jericho, Jerusalem, and Bethlehem. Finally, the students will have one last activity where they have to match the city's name with its represented picture.

The second lesson, "*Palestine Is the Land of Prophets*". The lesson starts with images of the Ibrahimi Mosque, the Nativity Church, Al-Aqsa Mosque and the Dome of the Rock. With an indication of different names of the prophets and the places where they loved, such as: Prophet Abraham who lived in Hebron, Jesus who lived in Bethlehem, and the prophet Mohammed and the miracle of Isra' and Mi'raj. The goal is to designate the students of the prophets who lived in Palestine, and they tie between the city of Jerusalem and Mecca, and between Palestine and other different religions. Then, the students will have to wonder multiple questions about the prophets and the cities associated with them. Finally, two activities will follow where students are asked to read Surat (chapter) of Isra in Quran, and then they are asked to match between cities the image of the Ibrahimi Mosque and the Al-Aqsa Mosque and the Nativity Church.

The third lesson, "*Palestine Is a Land of Leaders and Conquerors*" In this lesson students are asked to identify few of the main leaders in the history of Palestine, such as: the leader Amr ibn al-Aas who conquered Palestine, Omar Bin Al-Khattab who the conquered the city of Jerusalem, and Salah Eldin, who liberated Palestine from the Crusaders. Students are also asked to identify some places built by the Umayyad caliphs, like Al-Aqsa Mosque and the Dome of the Rock, and Suleiman al Qanuni, who rebuilt the wall surrounding Jerusalem. Images and graphics have been introduced to illustrate the idea. Then, questions and activities about the names of the leaders and the cities that they have conquered follow.

Lesson IV, "*Palestine Is an Arab Muslim Land*". Palestinian people are part of the Arab and Islamic world, they speak Arabic, and Christians constitute a good percentage of the people of Palestine. The students are required to identify the map of Palestine throughout some of the pictures that are listed, as well as, be able to comment about the variety of religions in the country, and the language (Arabic) that is spoken by the people who live in Palestine. The students are asked to identify the connection between Palestine and other Arab countries, such as: Lebanon, Syria, and Jordan, as well as, the connection with other Islamic countries, such as Turkey and Iran. Finally, the students are asked to read the Prophet's

Hadith; "No journey is better than it is towards the three holiest mosques: the Haram in Mecca, the Prophet's Mosque in Medina and al-Aqsa Mosque in Jerusalem".

Lesson V, "*The Geography of Palestine*", is presented through images of the plains of Gaza and Jenin, and the mountains of Nablus, Jerusalem and Hebron and the Jordan Valley near Jericho, and the Negev desert. Students will be asked to list the main terrain, and most important the plains and mountains in Palestine.

Lesson VI, "*The Cities of Palestine*". The lesson displays pictures of the Dome of the Rock and the Barquk castle in Khan Yunis, with reference to Jerusalem as the capital of Palestine. The main goal of the lesson is to enhance their ability to name some of the major cities in Palestine and identify their characteristics, such as: the city's population, different jobs that are practiced by the people in that particular city, they should also be able to analyse the advantages of the parks and restaurants and the wide streets, and other important places such as hospitals, universities and some ministries. Questions such as to complete the phrase, "Jerusalem as the capital of Palestine". Students write the names of cities other than Jerusalem, and the jobs of the urban population. Finally, the students will end the lesson by writing about the city where they are living, and describe one of the cities that they have visited.

Lesson VII, "*The Functions of the City Institutions*". This lesson will enhance the students' abilities to identify some of the institutions in their surrounding communities. And image of building of the Municipality of Bethlehem was displayed in order to identify the services provided by the municipality and the task of the Directorate of Education, health centres, and the role of the police station Then questions about the tasks performed by these institutions and services provided by them. Finally, the students will have to conduct an activity where they to represent the role of a security man, or a doctor, or teacher.

Lesson VIII, "*The Towns of Palestine*". The students will be asked to know the difference between the concept of a village and a city which has more people than what a "village" has. Then students are asked to name some of the main towns in the West Bank and Gaza, such as: Tubas, Al Khadr, Bani Na'im, and Beit Hanoun. Finally, students are asked to compare and contrast between the characteristics of these towns.

Lesson IX, "*The Villages of Palestine*". The students are asked to become familiar with the definition of the village, which is a place where a few of the population live in and work in simpler activities that can be part of agriculture and animal husbandry. Students also must recognize the fact that villages are usually more traditional than cities and towns, and they are mainly dominated by relations of cooperation and participation between its people in occasions of joy and sorrows. Finally, students are asked to name some of the main villages in Palestine, and discuss some of the main differences between the village, the town, and the city.

Lesson X, "*The Refugee Camps of Palestine*" In this lesson students will be presented to the concept of a refugee camp. Where they have to realize that refugee camps are places

where people who got forced to leave their original lands in Palestine in 1948 and 1967 wars, but those people are determined to go back to their lands one day. There are pictures that are displayed in the lesson of different camps in Palestine, such as: the Shate ' (Beach) Refugee Camp in Gaza, and Balata refugee camp in the West Bank. Then students are asked questions about the concept of the camp and name the camps in the West Bank and Gaza Strip, Syria, Lebanon and Jordan. Then, students are able to identify the number of the refugee camps in different places inside and outside Palestine, there are 59 camps depending on location 32 outside Palestine, and 19 in the West Bank and 8 camps in Gaza. Finally, the students are required to collect pictures of different Palestinian refugee camps and put them up in the classroom.

The XI lesson, is about the "*The Desert*". The goal of the lesson is that the students identify the concept of nomadism and mention some of the properties of the Bedouin. Students will be able to explain the survival of the Bedouin in more than one place. The lesson defines the desert and presents a drawing of the nomadic life and information about their work and where they live, their habits and characteristics. Finally, students draw pictures which show Bedouin mobile dwellings.

The last lesson is Lesson XII, "*The Traditions and The Customs in Palestine*". In this lesson, students will be asked to mention some of the good habits, customs, and traditions that are valued by the Palestinian people. In this lesson there is an illustration of images of different traditions and habits that the community needs to strengthen, such as: the communication and the interaction between different groups in the society. Furthermore, there is an illustration of the concept of effective communication and cooperation between people in the society, in a picture where people in the neighborhood cooperate in building a house, and pictures of respecting the elderly. In addition, there are drawings of a child helping an old man in crossing the road and people's participation in happy and sad occasions, in order to support each other. Pictures of a Palestinian wedding are displayed as well. Finally, the students will be asked to place a check mark under the correct habits and customs in the community, and an X mark under the wrong ones. The students will end the lesson by singing Folklore songs related to the heritage of Palestine.

The second unit entitled "*My relationship with others*" pages (44-83). Contains eleven lessons as follows:

The first lesson, "*My Family and I*" The lesson starts with two pictures that represent the atmosphere of the family inside the house. The goal of the lesson is to determine some of the ways students have to deal with their parents, and mention examples of how to treat their brothers inside the house. Students mention pupils some the benefits they can derive from their dealings with others at home. Then the first question is to give an example of advice from their parents, and second is how to cooperate with our brothers and sisters at home. The activities can be to write the names of their brothers, to construct words from letters to form new words such as cooperation (Taawen). Students speak about ways of dealing with other family members, and finally they act the role of a cooperative Palestinian family.

Lesson II, "*With Friends*" displays the lesson with three drawings. First, children playing, second daughters were studying and third men pitching tents. The objective of the lesson is to remind students of some aspects of their dealings with their friends in the neighbourhood, and determine the quality of their dealings with their colleagues in school, and to identify the students of the quality of the relationship between them and their teachers. Questions: first, how to spend their leisure time, and second, students write a number of qualities of good friends. And also activities such as writing the names of friends who work with them, and the name of the school subject we like to cooperate in it.

The third lesson, "I Respect Those Who Work" It aims to explain to the students the need for equality among all, and some people called students from various professions and students have to respect the principle of cooperation among the people. It shows two photographs: a doctor who diagnoses patients and workers cleaning the streets. It emphasizes the respect for all of the useful work of any kind, and where the doctor and the teacher and the policeman, the farmer and worker hygiene will discharge their duties honestly and faithfully. Questions: students have to fill the spaces about how teacher deal equally with all students. The activity: students read and write the Prophet's Hadith "There's no credit of Arabs over the non-Arab or white over black but only by faith in God".

The fourth lesson, "*The Ethics of a Visit*" In this lesson students will be asked to identify some of the etiquette of the visit, and mention the benefits of attending meetings of parents and friends. Three drawings are displayed. The first is that he must preserve the public places during the visit, and the second is that when he visits a friend he shouldn't spend a long time, and the third is a visit with the parents to the homes of friends playing with their children and with pleasure. Finally, the lesson includes a set of activities that the students will be asked to practice, such as: to mention three of the etiquettes of the visit, activities such as talking about one of our relatives visits to us, and our meeting with their children.

Lesson V, "*The Sport*" The lesson presents two photographs; the first represents exercises in the morning and their importance to the revitalization to their bodies and minds, and the second picture shows a football team. This indicates the existence of several sports teams in school such as the football team, basketball, volleyball and components of each team. The goal is mention the sports teams in their schools, and determine the functions of the members of the football team, and to conclude the benefits of working as a team, players, and respect each other and cooperate in the games. And then questions and activities: such as; to mention the names of sports teams in school and to draw a volleyball field and the distribution of the members of the team in the playground.

Lesson VI, "*The Scouting*" The goal is to remind students scouting principles, and students should identify the benefits of scouting. The lesson displays the images of scout teams moving and waving flags and banging drums, and then the Scout motto "Be prepared". The goal of Scouting is to learn voluntary work, cooperation, and hygiene. Then questions:

such as stating scouting benefits and fill in the gaps about the topic. The activities are to meet the scouting supervisor and to talk with him, and drawing the slogan of the scouts.

Lesson VII, "*The Special Events*" shows the importance of human relations in his life and how it is important to be maintained through his participation in special events such as success, illness, joy, death, and return from the Hajj. What is said in these events is expressed through drawings. The questions are: first, to write three special events, the second is to mention the benefits of people's participation in special events, and the third is to match between the occasion and what is said there. The activities can be such as the representation of visiting patient in hospital.

Lesson VIII, "*The Religious and National Holidays*" The aim of this lesson is to mention the religious and national holidays, and to determine the manifestations of such holidays. The student should distinguish between religious holidays and national holidays. The lesson displays two pictures: The first of Muslim worshipers in the Al-Aqsa Mosque, and the second of Christian worshipers in the Feast of the Easter. The student then refers to the national occasions through the national celebration of Independence Day of the Palestinian people, and what people are doing in these days, such as: visiting relatives, going to parks and gardens, and visiting the sick and the families of the martyrs. Finally, questions and activities conclude the lesson.

Lesson IX, "*The Charity Work*" is to carry out jobs to help others without charge, such as participation in the olive harvest and contribute to the day of cleaning. This definition follows by drawings for a group of people cleaning the place. The goal is that students recognize the charitable work; they give examples, mention the benefits, and appreciate its importance. Then the students will be asked to discuss two questions. The first is to fill in the blanks, and the second is to mention a name of a charity task that each student would love to participate in. Finally, the students will be asked to memorize the following Hadith: "like the believers in their mutual love, mercy and compassion is like one body if it complains, the other limbs would be in pain".

Lesson X, "*The Areas of Charity Work*" The aim of the lesson is to remind students of the areas of charity work, and the most important services provided in this work, and show students areas of interest in charity work. Then two pictures are displayed. One for the disabled which indicates areas covered by the charitable work such as caring for the disabled, the blind, orphans, and cleaning of public places and to help others, then the definition of disability as "a person who crashes one of the parts of his body to do work, he needs treatment, education and care". The orphan is small person, who lost one or both parents, and who is in need to compassion and care". The blind is one who lost his sight. All these need associations to provide them with essential services such as schooling, vocational and health care. Finally, questions and activities conclude the lesson

Lesson XI, and the last in this unit is "*The Charitable Work in Palestine*" The lesson begins with showing a picture of the building of the Islamic Orphanage in Jerusalem, pointed to the existence of charities in Palestine which aim to provide assistance to orphans, the poor, the needy, and the disabled. The most important of these associations is the Islamic

Orphanage in Jerusalem which has schools in Jerusalem, the House of the Arab Children in Jerusalem as well, the Palestinian Red Crescent Society in all parts of the country, Zakat committees in the various provinces, and the Assembly of Muslim Youth and the YMCA, followed by questions and activities.

5.2.4. Book of National Education/ The basic second grade - Part - II

The Ministry of Education in the State of Palestine decided the teaching of this book in the schools from the Scholastic year 2001/2002. It was designed by a group of authors in the Curriculum Centre in January 2003. The book is in 67 pages, this part consists of two units.

The third unit is called the "Nature of Palestine" from the page (2-28). It consists of nine lessons. They are:

The first lesson, "*The Plain*", shows an image of a plain. This name expressed by people on the flat ground and people like to live there because of the ease of agriculture, movement, and transition. Then the lesson talks about agriculture of crops such as wheat, barley, lentils, beans, and various types of vegetables and fruits. As well as, wild plants such as hibiscus, wild animals and birds such as: a rabbit, foxes, and birds such as the lapwing. And, where there are a number of cities, villages and camps in the plains like the city of Jenin, Rafah, and Shati refugee camp, all accompanied by pictures. Finally, questions and activities conclude the lesson.

The second lesson, "*Ghore or the Jordan Valley*" Students define the Ghore valley through the conversation between the teacher and a student who came to live in the city of Jericho. The student say that "the valley is low-lying warm in winter and hot in summer, and is famous for growing bananas and citrus fruits, vegetables and palm because of the fertility of the soil, and has many springs. Wild plants grow such as bamboo and chrysanthemums, live IN Jordan Valley. Wild animals such as: porcupines, wild cats, and birds like wild ducks also live there as well. The city of Jericho and a number of towns are located in the area. Picture information is displayed. Then questions about the previous information. The activity is to identify and color the Jordan Valley on the map of Palestine.

The third lesson, "*The Mountain and Hill*" The lesson distinguishes between the mountain and hill through definition and pictures. The Mountain is high ground to the summit, cold winter and mild in the summer. There are many Palestinian towns which are located in the mountainous areas such as Jerusalem, Hebron and Nablus, the most famous mountains of Palestine Mount Jarmaq, Mount Gerizim. When the mountain is small, it is called a hill. Mountains are famous for the cultivation of olive and almond, carob trees, oak trees. And wild plants such as sage, thyme and chamomile. Wild animals such as foxes, deer, and others live there, and birds such as wild pigeons and partridges. Then questions and activities, including defining mountainous region on the map of Palestine conclude the lesson.

The fourth lesson, "*The River*". The lesson begins by displaying a picture of the Jordan River and the definition of the river that usually starts from the mountains and runs until it reaches the sea or lake. Then the student mentions the benefits of the river through providing people with drinking water, irrigation of crops, boats also can carry people and goods through the river, and it is a suitable place for fishing. Then questions and activities; students point to the Jordan River from its source to its mouth on the map of Palestine conclude the lesson.

The fifth lesson, "*The Fountain and the Valley*" It is shown through a story that Ahmed visited the Bathan valley near Nablus, with his family where he defined as, a low-lying land between two hills and where the water is flowing when it rains. Trees and various plants grow there. Then a picture of Wade Bathan and images of springs such as Ain Qenya and Wadi Qelt are displayed. Finally, questions and activities conclude the lesson.

Lesson VI, "*The Sea*" The sea is a lot of a large flat place of water where fish live. The land touching the sea is the beach. Palestine has a long coast on the Mediterranean and on the Dead Sea as well. A picture of the sea is displayed. Students mention the benefits of the sea such as ships sail to carry goods, people fish, and beach sand is used in construction. Finally, questions and activities conclude the lesson.

Lesson VII, "*The Lake and the Island*" The lesson encourages students to differentiate between the lake and the island. A student can ask about the exact differences. His teacher replies: The Lake is a low deep place of water such as Tiberius Lake, and the island is a land surrounded by water from all directions. The benefits of the lake are mentioned and pictures of the lake and the island are shown. Then questions and activities to identify the Lake and the sea and write their names on the map conclude the lesson.

Lesson VIII, "*The Desert*" (Sahara) The lesson defines the desert through an interview between a student and her grandfather and he says, it is the land of very little rain and a few plants it is hot in the summer and cold in winter nights. There is plenty of sand and some plants can survive. Animals like the camel, the fox and the snake can live there too. A picture of the desert is displayed. Questions and then an activity to color the Negev desert on the map of Palestine.

Lesson IX, "*The Forest*". After displaying pictures of a forest, students can define it as a land full of trees and herbs. And it benefits to improve the atmosphere and it is a nice place to visit and enjoy. Then he mentions the methods of preserving the forest such as non-harvested plants, like sage and thyme. We should not hunt some animals and birds, not to cut many trees, and save it from the risk of fires. Finally, questions conclude the lesson.

The fourth and final unit, entitled "*Human actions*" (Work of Man) pages (28-67). It consists of thirteen lessons.

The first lesson, "*The Agriculture*" The lesson shows a drawing of a man who works on his land. The lesson focuses on the importance of agriculture in human life since ancient times. The students mention the benefits of agriculture as an important source of food for

humans and animals, a source of livelihood for many people, and a lot of industries depend on it. Finally, questions and activities conclude the lesson.

The second lesson, "*Plantations in Palestine*" (Crops) The lesson introduces the most important crops that are found in Palestine, such as: fruit trees (frit, citrus, almonds, grapes, olives) and vegetables (cucumber, tomatoes, beans, potatoes, squash, eggplant, and grains such as wheat, barley, chickpeas, lentils and beans). Questions: to fill in a table of crops and the appropriate vegetation region according to the map of Palestine.

The third lesson, "*The Irrigated and Rain-fed Agriculture*" It can be illustrated through the presentation of different graphics divides agriculture in Palestine into two categories, irrigated agriculture, and that is where irrigation crops in several ways such as canals or pits, ponds, and more recently sprinkling, which provide plenty of water. And the second is rain-fed crops that rely on rainwater, such as wheat, barley, fig trees, olives and almonds. Finally, questions and activities conclude the lesson.

The fourth lesson, "*The Agricultural Problems*" The lesson is mainly dealing with the most important agricultural problems in Palestine, such as lack of rainfall, the large number of diseases that affect crops, and low prices of agricultural products. Finally, questions and activities conclude the lesson.

The fifth lesson is "*The Industry*". It is the production of new goods from other raw materials. So the lesson is known as industry and distinguishes between two kinds of them in Palestine. The first Palestinian traditional industries like pottery, porcelain, furniture and antiques from olive wood, and stone construction industry. The second Palestinian industries are modern, such as: clothing, medicines, canned food, furniture, and modern building stone industry as well.

Lesson VI, "*The Food Industry*". The Lesson mentions food industries in Palestine, such as: milk, cheese, butter, various sweets, juices, and canned vegetables and fruits. Then it mentions its benefits such as keeping them from damage and used in times when they are not available. Finally, questions and activities conclude the lesson.

Lesson VII, "*The Textile Industry*". The lesson shows four drawings; the first lesson is a student wearing a dress to school, the second for a child to play, dressed in sport, the third a nurse wearing a white cotton clothes, and the last painting of a policeman wearing woollen clothing. The lesson indicates the ability of a human being to convert, cotton, wool and linen into the fabric used to make clothing and other materials. Finally, questions and activities conclude the lesson.

Lesson VIII, "*The Chemical and Mineral Industries*". The lesson goes on talking about the industries in Palestine such as: chemical drugs, detergents, cement, and metal industries, such as: iron construction, steel cabinets, and offices. Then the most important questions are about the chemical and mineral industries. The activity is that students classify a series of articles by different types of industries.

Lesson IX, "*The Problems of the Industry*", reviews the most important problems of the industry, such as: the competition with foreign products, the difficulty of marketing, and lack of experience in manufacturing. Finally, questions and activities conclude the lesson.

Lesson X, "*The Trade*" The lesson defines trade as the sale and purchase of agricultural products or industrial. Then it mentions the most important benefits, such as: it benefits everyone, contributes to support agriculture and industry in our country, and provides products for all. There is trade between the Palestinian areas, any between Gaza and the West Bank. Finally, questions and activities conclude the lesson.

Lesson XI, "*The Types of Trade*". It mentions the types of trade as internal, a trade between the governorates of the country. Foreign trade is made with Arab countries through ports, airports, and roads. This presents a picture of Gaza International Airport and the Palestinian products exported to other countries such as agricultural products and olive oil. We import machines, equipment, and vehicles. Questions followed by an activity where pupils fill in a table of the products Palestine exports and imports.

Lesson XII, "*The Tourism*" is a visit to places of religious, archaeological and recreational facilities. Palestine is regarded as a large museum of tourism to the existence of many Islamic holy places, Christian archaeological sites, and beautiful beaches. Thus, the lesson presents the issue of tourism with images like a picture to accompany Al-Aqsa Mosque in Jerusalem and the Church of the Nativity in Bethlehem and the Tomb of the Patriarchs in Hebron. This is what he considers the first type of tourism, religious tourism, and the second type is archaeological Tourism such as Jericho, Nablus and Sebastia and Kayseri, and displays photos of Hisham's Palace and the city of Acre, and then the third type is the recreational tourism. As people go to visit Ramallah and Safad, where the gentle breeze is. Then questions and activities in which students distributed a set of places on the three types of tourism.

Lesson XIII, "*The Importance of Tourism*" speaks about the importance of tourism in Palestine and considers it a source of livelihood for many of the children of Palestine, and therefore the Ministry of Tourism is interested by providing guides. There are comfortable hotels, restaurants, luxury and quiet meetings. Then questions on the subject of the lesson and the activity is asking students to write a letter from three lines to one of their friends describing a tourist attraction being visited or he wants to visit.

5.2.5. Book of National Education / The basic third grade- Part I

Embarked Ministry of Education and Higher Education on the modernization of the curriculum in Palestine, and work on the formulation of the content to suit the rapid changes in knowledge, science, capacity development, innovation and creativity to their children, students, and focused on the local characteristics of the Palestinian society, cultural identity, and concern linked to the march of heritage, the Arab-Islamic The cultural mission of the High Commissioner, including that it involves a spiritual values, national and social.

And decided that the Ministry of Education in the State of Palestine, the teaching of these books in the schools from the Scholastic year 2002/2003 m, was authored by a group of authors. Curriculum Centre in September 2002. The book is in 67 pages.

It is in this first part of the book of National Education to the third grade of basic study of Palestinian society in two main axes as follows:

The first unit has been placed under the heading "*My Provinces*", and was focusing on the profiles the country's administrative Palestine under the Palestinian National Authority, and in which the institutions of formal and informal, with a view to the development of information and a sense of national and emotional to the pupils of the page (2-36), which consists of nine lessons as follows:

The first lesson, "*My Provinces*" displays Lesson Map of Palestine shown by all the Palestinian cities in the West Bank and Gaza Strip, and then list the summary of a tutorial on the partition of Palestine to the provinces in order to facilitate services to the citizens, the definition of conservative geographic area consisting of a group of cities and villages converged with common issues. And The Governor is responsible for maintaining the first and the highest authority and the duties, maintaining security and order, and assist municipalities and village councils, and the organization of civil defence. Then questions about the provinces and activities to identify the names of the provinces on the map of Palestine conclude.

The second lesson, "*The Agriculture*" The image of agricultural land then the summary of a tutorial on agriculture in Palestine, such as: the famous of crops in Palestine, the grain in Jenin, citrus fruits and bananas in Jericho, vegetables and fruits in Gaza, Jenin, Tulkarm, grapes and apples in Hebron, and Olives in Jerusalem, Ramallah, Nablus and Salfit, and roses in the Gaza Strip. And the importance of agriculture is that Palestine is dependent on agriculture, works a lot of people, relies on their livelihood and daily life, and importance of agriculture to secure food and provide employment opportunities, improve the atmosphere and give nature a striking sight, to provide funds to build a home. The most important animals that flock our country, such as: sheep, cattle, poultry, bees and fish. Then questions about the contents of the lesson and activities, such as: that linking students between the product and the tool used to him, and then a dialogue about the olive tree in terms of importance and methods picked.

The third lesson, "*To Support Agriculture in the Provinces*" lists the lesson that a function of the Ministry of Agriculture to support agriculture and help farmers, in addition to associations such as agricultural relief and the Union of Palestinian farmers by providing guidance for the construction of roads, land reclamation, resistance to pests and diseases, and to assist farmers in marketing crops and digging wells. Finally, questions and activities conclude the lesson.

The fourth lesson, "*The Industry*" starts the lesson introduced the two images, first food processing industry and second the metal industry, and defines the industry as, the

conversion of raw materials of mineral, agricultural or animal for new materials suitable for human use.

The importance of is industry to provide employment opportunities, provide for the needs of citizens at affordable prices, and contribute to the provision of funds to build a home. Some of the most important industries in Palestine are; sweets, pottery, embroidery, woodcarving, soap, footwear, furniture, these are the traditional industries, handicrafts, and industry machinery such as pharmaceuticals, oil, glass, textiles, marble, electrical appliances, and food, including milk and biscuits. Finally, questions and activities conclude the lesson.

The fifth lesson, "*The Trade*" The lesson starts with a beautiful picture of a market in Jerusalem's Old City, and the definition of trade as the process of buying and selling for profit, and divided trade into two parts: domestic trade, which are among the governorates of the country such as the products of vegetables and fruits, clothes, foreign trade taking place between Palestine and other countries such as Palestine export of stone and citrus fruits and vegetables, obesity vegetable and olive oil, and imported cars and electrical appliances. And then display the image of an airport in the United States built with stones of Palestine. Then it discusses the importance of trade. In the provision of employment opportunities, the provision of funds and the sale of products in excess of our need, and buy what they need to not make at home. Finally, questions and activities conclude the lesson.

Lesson VI, "*Supporting Trade and Industry in My Provinces*" The lesson starts with the slogan for the Chamber of Commerce of Nablus, and then questions must be answered after thinking on the contents of the logo, the name of the ministry overseeing the development of trade and the name of the organization that encourages and supports trade and industry in the province. And answer the lesson on these questions the definition of the Chamber of Commerce and Industry, is the institution that support, promote and regulate trade and industry in the province, supervised by the Ministry of Commerce and Industry of Palestine, the chamber of trade and industrial organization of industrial and commercial activity by linking trade and industry with foreign trade, and defend the interests of traders, and the allocation of an industrial zone and participate in national and international exhibitions. He showed pictures of Palestinian exhibitions abroad. Finally, questions and activities conclude the lesson.

Lesson VII, "*The Education Life in My Provinces*" This lesson aims to introduce the first two of the School of Deir Ammar Ramallah and the second Al-Azhar University in Gaza. Then it mentions the views, which oversees education in Palestine such as the Ministry of Education, the Knowing, which oversees the state's schools and colleges and universities. And the International Relief Agency (UNRWA) oversees the schools that teach children of refugees. And the Ministries of Social Affairs and Endowments oversee some of the schools. Then he mentioned the stages of education in Palestine, kindergarten from 2-6 years, the main stage and start from the first row to the tenth primary, secondary and duration of two years and includes grades atheist and XII (Tawjihi), community colleges and the period of study is two years diploma. University education and period of study is four years or more. Finally, questions and activities conclude the lesson.

Lesson VIII, "*The Healthy Activity in My Provinces*" This lesson aims to introduce the first two Rafidiya Hospital in Nablus and the second for a health centre in Tarqumiya Hebron. Then questions about the pictures, and to answer them through the text of a tutorial on health institutions such as the Ministry of Health, which oversees hospitals and clinics scattered in the provinces of the country. The UNRWA health services to Palestinian refugees through its clinics in the camps. There are civil institutions providing health services such as the Patient's Friends Society and the Red Crescent relief and health. Then addresses how the private sector, which provides its services through private hospitals and clinics. Finally, questions and activities conclude the lesson.

Lesson IX, "*The Police*" The lesson begins with an image of a policeman doing his job, and questions about what you see in the image and how to recognize the police officer and regulates traffic. And answer questions from the lesson through the education text that follows, and the definition Police; the device maintains the security and stability in the country and supervised by the Ministry of the Interior 'duties include protection of citizens, fighting crime, protecting the institutions, and regulating the passage of vehicles and pedestrians. Finally, questions and activities conclude the lesson.

The second unit, placed under the title of "*The Windows of Palestinian to the World*", has been focusing on the basic windows, which overlooks including Palestine to the outside world and is the religious sacred places and the transportation, media, mail, and communications, and the national team of Palestine, the camps for scouts and guides. The unit is located of the page (37-67). It consists of six lessons as follows:

Before starting the lesson, the map displays the world that Palestine is part of, but as the centre of cultural and archaeological, and religious, wherein the effects of ancient civilizations, where the religious landmarks of all heavenly religions.

The first lesson, "*The Religious Sacred Places*" begins the lesson to view the image of Al-Quds newspaper website and then questions from the remembrance of the religious shrines in Jerusalem, said other religious sites in Palestine. And answer them through the summary tutorial mentioning that religious sacred places in the window religious as it is linked to Palestine in the world, and made it the focus of the believers in Allah from the owners of the heavenly messages, the destination of pilgrims, and tourists the most important; the city of Jerusalem and the (Al-Aqsa Mosque and the Dome of the Rock) and the Holy Sepulcher church. And the city of Hebron and the Haram al-Ibrahimi Mosque in Hebron. The city of Bethlehem and the Church of the Nativity is the oldest Church in the world. And the city of Nazareth and the Church of the Annunciation. And then questions and activities, including activities to reach students a picture of a city sacred place where on the map of Palestine.

The second lesson, "*The Transportation*" In this lesson student will be asked in an activity to gather pictures of transportation means, such as: aircraft, ships and cars. Summary definite the transport movement of persons and goods through the means of land transport, sea and air from one place to another, and supervised by the Ministry of Transport and

Communications. In addition to the types of transportation which related to Palestine on the world's land, such as the Rafah crossing, Jordan's bridges, and sea as the Gaza port and air, such as the Gaza International Airport. Then mentioned the importance of facilitating the movement of people and to facilitate the buying and selling process to facilitate the process of cultural exchange. Finally, questions and activities conclude the lesson.

The third lesson, "*The Media*" The lesson begins with an image of media such as radio and TV, newspapers, and electronic paper. Then define the Media; the institutions that are through contact and communication between Palestine and the world, most notably the Palestinian press, and shall carry out its mission through the word print and can be read via the electronic network "Internet" in all parts of the world, and there are three newspapers in Palestine is Al Quds (Jerusalem), Al Ayyam (The days), and Al Hayat aljadyda (A new life). And the Voice of Palestine. Established under the Palestinian Authority and the movement of news and activities of Palestine and its mission of culture and civilization to the world the word audio. TV channel and Palestine TV, the Palestine Information conveyed a message to the world civilization and the visual image and the word audio. Finally, questions and activities conclude the lesson.

The fourth lesson, "*The Communications and The Mail*" The lesson starts with a picture of a logo and name of the Ministry of Post and Communications and summary tutorial begins with the definition of communication as, the means by which the related people to each other, and is one of the important windows which arrives in Palestine the world, and mentions the means of communication with the image, such as e-mail, through letters, and a normal telephone communicate with him with all the world, and the cell phone bear with us and contact in any place wherever we are, fax send letters written by him and drawn, and the Internet through contact with others using a computer. Then he mentioned the most important benefits of communication to communicate over long distances or close to the shortest period of time and get the news at home and abroad and facilitate the work of people and provide information on Palestine to facilitate cooperation between Palestine and the rest of the world. Finally, questions and activities conclude the lesson.

The fifth lesson, "*Palestinian National Football Team*". The lessons represents three pictures of the players team, the Palestinian national games on different lands, and summary education knows the first team's that a group of players skilled Palestinian selected from the local sports teams and external representation of Palestine in the sessions of sporting events in Palestine and abroad. It is one of the windows that connect the world, Palestine, and the objectives established are: the representation of Palestine in the Arab Championships, contributing to the definition of Palestine in other countries, closer ties with the international teams of sports, exchange of experience of sports. Finally, questions and activities conclude the lesson.

Lesson VI, "*Jamborees Extension*" The lesson contains of three different pictures of the scout teams in Gaza, Hebron, Jordan, and then define Scout Jamboree indicative that, a grouping of pupils or students, and represents the camps outside the Scout guiding a group of active participants. It is one of the windows important links to Palestine and the outside

world, and indicative targets Scout Jamboree, move the image of Palestine to the world civilization and the development of creative works when the participants, and promote a sense of belonging, cooperation and volunteerism. Then questions and activities.

5.2.6. Book of National Education / The basic third grade - Part II

Concepts and issues associated with national theoretical concepts is already a requirement to engage in the subject of National Education.

And decided that the Ministry of Education and education in the State of Palestine, the teaching of these books in the schools from the Scholastic year 2002/2003 m, was authored by a group of authors. Curriculum Centre in January 2003. The book is 66 pages, and as such has focused the second part of the Book of National Education to the third grade of primary to study the two main axes, and as follows:

Theme I, deals with the third unit, which was placed under the heading "*Rights and the Environment*", which focused on the environment of the axis of pupils and their components to be effective in maintaining them. The unit is located of the page (2-35). It consists of seven lessons as follows:

The first lesson, "*Environments*" displays a summary tutorial defines the environment, that the human lives on earth where there is water, air, soil, animals and plants, among others. Environment is divided into two categories. The first section is Natural environment, the elements of soil, water, air, plants, animals, energy. The second section is the human environment; this includes the rights and activities perpetrated by the natural environment and where that person performs activities during his life affect the natural environment; so we must protect and preserve the environment. Finally, questions and activities conclude the lesson.

The second lesson, "*Soil that We Grow*" Why build the strings in the farm land? This lesson explained the importance of forestation of mountainous areas. Student will be asked to answer some questions through the summary of the lesson, which indicates that the soil is the surface layer thin fragmented land, exploited by man for agriculture, the source of much wealth, and exposed to pollution from various sources such as garbage accumulated agricultural wastes, factory waste, pesticides insecticide. These must be maintained on education by getting rid of waste, and rationalization in the consumption of fertilizers and pesticides, and building chains and disposal of materials made from plastic. Finally, questions and activities conclude the lesson.

The third lesson, "*Water the Foundation of Life*" Paint a picture of the river around Gary and then answer two questions through the summary, which says, water is the basis for human life, animals and plants. And any decent *"We made from water every living thing" Al-'Anbyā': 30*. Palestine, where water sources are limited and human rights depends on three sources of water in his life are: rainwater, groundwater and surface water. We must conserve

water to its importance in our lives and not one that is wasteful in its consumption. And prevent access to sources of sewage water and the dumping of factory waste in the water to keep them from pollution. Finally, questions and activities conclude the lesson.

The fourth lesson, "*The Air We Breathe*" Air is the basis for human life, it is essential to the process of breathing. In this lesson, students will also discuss some of the causes of air pollution to human inhalation of toxic gases lead to serious disease. Students will be asked to mention some of the causes of air pollution such as: car exhaust, factories, and the output from the burning of waste and dust from quarries and insecticides. Finally, questions and activities conclude the lesson.

The fifth lesson, "*Plants in Nature*" has a picture of a forest and then questions such as whether you have visited a forest. What are the three types of plants in the forest? And then answer through the definition of plants as a source of human nutrition and livestock, it is necessary to purify the air, cool the atmosphere and people to enjoy scenic views. 1. Forest, an area covered with trees such as oaks and oak and carob and pine. And where the suffering of Palestine from the lack of forest due to the lack of water sources and cut down trees for firewood use, vulnerability to fire. 2. The pasture covers large areas of vegetation to feed the animals. 3. Wild flowers in Palestine where there are a variety of wild flowers such as anemones and crook, and others. Finally, questions and activities conclude the lesson.

Lesson VI, "*Animals in Nature*" begins the lesson in a group of animals and then shows the kinds of wild animals in the Palestinian environment such as deer, fox, hare and wolf. And birds, like disgrace, pigeons, hawks and eagles and different kinds of fish in the waters of Palestine, such as sardines and Sultan Ibrahim. Then students are asked to discuss some of the way where we can maintain the animals in natural environment by educating citizens, and to prevent fishing in times of reproduction, and to refrain from taking the eggs of birds, and not to tamper with nests, as well as, identifying some of the natural reserves. The lesson also includes images of nature reserves such as Palestine protected appointed Ain Alvachka in Jericho and Solomon's Pools in Bethlehem, and was appointed Qenya Ramallah and Wadi Gaza, Gaza. Finally, questions and activities conclude the lesson.

Lesson VII, "*Energy and Environment*" Of the main sources obtained rights from which the energy going, factories and cars and planes, such as points, one of the most important natural resources in the environment, but at the same time sources of pollution and should limit its use to protect all elements of the environment, solar power is clean energy, durable and can be used to heat water and street lighting and operation of cars. Finally, questions and activities conclude the lesson.

The second axis: includes the fourth unit has, developed under the title "*Universe*", focused on the components of the axis in our solar system and the importance of space exploration, to expand their understanding of the universe in which they live, and is the unit of the page (36-66). It consists of seven lessons, as follows:

The first lesson, "*The Universe around Us*" A picture of the space and summary states that God created us KUNA full of secrets, and there are balconies stars such as the sun and

planets, such as: the land that lives by the human, animal and plant, and takes the Earth atmosphere consists of a set of gas which does not have taste or a color, and most importantly oxygen. Planetarium and to the earth we see the sun during the day, and the stars and the moon at night. Finally, questions and activities conclude the lesson.

The second lesson, "*Solar System*" introduces the beginning of the lesson of the solar paint, then questions and answers them through the text of the tutorial, where the solar system is composed of the sun which is a big star and nine planets revolving around it. And that the sun is a major source of heat and light, and there would be no life without it. The planets are objects derived dark cool light and heat from the sun, and revolve around the satellites, such as a satellite orbiting around the earth; the distant planet Pluto and Mercury is closest. It discusses how Jupiter has the largest size and Pluto, the smallest. Finally, questions and activities conclude the lesson.

The third lesson, "*Land on Which We Live*" Paint the Earth from space, and then explain to the students that the human form known oval ground. The Earth's surface consists of land and water. As the Earth rotates on itself and result recalled the night and day, called the daily movement. Are also taking place around the sun and produces on its four seasons and the annual movement is called. Finally, questions and activities conclude the lesson.

The fourth lesson, "*Moon Land*" The lesson begins with any decent *" And the moon - We have determined for it phases, until it returns [appearing] like the old date stalk",* Yā-Sīn: 39. Then summary states that the Moon follows the Earth going around and we see at night, which consists of rocks and soil, and there's no presence of air or water on the surface, and the moon orbits the Earth once every month resulting from this session see the phases of the Moon different, so Hilal the beginning of the month, Muslims are the first day of the month like the month of Ramadan and the Arab-day holiday by sighting of the crescent, and "The Messenger of God" Fast when you see it and stop fasting when you see it ". And be completed in mid-month so-called Badr, and disappears at the end of the month and called Mhaka. Then questions, and activities, including read and save the lunar months.

The fifth lesson, "*The Stars We See in the Sky*" A picture of a group of stars at night defined as, objects inflamed wounds, differ in size, you see the night sky in the form of groups including Group-Jabbar and the Big Dipper. They used as the human stars in the appointment of the four regions, especially in the deserts and seas, where the traveler knows, their time and their attitudes as they travel through the viewing sites of the stars. Then questions, and activities, including reading the verse, *" And We adorned the nearest heaven with lamps and as protection. That is the determination of the Exalted in Might, the Knowing".* Fuşşilat: 12. And then answer the following questions.

Lesson VI, "*The Sun*" An image of the land planted with wheat and the olive tree, and then questions where students are asked to compare a grain of wheat grown under the olive tree and the other has grown far from it. And interpretation of the weak growth of wheat plant is located under the olive tree. Then, students are asked to answer the lesson questions through the text attachment; the sun of great significance in sustaining life on Earth's surface,

provide us with the sun light and heat, the evaporation of sea water and the oceans to rise by air made up the clouds and then fall to rain on the ground, the closest stars to Earth. The sun shines in our country for long periods can therefore capacity utilization in the areas of life. For example, agriculture and tourism, as well as providing electric power. Finally, questions and activities conclude the lesson.

Lesson VII, "*Space Exploration*", displays the lesson image to launch spacecraft, and then the text says that the ancient peoples such as the Egyptians and the ancient Greeks and the Arabs were interested in astronomy, as Muslims also care because it helps them to set prayer times and times of Hajj and calculate the days and years. And addresses continued attempts to explore the space industry until it was aircraft and spacecraft and satellites that have benefited rights, including in many areas such as telecommunications, broadcast television, the study of weather conditions and collect information on the nature of the ground. Then questions and activities.

5.2.7. Book of National Education / The basic fourth grade - Part I

Nations and peoples are keen to immunize their children the correct information and facts from their homes, both historical and geographical, even tie between them and their presence on this earth and their development as a people by tradition. Also, bringing together people in different regions of the world the special status of Palestine and its unique history, an opportunity to educate students about their homeland, which is seen with great respect and sanctity and spirituality, being the cradle of monotheistic religions, as a place that attracted a lot of civilizations are established and have an impact on land.

The importance of this book which presents facts about Palestine home, location is important, and a rich religious views of the followers of divine religions, and in turn civilization great, as evidenced by civilizations that lie to the eye, which appeared because of the topography of landscapes and diverse, and a mild climate and gentle, and flowing water and fertile soil, the people have shown over time an activity is highlighted.

The importance of this book climax while talking about Jerusalem, a city of peace and Islam, and the city of Christ, peace be upon him, frequented by Muslims and Christians from various parts of the world to worship God alone, and enjoy the magic of buildings, antique, and realize the importance of location, and the sanctity of holy places, of Al-Aqsa Mosque and the Sepulcher church, and the prestige of the walls and buildings, which stresses day after day Arabism authentic. And decided that the Ministry of Education and education in the State of Palestine, requires the teaching of these books in the schools from the Scholastic year 2003/2004, was authored by a group of authors. At the centre of curriculum in September 2004. The book is in 66 pages, this part consists of two units:

The first unit entitled "*National Palestine*" and fall out of the page (2-44). It consists of 12 lessons as follows:

The first lesson, "*Position of Palestine*" The lesson begins by displaying a picture of the world map, and highlights the continents of the world, and a signed statement of Palestine in the continents of the world. Then, the students will lead an activity of drawing to a map of the Arab world and where they identify the locations of the Arab countries in two continents, Asia and Africa. Then display a map image of Palestine and illustrate the Arab countries neighbouring Palestine, like Syria, Egypt and Lebanon. Following that, there a lesson summary showing location of Palestine in the continents of the world where the West Asia on the Mediterranean, and the location of Palestine in the Arab world as Palestine, Arab countries, which are located in Asia, the fact that the other part of the Arab countries located in Africa, and Palestine is a link between the Arab States in Asia and Africa. Then the Arab countries neighboring Palestine from the north is Lebanon and Syria, in the Middle Jordan, from the south is Egypt, and oversees the Mediterranean from the west and the Dead Sea from the east and the Red Sea from the south. Its location in the heart of the Arab world of great importance is a trade outlet to neighbouring countries. And then questions and activities, including drawing a map of Palestine and write the names of neighboring countries by. Finally, students are asked to name of the Arab countries that are located in Asia and the continent of Africa on the world map.

The second lesson, "*The Religious Importance of Palestine*" begins lesson introduced the four images of the al-Aqsa mosque and Ibrahimi Mosque and the Church of the Nativity and the Sepulcher church, then the question for the name of the city where they are located. To answer the summary of education which states that Palestine is known as the cradle of monotheistic religions, and lived there for many of the prophets, for this Palestine gained its religious significance. It is the circulation of the Prophet Muhammad, as there are Al-Aqsa Mosque, and there is the Ibrahimi Mosque in Hebron, which was buried in the Prophet Abraham peace be upon him, and represent Palestine also the cradle of Christianity was born by Jesus in Bethlehem, built the Church of the Nativity, which is the most important religious centre of Christian the world. There are also in Palestine, the Church of the Holy Sepulchre in Jerusalem and the Church of the Annunciation in Nazareth. Then questions and activities, including the appointment of the holy cities on the map of Palestine conclude the lesson.

The third lesson, "*The Importance of Civilization in Palestine*" The lesson displays three pictures of a wall of Jerusalem and Jericho Hisham's Palace and Roman ruins in Sabastia, then questions such as, what we call the old places? And what evidence of their existence? Summary of education and then answer them, where the oldest inhabitants of Palestine were the Canaanites, and later ruled many of the clans, And who built a lot of places that have turned over time to the effects of old have until now. Has long ruled the Romans, Muslims and opened during the reign of Caliph Omr Ibn Al-Khattab, the Franks occupied until it was released at the hands of Saladin, and then Ottoman rule, and continues to Palestine under the Israeli occupation so far. The existence of effects in Palestine made it a centre of global concern.

The fourth lesson, "*The Natural Topography in Palestine*" shows a drawing lesson at the outset of the natural map of Palestine and the students answer the questions below to illustrate the few sections of the landscape in Palestine; on the other hand, the second describes the nature of the region in which they live. The students are asked to answer some of the lessons questions through a summary of some of the main terms in the lesson, such as: an area of historic Palestine 27000 km, vary the manifestations of its land surface, and where there are first, the plains And is characterized by its surface in diastole, and inhabited by a large population, II, highlands characterized by the mountains of Palestine scenic, III, the Jordan Valley is Lower the Palestine area and there are the Dead Sea, one of the lower regions of the world, and IV, Negev desert in the south and where there are: little rain, a lot plants and the people who are living of them. The lesson ends with a set of questions and activity where students draw the map of Palestine in its natural colour that indicate the natural topography of the country.

The fifth lesson, "*The Plains in Palestine*" The lesson starts with a picture that displays the map of Palestine. Next to it, there are four questions about the plains areas. Where you located? Where did it start? What we call the plains between the mountains that we see? After that, the students are asked to read the text tutorial which discusses the types of plains in Palestine; the coastal plains, stretching along the Mediterranean coast from the Lebanese border in the north to the city of Rafah in the south, and are narrow in the north and expand in the centre and south, are the main plains in the plain of Acre, Jaffa, easy access and easy to Gaza. And second, the plains of the Interior; there are many of them in Palestine, which are confined to the mountains, such as Marj Bin Amer Jenin, Nablus, Hawara and easy and easy Sanur between the towns of Jenin and Nablus. Finally, the lesson ends with a set of questions and activities, including drawing a map of Palestine and identifies the names of the plains.

Lesson VI, "*Highlands in Palestine*" The lesson starts with an image of the map of Palestine showing the highlands in Palestine, then the students will discuss a set of questions. Where are most of the mountains in Palestine? Where do they start and end? By the end of the discussion, the students will be able to come up with an educational answer to the questions. Something similar to, It provides stretching highlands of northern Palestine, where the hills of Galilee with the highest mountain in Palestine is the Mountain Jarmaq, Caramel Mountains on the coast, and in the centre of the country there would Nablus mountains and best known of Ebal and Gerizim, and the mountains of Ramallah and the highest hill *Tal Aasor*, besides, the mountains of Jerusalem declares the King, olives, Magnifier, and to South Hebron Mountains and the highest rope Prophet Younis. Finally, the lessons end with few more questions and activities, including drawing a map of Palestine where students are able to draw the multiple locations of the mountains.

Lesson VII, "Jordan Valley" presents a picture of the map of Palestine showing the area of the Jordan Valley and Wadi Araba and the Jordan Valley, followed by few questions, such as: where to start and the Jordan Valley, where does it end? Where to start and the Wadi Araba? Where does it end? Then abstract the educational answers to these questions and provides; the Jordan Valley is divided into the following sections: Gore and the Jordan Valley

and extends from Lake Tiberias northward to the Dead Sea to the south and walk in this valley of the Jordan River, fed by many tributaries from Lebanon and Syria such as: the Hasbani, parents, Banias, the Yarmouk River, the main Palestinian cities located in the Jordan Valley, Beit She'an, Tiberias and Jericho. The second section is Wadi Araba Valley; from the vehicle and extends from the southern tip of the Dead Sea to the northernmost tip of the Gulf of Aqaba, a desert region lacked water and the students would have to identify the population's number with the exception of some mobile nomads. Finally, the lesson ends with a set of questions and activities, including drawing a map of the Jordan Valley, in order to, identify its landscape and population.

Lesson VIII, "*The Negev*" The lesson starts with a view of the map of Palestine, the student is asked to identify the location of the Negev desert and they are required to ponder and answer two sets of questions. First, Do I remember the name of the Sea overlooking the Negev Desert? Secondly, what is the name of the Egyptian desert adjacent to the Negev desert? The students will have to observe through the lesson that, the Negev desert has the shape of a triangle, which is located at the head, Gulf of Aqaba and its base stretching from the Southern Dead Sea to Gaza on the Mediterranean coast, and is dotted with mountains frequently and cover about half the area of historic Palestine. And it has a population of less because of drought, the desert and lack of rain and lack of water, the lives of the Palestinian Bedouins are dependent on livestock, and most important cities in the Negev desert city of Beersheba. Finally the lesson ends with a group of questions and activities including drawing a map of Palestine and pointing the location of the desert on the map.

Lesson IX, "*Climate of Palestine*" The lesson starts with a view of the natural map of Palestine. Students are required to ponder and answer two sets of questions. First, what is the name of the sea, which limits Palestine from the West? And the second Why is the city of Ramallah, Summering, and the city of Jericho Wintering *(Mashta)*? Then the summary of the lesson shows the climate of Palestine, which belongs to the Mediterranean climate is moderate, in the winter is mild rainy and hot, dry summer, but different temperature and rainfall when moving from one place to another as follows, The coastal region is rainy and warm in winter and hot in summer. Mountainous region is cold, fall by the rain and snow in winter, and moderate summer temperatures. Jordan Valley area is in the high summer temperatures and moderate temperature in winter. Zone Desert is cool in winter and rarely rainy and high temperatures in summer as the Negev desert. Finally, questions and activities conclude the lesson.

Lesson X, "Water Palestine" The lesson starts with four images of the sources of water in Palestine, such as: the Jordan River, the Ayen Auja, and the artesian and traditional wells. Then, the summary of the lesson explains the rights of the Palestinians depend on getting water to several sources. First, the rain falls in winter and the population collected in wells, and use for drinking and household uses. Second, The Rivers like the Jordan River and the river section Auja. Third, springs; they are many and spread most valuable areas of Palestine where they are relied upon to using up household, irrigation of the few agricultural

crops. IV Artesian Wells, "Al-aratowczya" and through which the underground water withdrawal. And as the norm, the lesson ends with a set of questions and activities.

Lesson XI, "*Soil in Palestine*" The lesson displays four images of the types of soil in Palestine, such as: red soil, sand, mud, and desert. Then it includes questions about soil types, students are asked to rely on the lesson summary as follows, there are in Palestine the most important types of soil. Red soil in the areas of Hebron and Nablus, Jerusalem and Hebron, and grow olives, apples, almonds and grapes. Sandy soil, they are in the coastal plain and planted citrus and vegetables. Clay soil is in the Jordan Valley area and planted vegetables, citrus, banana and palm trees. Desert soil, that is in the Negev desert where agriculture is scarce. Finally, questions and activities conclude the lesson.

Lesson XII and the last in this unit is "*The Inhabitants of Palestine*" where the lesson displays pictures of Gaza City, and the village of *Artas* in Bethlehem, Nablus and the Balata refugee camp, and the desert. And questions answered by the summary that follows provides that the number of Palestinians in the world is nine million people, and about half the Palestinian people (four million and a half) in historic Palestine, for a total of three million and a half in the West Bank and Gaza, and about one million in the territory in 1948. And four and a half million living in the diaspora outside of Palestine, particularly in Jordan, Lebanon, Syria, Iraq, Egypt and the Arab Gulf states and other countries. The inhabitants of Palestine in residential areas such as: urban population and are working in jobs and factories, shops and entrepreneurship, and residents of rural towns and villages and work in agriculture and livestock. Residents of the refugee camps and working in a subordinate position to the government, international relief agency, and/or entrepreneurship. Population of the desert and living in the houses of wool tents and wander in the desert and working in the pasture. Finally, the lesson ends with a set of questions and activities.

The second unit was entitled "*City of Jerusalem*" of the page (45-66). It contains six lessons as follows:

The first lesson, "*Old City of Jerusalem*" The lesson begins with an image of Al-Aqsa Mosque and the Dome of the Rock, and then the lesson displays a drawing lesson for a map of Palestine, which showed most of the Palestinian cities, especially Jerusalem. And questions answered by the summary education where the city of Jerusalem in the centre of Palestine, has been established in this holy place since ancient times, it is also a forum for the communication routes between north and south of Palestine, and between east and west. It was built in the tops of mountains to make it easier, protect and defend them. An Arab city since its inception and will remain forever, God willing. An overview of the city of Jerusalem follows. Finally, the lesson ends with a set of questions and activities, including the appointment of the city of Jerusalem on the map of Palestine Endocrinology.

The second lesson, *"I Grew Up the City of Jerusalem and Its History"* The lesson starts with an image of landscape in the city of Jerusalem shows the Dome of the Rock, and then questions about the name of the city of Jerusalem and other similar old cities close to Jerusalem. Then summary tutorial to answer questions where the Canaanites, the Arabs of the oldest people who lived in Palestine before 3500 years the birth of prophet Jesus peace be

upon him. They built towns and villages in Palestine, such as Jerusalem, *Gaza, Ashkelon, Megiddo, and Nablus*. Jerusalem has been called by various names, including Lebos proportion to the Jebusites. The Muslims conquered Jerusalem and freed it from the rule of the Romans who named it Ailia as received by the Caliph Umar Ibn Al-Khattab and called the Muslim name of Jerusalem or Jerusalem, then occupied by the Franks that liberated Muslim hero Saladin after the Battle of Hattin, and is still under Israeli occupation, waiting for its freedom once again. Finally, questions and activities in which students visit the Islamist Web sites and other Christian sites in Jerusalem, describe what they have seen upon their return.

The third lesson, "*The Importance of the City of Jerusalem " Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al- Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing",* after that, students will be asked to discuss few questions about the story of Isra and the Islamic and Christian in the city of Jerusalem. The students will be asked to use the lesson's summary to guide them in answering few more questions about the importance of Jerusalem, like: Where is Jerusalem a holy city to the monotheistic religions, it is a sacred place for Muslims even before the Islamic conquest to them, Jerusalem is also an important city and sacred to Christians, wherein many sacred places and their own churches, and most importantly Holy Sepulcher church, Built by the Roman Emperor Constantine and his mother Helena, visited by hundreds of thousands of Christian pilgrims every year from all over the world. Finally, questions and activities conclude the lesson.

The fourth lesson, "*The Islamic Conquest of Jerusalem*" Lesson begins displaying a picture of the Mosque of Umar Ibn Al-Khattab and tells the story of this mosque in the city of Jerusalem after the question of, and answer the following, directed Muslims to liberate Jerusalem from Byzantium in 638 AD, having been approved by the Patriarch of the city Sophronius to surrender the city to the Muslims without a fight, a condition that received by the Commander of the Faithful Umar Ibn Al-Khattab, entered it in peace and great humility, and a working population of the Treatment of Islamic faith, and his maximum and clean himself and prayed, and the renewal of the building. The main reasons for the Islamic conquest of Jerusalem in the dissemination of Islam, Jerusalem is a city holy to Muslims, they are also an Arab land was occupied by the Romans. Finally, questions and activities conclude the lesson.

The fifth lesson, "*Al-Aqsa Mosque*" The lesson begins in presenting an aerial view of the Al-Aqsa Mosque and the Dome of the Rock, and then questions about whichever was built earlier? And the name of the place where the Prophet Muhammad ascended to him? And summary answers to the questions begin Prophet Muhammad Sharif *"No one should travel for the purpose of visiting (any mosque) except three: al-Masjid al-Haraam (in Makkah), this mosque of mine (in Madeenah) and al-Masjid al-Aqsaa (in al-Quds/Jerusalem)."*, The Messenger of Allah Ibrahim prayed in the Al-Aqsa Mosque during his time in Palestine, The Prophet Muhammad peace be upon him pray in the Al-Aqsa mosque on the night of Flowers, That is why it has become the most important Muslim holy sites, mentioned the Holy Quran

and Hadith, and after the Arab conquest, the first thing he did Umar Ibn Al-Khattab was cleaning the site of the mosque and the Muslims began to arrive and, on the time of the Umayyad has built Abdul Malik bin Marwan site Al-Aqsa Mosque and The expansion of, and then ordered to build another mosque on the site of the Rock, which saw them the Apostle, and became the dome of the wonders of architecture in the Islamic world. And then questions and activities, including the third activity, which mention the names of the gates of Al-Aqsa Mosque *" Gate Bab Al- Gawanimeh, Al-Nather, Al- Hadeed, Al-qtanin, AL-Methara, Al-Selsela, and the Mughrabi Gate or Al-Buraq"*

Lesson VI, "*The Walls of Jerusalem*" Al Wall of Jerusalem, student will be asked why they built walls around the city of Jerusalem? It is built? Are there so far? It was answered by the subsequent text in terms of, the city of Jerusalem is surrounded by walls on all sides to protect them from enemies, and built by the Jebusite the Arabs since the foot and been demolished several times. At the time of the Islamic State participated hero Salah al-Din Ayoubi himself in building the city wall. The wall is attributable to the current period of Suleiman the Magnificent, and the average height of the (11-12 meters) with seven doors open. Students will be taught how to embrace the wall Old City of Jerusalem, such as religious sanctity, Al-Aqsa Mosque and the Sepulcher church. Finally, questions and activities conclude the lesson.

5.2.8. Book of National Education/ The basic fourth grade - Part II

The importance of this part that displays the facts about Palestine, abundant with economic diversification of agriculture and animal industry and trade, tourism and transport, which proved to the Palestinians over the days and time, a distinct, and ancient heritage with their historical authenticity and depth effects are in the mosques, churches, theaters, embroidery and traditional food, stories, poetry, and colloquial popular, and the location of Palestine as part of the world on the planet outstanding of its strategic importance. And decided that the Ministry of Education and education in the State of Palestine, the teaching of these books in the schools from the Scholastic year 2003/2004, was written by a group of authors. Curriculum Centre in January 2005. The book is in 67 pages, this section consists of three units, namely:

Unit III entitled "economic activities in Palestine" from page 2-33. This unit consists of seven lessons as follows:

The first lesson, "*Agriculture in Palestine*", begins the lesson text says, "Palestine is our country's agricultural country, was characterized by the production of many agricultural crops, vegetables and olives, citrus, grapes and almonds, and others, thanks to the diversity of terrain and climate". Then questions and a summary of the most educational of its content factors that help the agriculture, such as: mild climate, fertile soil and water event. And classification of agriculture in Palestine in terms of interest to the two first, subsistence agriculture and produce crops to meet the need of the farmer, the second commercial agriculture and produce crops for marketing and export.. And the importance of agriculture to

the inhabitants of Palestine as being an important source of income, meet the needs of the population of food, and are used as food for animals, and the intervention of many agricultural products industry. One of the main problems faced by agriculture expansion construction at the expense of agricultural land, and the fluctuation of the amount of rainfall annually, and the lack of water due to Israel's withdrawal of groundwater, and the difficulty of marketing production outside Palestine, the preferences of young people working in government jobs. Finally, questions and activities conclude the lesson.

The second lesson, "*Animal Husbandry in Palestine*" Lesson two shows to raise animals and then followed by questions. Summary, Palestine raised cattle, sheep and goats, and raise birds, ducks, pigeons, animals used for transport Such as donkeys and mules. There are two types of animal husbandry, namely conventional breeding and relies on grazing in natural pastures. And education in the farms and adopt modern farms that use scientific methods. And the benefits of animals to the population, are an essential source of food, and based upon some industries such as milk, cheese, shoes and textiles. This information is accompanied by illustrations. Finally, questions and activities conclude the lesson.

The third lesson, "*Fishing in Palestine"* This lesson begins with a picture of the sea and the fishermen hunting fish, followed by questions and questions following summary tutorial answer. Where Palestine is located on the east coast of the Mediterranean coast, the population was interested in wealth the sea, they sought to catch fish such as sardines, Sultan Ibrahim and mullet. The lesson discusses the benefits of a source of food and a source of income. Among the problems of fishing Palestine are narrow coastal region and the lack of fisheries, vantage for these problems, few in the production. As a result, few of these problems in production. In order to compensate the shortage (Lack) of Sea Fish, raising fish in industrial ponds. Then the activities and questions, and conclude the lesson.

The fourth lesson, *"Industry in Palestine*" begins the lesson presented a table showing the names of Palestinian cities and the most important industries where there is such as Jerusalem, Hebron, Ramallah, Nablus, Bethlehem and Gaza. Then questions like what is known for Palestine or heavy and light industries? And interpretation Fame Jerusalem and Bethlehem tourism industries? Summary of education and industry know as a conversion of raw materials from the initial image to another image benefit rights. And sections of the industry, such as the extractive industry, which is the extraction of minerals from the earth, and salts from the Dead Sea, and the stone construction of the mountainous areas, and gas off the coast of Gaza. And manufacturing, the conversion of raw materials into a form that the benefit of rights, such as chemical, mineral and aggregate, wood and leather, and all of these industries is a light and lacking in Palestine for heavy industries such as automobiles and machinery. The importance of industry is to meet the needs of the population, and operation of labour, and manufacturing of surplus agricultural and livestock production. The main problems faced by industry in Palestine lack of capital, and the small market size, industry, foreign competition, poor experiences. Finally, questions and activities conclude the lesson.

The fifth lesson, "*Tourism in Palestine*" images of places and tourists. Question, why do we visit? Then the text is known tourism, as a visit certain places of leisure and to do religious duties or treatment, which is of two types: internal tourism and tourism outside. Divided tourism types: religious tourism is visiting the religious places, the most important types of tourism in Palestine, and tourism and treatment, including visiting the Dead Sea and springs, salt and intended to visit her treatment of some diseases, and cultural tourism sites include the rich, and tourism and entertainment including a visit by the sea and visit the resorts and are intended to visits Entertainment recreation and comfort. And then the importance of tourism is a source of income for Palestine and a means of communication between the Palestinians and other peoples. And then questions and activities including drawing a map of Palestine and the appointment of the most important tourist destinations on them conclude the lesson.

Lesson VI, "*Trade in Palestine*" displays a picture of the lesson Map of Palestine Natural described by the commercial sea ports, land and air. Then known as the trade exchange of different products to sell and purchase between the Palestinians and between Palestine and other countries. And trade is two types; domestic trade means the exchange of products between the various provinces of the country, and foreign trade means exchange of different products to export and import between Palestine and other countries. Then known as Palestine, the export process to move goods from inside Palestine and abroad with a view to sale, as well as the import process and is to buy goods from other countries. The importance of trade in the marketing of agricultural and industrial products within the Palestinian home and abroad, and to provide goods for citizens, and raise the level of income. Finally, questions and activities conclude the lesson.

The seventh and final lesson in this unit is the "*Means of Transportation in Palestine*" The lesson begins displaying a picture of the types and means of transportation of the three. Then a brief explanation of them and divided into three types: the first land transportation such as cars, trucks, buses and, secondly, maritime transportation, conducted by ships, and the way the third is the air transport system, there are in Palestine, Gaza International Airport and be transported it by aircraft. Finally, questions and activities conclude the lesson.

The fourth unit is entitled "*Palestinian heritage*" of the page (34-52). It consists of four lessons are as follows:

The first lesson, *"Our heritage"* views four images of the wall of Acre and the heritage of embroidered dress, food and popular and wooden antiques. Then asked about their names followed by a summary of known heritage, Is what we inherited from the parents and grandparents of things material and cultural. And types of heritage, the first is the type of material, the manifestations in a - Buildings such as walls: such as Akka Wall, and gates: like the gates of Jerusalem and mosques such as the Al-Aqsa Mosque. B - Tools used by ancient man, such as the plow and household appliances, clothing and olive stone. C - Handicrafts, including pottery, wood and ceramics, embroidery.

The second type is the type of culture, such as stories and novels, and customs and traditions in joy and grief, hospitality, food, and the arts such as poetry and (Palestinian folk

songs) Dabke folk and popular songs. And the importance of heritage that the Palestinian heritage is characterized by its diversity and originality which distinguishes the Palestinian community from other communities, and this makes a man proud of his Palestinian heritage keen on him and revival, especially because of the suffering of this heritage from theft and attempts to smear. Finally, questions and activities conclude the lesson.

The second lesson, *"Our Customs and Traditions"* This lesson presents a picture of a Palestinian wedding in the hype and then followed by the text of the known habits that it is a way of life of Palestinian rights, and stand out in happy and sad occasions, and others. The habits are: habits inherited from the past to the present, and passed from generation to generation over time, including the tradition of positive, we adhere to, including respect for the elderly and women, the familial ties and defending the oppressed and to visit family and participate in the mourning, and so on. And traditions of the negative must get rid of them, such as high dowries marriage and visits in the times are not appropriate to interfere in the affairs of others. And the importance of customs and traditions, it is working on people's lives easier, and makes it act in situations easily and quickly. It is therefore the duty of Palestinian human respect local customs and traditions, both positive and work, and avoids the negative habits and traditions in his life.

The third lesson, "*The Values of Palestinian Society*" An image of the path of a group of Palestinians carrying the Palestinian media and banners reading (free Palestine and, yes to unity). The first two questions and then identify the values that show the picture? And second, what he wants the participants in the march? Then the text in which the values known as, believe the provisions of the members of Palestinian society to distinguish between right and wrong. Palestinian society and the values of faith in God, belonging, freedom, unity, solidarity, work, and family. Then about the importance of values in life, where the values marked by personal rights of the Palestinians and make the behavior acceptable in society, and help the values on community cohesion and increase strength. And then questions and activities of these questions circle the correct answer has been no confiscation of land-and-answer (do not give up defending it). And the demolition of the family home the answer (as far as we are helping them)

The fourth lesson, "*Religious Holidays We Celebrate*", displays the first lesson, two Muslim pilgrims in Mecca, and the second for Christian pilgrims in the Church of the Nativity. Then the text shows that the rods are Muslims Eid Al Fitr, and Eid al-Adha. The first comes after the performance of duty fasting month of Ramadan, He says " O you who believe fasting is prescribed for you as it was prescribed for those before you, that ye may be righteous? ". And the feast is coming after their pilgrimage Hajj in the tenth month of Dhu al-Hijjah every year, he says, *"Pilgrimage to the House is a duty owed to God by all who can afford a way to it."* Al 'Imrān 3:9). Christians celebrate the festivals of the Palestinian people, including Christmas Holiday, which falls on the twenty fifth of December of each year as the anniversary of the birth of Christ in the Church of the Nativity, built over the cave where he was born in Bethlehem. And also celebrating the festivals of Easter and the Feast of the Epiphany Feast. Finally, questions and activities conclude the lesson.

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Marketing, export, and the importance of agriculture to the inhabitants of Palestine as being an important source of income, meet the needs of the population of food, and are used as food for animals, and the intervention of many agricultural products industry. One of the main problems faced by agriculture expansion construction at the expense of agricultural land, and the fluctuation of the amount of rainfall annually, and the lack of water due to Israel's withdrawal of groundwater, and the difficulty of marketing production outside Palestine, the preferences of young people working in government jobs. Finally, questions and activities conclude the lesson.

The fifth lesson, *"National occasions (events) we celebrate"* begins the lesson from a text of the Declaration of Independence," The National Council announces the name of God and on behalf of the Palestinian Arab people the State of Palestine on our Palestinian land and Jerusalem as its capital " Then summary tutorial states that there are many national events celebrated by the Palestinian people, including: the Declaration of Independence which events which constitute an important historic event for the Palestinian people, where President Yasser Arafat announced on behalf of the Palestinian national Council in 11.15.1988 in Algeria a Palestinian state on the Palestinian land and Jerusalem as its capital., which came in the Declaration of Independence:1- The State of Palestine is an Arab state, which is part of the Arab nation. 2 - That Palestine is for all the Palestinians enjoy full equality. 3 - Respect for all religions.

It is also national events is Earth Day: where the Palestinians commemorate Earth Day, which coincides with 30/3 of every year as a symbol of their attachment to their land and preserve it. Then the questions and activities.

As the fifth and final unit in this part of the book is titled *"Palestine and the planet"* from Page (53 - 67). It consists of four lessons are:

The first lesson, "Directions on the ground," displays a painting lesson to the map of Palestine showing the main and sub directions. Then summary illustrates the possibility of identifying directions during the day by the sun, and at night through the star always there in the north called North Pole star. And invented human compass to determine the four directions at all times and places, located sub- directions among key actors and all those fixed and does not change. Then questions and activities including the appointment and identify trends after drawing the map of Palestine.

The second lesson, "*Palestine national site on the planet"* lesson starts with a two hemisphere shown on one of them circle the equator and the northern and southern half. And after the text shows a line called the equator and divides the earth two equal halves are the northern hemispheres and is located north of the equator and the southern half and is located south of the equator. Palestine is located in the northern hemisphere in the temperate zone, and like several areas such as Morocco and the state of California because they occur on the same line. And display an image of the Earth described Palestine. Then questions and activities such as drawing a hemisphere and clarify its divisions.

The third lesson, "*Palestine is part of the Earth"* This lesson shows a large painting of the globe showing the names of the continents and the oceans and seas. Then text explaining that the waters of the seas and oceans cover three-quarters of the earth's surface, and the remaining quarter is covered land continents, namely: Asia, Africa, Europe, North America, South America, Australia, and the Antarctic continent. Palestine is located at the intersection of the continents of Asia, Africa and Europe, for this reason characterized Palestine important location on the earth. Then Ocean defined as: Bodies of Water great continents separated from each a Pacific, Atlantic, Indian, Arctic, and the Antarctic Ocean. And the world's most important sea is the Mediterranean Sea and the Red Sea. And oversees historic Palestine on the Mediterranean Sea, and on the Red Sea.

The fourth lesson, *"Earth's natural resources in Palestine"* the lesson displays image for Dead Sea and a picture of water *Auja* as resources naturally in Palestine, then a text known natural resources as: are all God's creation of man from the benefits of the Earth's surface or in the interior of the water and plant and animal and soiland metal ores. And natural resources in Palestine: First: the water is divided into two parts the first fresh water such as rivers, lakes and groundwater, and marinade like sea water. Secondly: metallic ores and is one of the natural resources in the ground of the most important: mineral salts, and building stones, phosphates, copper, manganese, and natural gas. Then, questions and activities.

5.3. Civic Education Books

5.3.1. Book of Civic Education/ The basic first grade - Part I

Based on the goals of civic education to a group of foundations and general principles of educational policy approved by the Ministry of Education, and the ministry is convinced that the concepts of civil society must be consolidated since childhood.

Sought this book to provide students with basic knowledge that will enable rights of Palestinians to deal with others, and care for the environment surrounding it, and maintain it, and get to know their rights and obligations as a citizen.

The book is aimed to achieve the following objectives: acquisition of the students, the rules of personal hygiene, cleanliness of the environment surrounding them, respect for students of family members and others, recognize the importance of honesty and sincerity in the transaction, mastery of the tasks entrusted to them, and connect it appreciated by others, recognize the rights and duties of students and practice, identify the different professions, respected and valued for themselves and for society, identify safety rules, to assess their relevance to them and to others, and understand the concept of association and expression through their participation in collective action and cooperation.

And decided that the Ministry of Education and education in the State of Palestine teaching this book in schools from the Scholastic year 2001/2002 AD. It was authored by a group of authors. At the Palestinian Curriculum Development Centre in September 2001. The book is in 39 pages, and consists of part of the book of 3 units as follows:

The first unit, entitled "*school identity*" of the page (2-17), and are the unit of four lessons:

The first lesson, "*My Name*" focuses on how a person knows himself and son? Place and date of birth?. And address?, And to identify a set of documents known as the person himself, such as personal identification, passport, birth certificate, through the images of these documents, and ends with the activities of the five lesson of how to define things.

The second lesson, "*My school and I*" The lesson displays files for students in the classroom with their school, then, it displays a set of questions about the image and then activity focusing on the different hobbies keep us brothers, "We have various hobby, but we are brothers in the class", and the activity of another picture of a round of both the teacher and students recognize the of the roles of individuals in society. "Each of us has his role in the community, but we are brothers at home", explains that the last activity for each person the freedom to exercise activity they desire in his spare time "and each spent his spare time he loves the way".

The third lesson, "*My Beautiful Land*" Puts beautiful pictures of the mountain, the coast and the Jordan Valley, and pictures of religious and sacred sites, such as the Dome of the Rock and Sepulcher church, and then the activity of the second definition of the knowledge of Palestine and coloration. Last Activity aims to: strengthen the concept of belonging to a homeland and loves through the images reflect the occupations such as police officer to "keep on our homeland", the Engineer "to build our country", and behaviour such as respect for traffic signals, national peace and belonging and to stand for science.

The fourth and final lesson in this unit, "*I Have the Rights and Duties*". The lesson aims to help the students to identify their rights through the presentation of images representing them; we learn, we turn to healthy food, play, go to the doctor if our chronic. And duties which displays through images as well.

The second unit entitled, "*I Am Clean*", of the page (18-29). The aim of the unit to the need to maintain clean body, clothes, home, and school. It teaches the students the proper behavior that they should maintain while eating, playing, and sleeping. Hygiene when entering the bathroom. And consists of three lessons are:

The first lesson, "*Take Care of Personal Smell and Hygiene*" focuses on personal hygiene at home and school through the presentation of pictures showing the need to maintain clothing clean and tidy. Books and bag clean and tidy. And arrange the tools that we use. Then the first activity is how to keep personal hygiene by observing the images representing the positions. The second and last activity, is the student identify the right and the wrong signal clarity true or false front of the image.

The second lesson, "*Clean Teeth*" As we complete the subject of hygiene and the importance of dental care and how to use a toothbrush and toothpaste, through images, and then the first two activities to confirm the images do not use someone else's brush, and the need to visit the dentist if you feel pain. And the activity of the second when he puts the students before the true signal behaviour of right and wrong signal to the behaviour of the error.

The third lesson, "*Care About the Cleanliness of Our Food*", shows images of clean food and water as well as by teaching students how to buy things clean places allocated to the sale, and activities that promote behaviors such as turning off the water tap after use, wash your hands after using the bathroom, and non-wasteful use of water. And other activities in which teachers discuss with students why keep the water? and how to benefit from the water? And our role in maintaining clean water and view photos of *Wadi Qelt* Jericho and *Wadi al-Maleh* Jenin.

Unit III entitled "*My Family and I*" from a page (30-39), which consists of four lessons:

The first lesson, "*In House*" displays a picture of a boy and girl with their parents in the home focusing on the concept of the family, components, and the house and lives in it, and the beautiful things that we love in our home.

Lesson II, " *Farah's Birthday* " showing one of the activities of the family is the occasion of *Birthday (Eid Milad)* through paintings, expressing great about it, then asked the students what you are seeing the picture and what the occasion, and how we organize a party and what to do during and after completion.

The third lesson, entitled "*In My Family Learn to Maintain Things*" The lesson displays paintings, of a mother in the kitchen speaking to her children after leaving the refrigerator door open and ask them if their behavior is appropriate? And focuses on the role of the family in the education of good attitude such as the preservation of things, with the mention of a range of daily activities exercised by an individual per day and during different times of the day as part of the activity of the student to reaches a line between behavior and when it occurs, and view pictures of it.

The fourth lesson, "*Family Help Us in Solving Problems*" The lesson starts with a drawing of boy and his sister, the child disagree on the game. And develop a skill to solve problems by recognizing the problem and its causes. The second activity is to distinguish between groups of student behavior and correct the wrong, which was presented in the form of graphics.

5.3.2. Book of Civic Education/ The basic first grade - Part II

The Ministry of Education in the State of Palestine teaching this book in its schools from the Scholastic year 2001/2002 AD. It was authored by a group of authors. At the Palestinian Curriculum Development Centre in January 2002. Located in the 41-page, and consists of four units are as follows:

Unit IV, "*The System*" of the page (2-13). It contains four classes as follows:

The first lesson "*To the Schools*", begins the lesson in the school and around a group of institutions such as the Department of Health and e-mail and the municipality, in addition to the traffic signs that help us cross the road safely, and asks students to express verbally what, viewed the picture. Then the first two activities students know traffic signals and how to abide by them.

The second lesson, "*Road Safety*" Attempted to define the ways that student safety on the road such as a seatbelt, and not to make the hands and head from the window of the bus, and not to talk with the driver, through the presentation of a picture of family members riding in a car. Then I recognize the activities in which student behaviour is wrong just in the street during the image to reflect this situation. A second activity is following them walking through the street to ensure safety, as well as to pay tribute to a beautiful these instructions.

The third lesson, "*The System in the Classroom*" Image for the teacher to explain to the students in the classroom and focusing on the need for discipline in the classroom, and mentioned places where the practice of study, for example, playing and watching a movie. Then enhances the activity by commenting on pictures of cases of a system within the classroom.

The fourth lesson, "*To Preservation the Cleanliness of the Park*" which would focus on the need to Preservation of the environment and public property, such as a public park used by all people? After viewing the picture of a family sitting in general Park. And questions such as descriptions of how to enjoy the park and visit the garden, and how to make the school garden beautiful. Then the activities in which students distinguish between right and wrong behaviors through images.

The second activity students to comment on tow images for tow behaviors. And they answer why the behavior is wrong or right?. The final activity that the student painting/ coloring the correct behavior.

The fifth unit was entitled "*Dialogue with others*" of the page (14-21). And this unit contains three lessons are:

The first lesson, *"Dialogue is the way of Learning"* shows a picture of teacher's interaction with students inside the classroom, and the question on the role of the teacher in the classroom, how we act when answering the questions of the parameter, and what you feel when you do not listen others to you? And focus on the importance of dialogue with others as a means learning by clarifying the role that teacher is doing in the classroom and the

interaction of students with him, then two activities. The first activity indicating the student roles played by both the teacher and pupils in the classroom, and the second activity sets the students of the problem and its causes and how to help solve them through drawings.

The second lesson, "*Dialogue is the way of Understanding*" To strengthen the concept of dialogue as a means of understanding between the people and by displaying a picture of the TV contest between two rows of school personnel, and the activity of the student which he commented on the attitudes indicate the importance of dialogue, such as, "You have to understand what you are saying my friend or my girlfriend. How do I that? And "How can I convince my brother and sister in my opinion".

The third lesson is entitled "*Dialogue Reflects the Participation*" The lesson to reinforce the concept of dialogue through instructions such as playing away from the blossoms and sitting well, listen to the parents by showing a reflection of, and activity displays a picture for a seminar on preservation of the environment of a group of countries and different languages, and answer questions of, and the second activity is the coloring correct behavior.

Unit VI entitled "*The values of life*" of a page (22-29). This unit consists of four lessons:

The first lesson, "*The Commitment and regulation*" The focus of this lesson is on a set of values such as commitment and the system when the queue the person in their respective roles, and without infringing on others through the presentation of a reflection from the scene of a group of people committed to their role, motioning, the activity reaches a student between the word regulation and non-bound by the attitude displayed by you published such a group of children racing run, and a group of people in front of the table bank, and a group of people at the door of a bus.

The second lesson, "*I Treat People as I Like to treat me*" The emphasis on the need to treat the elderly, pregnant women and the elderly, the sick and how to help them, by showing a picture of a child helping an elderly woman sitting on a cart and tell her "Thank you, my daughter", The girl child "the oldest and my duty". Then enhances the activity through the development of a reference to the behaviour right.

The third lesson, "*The Secretariat*" which enhance the value of the Secretariat through the presentation of a scene of a girl found the wallet of a man walking in the street and then handed it back to him, and comment on the scene by answering questions such as: Farah What she did?, Why we are consider her behavior true?, What do we call the behavior if she took the wallet?, If that happened to you, what will you do?. Then activity for a story about the importance of the secretariat, which show that the results will be rejected on the person of the Secretary.

The fourth lesson, "*Responsibility*" and this lesson focus on the most important roles in human life, a responsibility, and sometimes the role of the human being as a responsible role and sometimes as member role. It was through the presentation of the scene a group of scouts camping. And activity of this lesson is to express a story or painted on the position I was the leader of a group?

Seventh unit entitled "*How do we help others*" of the page (30-41). It consists of four lessons are:

The first lesson, "*To Help Others*" And that through the suspension of students to a scene of a group of children cleaning the neighborhood. And, how to help the other person and the importance of such assistance, either to strangers or people. And the activity of commenting on the student represent two positions to help, and the second activity in which students draw a scene showing where cooperation with others.

The second lesson, "*All Cooperate in the Service of the Neighborhood*" was a lesson of how the first two local residents to cooperate to clean up the neighborhood and the second decorate the neighborhood events such as the National Holiday of Independence. Then the activities of the first image is an occasion on the tree and comment on it, and the second activity to identify behavior of right and wrong except for the scenes of conduct in pictures, and the third scene of activity for the cooperation of people in agriculture and fruit picking seasons.

The third lesson, "*How to behave in an Accident?*" The lesson focuses on how to handle and dispose of in the event of a car accident or drowning, through the presentation of two images represent both scenes. Then the activity of a set of instructions must be followed when accidents occur, including moving away from the scene, not assembly, call an ambulance and the police, and help the injured.

Fourth and final lesson in this unit entitled *" Preservation of the public property".* Where the two first scene of a public park playing with people and sit down, and the second public library by people who are studying, and how the benefit of all people, an activity that fosters behaviors right in how to maintain the public property, and the second activity hopes a picture of contributions to the Public Library, solving the problem of the use of the sidewalks by the king of street vendors.

5.3.3. Book of Civic Education/ The basic second grade - Part I

Felt that the Ministry of Education and the Palestinian in the Plan of the Palestinian curriculum of the new creation of a platform of civic education from first grade to ninth grade, because of its importance in achieving the goals of cognitive and social development, and deepen ownership of the rights of Palestinians, and the development of the values of democracy, justice, equality, tolerance and other positive values for the individual and the community. So this book took into account the diversity in methods of subtraction, and activities to ensure that the concepts indirectly, to acquire the students attitudes and behaviors

that achieve the desired objectives; the promotion of environmental and health awareness among students. Development of citizenship they have to make them aware of their rights and duties. Develop a spirit of cooperation and tolerance and teamwork. Strengthen the ethics of dialogue through developing the skill of listening and respect for the other point of view. Promote the spirit of commitment to the system.

And decided that the Ministry of Education and education in the State of Palestine teaching this book in schools from the Scholastic year 2001/2002 AD. It was authored by a group of authors. At the Palestinian Curriculum Development Centre in September 2002. The book is in 43 pages and consists of part of the book of the 3 units are as follows:

The first unit entitled "*Cleanliness around us*" page (2-15). This unit contains three lessons are:

The first lesson, *"Our School is Clean*" begins the lesson scene in the school and a group of students whom are clean and some of them planting trees and other water his, lesson enhances normally hygiene among students, and dialogue between the student just the girl and joy greet each new year, followed by a dialogue also between the teacher and pupils on the subject of hygiene, and four activities. The first how to get the prize cleaner row in the school at the end of the year, and the second activity questions and pictures of how to maintain the school, class, and the third one to win the second grade award cleaner row and asked why he wins, the fourth activity was to identify the correct behavior and what is not through the scenes.

The second lesson, "*Let's Participate* " To strengthen the lesson, the concept of participation and picture a scene in a different set of people cleaning the neighborhood and in a collaborative manner, followed by the text of the words on the subject written by a student of the Journal of the wall "hygiene lead to the progress of society, And prevent the spread of germs and mosquitoes and disease, it must to work together and share the cleanliness of our neighborhood", the activities of the first link between the activity and the phrase appropriate to it, and the second story promotes the concept of participation, cooperation and not to drink contaminated water, and the third activity to flag true on the right and the wrong signal to non-correct scenes.

The third lesson, *"Keep Clean*" focuses on maintaining cleanliness in public places such as parks, and displays a picture of friends on a visit to a public park and involved in a dialogue about the beauty of the garden and green trees and corridors clean, and there are baskets of spam, Cleanliness make us healthy, strong, and contribute to the provision of funds to build schools, parks and playgrounds. Then the activity of the scene erratic behavior of a person eating a banana and throwing it on the ground and ski another person and breaks his hand, and required him to express a story.

The second unit was entitled "We respect the regulation", of the page (16-27), and contains three lessons.

The first lesson, *"Keep regulation in Our Family"* is a discussion lesson about the importance of the system in the family through the organization of sleep schedule and wake up, study and play, and displays through dialogue between the father and mother, son and daughter as they sat at the dining table. The students are asked to perform an activity to discuss a series of questions about the system where they read and write "The order is useful in our lives", and other activity to discuss the story about the importance of commitment to sleep schedules. And the last activity of the lesson is the ability in scheduling work such as going to school, play and go to sleep, and the last activity determine the proper and improper behavior.

The second lesson, *"We Respect the Order in Our School"* travels to maintain the order in the family to respect the rules of the school which is considered as the second place after the House which is located by the student, through the presentation of a scene inside is talk between the teacher and a group of students about how to maintain regulation in school, such as that we come to school on time, and we stand behind each other in the queue, and enter the ranks and come back quietly, and buy from the cafeteria. Two activities and then I explain how to get out of school and cross the street, and the second activity is how to remain calm in the Library, and finally, the students have to distinguish the difference between the word 'commitment' and 'lack of commitment.

The third lesson *"The regulation is Important in Our Lives"*, displays a picture of the scene a group of people lining up behind one of the children while riding the bus and helping the elderly to board the bus. Followed by focusing on the importance of the regulation in our lives in general, such as respect for the rules when entering the bus, and abide by the instructions to visit exhibitions. The lesson is made of a range of activities illustrated by different images. First image of the scene where people do not respect the rules and abide by the hospital and the students will be asked to comment on that, the second activity we commend the importance of the regulation and the consequences of not adhering to them, and the third complement activity space for the positions of the order. Last, the lesson ends with a set of pictures where the students are asked to mark a check under the correct behavior, and an 'X' mark under the wrong behavior.

The third unit was entitled *"Talk and remain friends"* of the page (28-42). And consists of three lessons are:

The first lesson, *"Talk and Listen to"* focuses the lesson on listening skills during an interview others to listen to you when you speak, and to emphasize the importance of dialogue even if there is a difference, but we are friends, not to speak together at one time and that it must listen to interview others in regulation to understand the idea. And displays the lesson reflect the different scenes such as in a scene of people talking in the street, and another scene for the students debating about what will play. Their activity is divided into two groups of students representing each group's role appears in the picture is not swimming in the red flag, and swimming in the white flag. The second activity in which the student develops true indication of the correct behaviour and line of conduct is correct.

The second lesson, *"We agree very much and Sometimes we disagree"* Indicating agreement and disagreement between the people and how we must respect the opinion of others and their wishes and accept the opinion of the majority. And displays a picture of the family together and dialogue going on between the father and mother and children about where to go in holiday? And activity of students moving freely in the classroom for the selection of students agrees with them and others are different. For example, in the selection of a game, or favourite fruit or go somewhere for the holiday. The second activity is to provide solutions to the brothers to attend two different television programs. For example, one wants to see the competitions and the other wants to watch cartoons. And third activity is to draw the things that the student must be carried out at the feast.

The third and final lesson, *"The conviction is not vulnerable"* Scenery of a school trip in the fields and discussion going on between the teacher and students about the way in which routes will even eat the food. The focus of the lesson to respect the wishes of others and taking into account their needs, and the emphasis on the belief that opinion the other is not vulnerable to the person, and is enhanced through the four activities. The first picture of a family at the dinner table and try to convince their daughter the importance of drinking milk because they do not like drinking milk. The second picture is also about dialogue and how to listen to the advice of others and sometimes taking them after thinking about it, and the third activity the position of Mother advises her daughter to solving her homework before watching TV, what if you in his place?. The recent activity a Poem reinforces the importance of listening to talk, there may be a difference of opinion but this will not differentiate us.

5.3.4. Book of Civic Education/ The basic second grade - Part II

The Ministry of Education in the State of Palestine teaching this book in its schools from the Scholastic year 2001/2002 AD. It was authored by a group of authors. At the Palestinian Curriculum Development Centre in January 2003. This consists of part of the book of the three units as follows:

Unit IV entitled *"working together"* of the page (1-17), and contains three lessons are:

The first lesson, *"Each of Us Has Its Role"* begins the lesson for students as they decorated the row in the Open Day, and the distribution of roles between the students apart from the vicinity of going between them, and then four activities: the first questions about the importance of the distribution of roles, and second how to participate in events and attitudes in school and home town, the third activity to identify the school committees and their roles. The fourth activity was a speech delivered in the open day of a student spoke of the many useful things to learn in school is language and mathematics participation, cooperation and the maintenance of regulation and knowledge of roles.

The second lesson, *"We Help Our Family and Others"* A dialogue between the father and mother and their children Amar and Muna to focus on the need to assist the family and the importance of it, then the activities of the first and second of thought and expression in

writing for pictures of scenes reflect the positions of the help such as assistance in house in regulation and assist the elderly and people with special needs and help Father to son, and the activity of a third answer a series of questions under the picture of the position of helping students by a colleague his leg hurt him.

The third lesson, *"We Participate Our Friends"*. This lesson helps students recognize the importance of helping friends and development through dialogue, scene of three students to be drawn to the first plate. They will color them the second and third write comments, and then attached to the activities of the lesson, the first expression is the story of four images of scenes of people to help each other in picking dates, and the second activity was to answer a series of questions after reading the text on the participation of others.

Fifth unit entitled, *"to know each other"* of the page (18-29). It contains two lessons:

The first lesson is entitled *" We are Similar A Lot"* focuses on the similarities among people and that the remembrance of different nationalities, but differ in the language themselves, and the arrow, and then the activities of the first to connect the student between certain nationalities and pictures of a group of people who represent these nationalities, the second activity identified on the world map and identify continent inhabited by the Arab human, and the distinction between the continents and languages, and the third to identify the citizen families by images and fourth activity was to identify how to build houses by country.

The second lesson *"We and Others"* In this lesson to explain to students some of the products of our country and cities presents a picture of a dialogue between a boy and girl for industry, agriculture and trade in some of the things in our country, and the activity reaches a student between the name of the city and what it produces, the second activity is a message from a child Palestinian who lives in America to his cousin in Jerusalem, then questions about the description of Palestine and industrial products.

Unit VI entitled, *"We are friends of the environment"* of the page (30-42), and contains three lessons are:

The first lesson, *"I know on the Environments"*. Lesson recognize the student on the elements of the environment through images of the air, soil and living organisms and water, and then text on these elements and their importance and the definition of environment as the living environment of the organism, then three activities for the preservation of the environment. First, recognize some aspects of pollution through images of waste scattered field, the thick smoke out of the bus, oil leaking from the ship, and repeating and writing students "to protect the environment and the duty of us all". The second activity is expressed the student's sentence to a wrong attitude, and the third makes the student looking for a group of animals and plants that are abuse and extinction, said methods of preserving the environment.

The second lesson, "School Trip" Through this lesson, built for student, tourist sites and monuments and natural parks in the area housing the student apart from a scene next to

the one between the teacher and his disciples journey will be by the school throughout our beautiful country, and recreational activity out students with Professor out of school and write the type of trees and flowers they are viewing.

The third lesson, "We Are the Friends of the Environment" is to be completed on the importance of the environment text showing the importance of maintaining the environment because the victim and the beneficiary of this is we are, then the activity conducted by the student between the situation of affected and induced, and the activity of last resort reflects the student for one of the ways to protect the environment and draw.

5.3.5. Book of Civic Education/ The basic third grade - Part I

The Ministry of Education in the State of Palestine teaching this book in schools from the Scholastic year 2002/2003. It was authored by a group of authors. At the Palestinian Curriculum Development Centre in September 2002. The book is in 33 pages and consists of part of the book of the 3 units are as follows:

The first unit, entitled *"I and others"* of the page (2-17). It contains three lessons are:

The first lesson, *"Respect the Opinion of Others"* reinforces the lesson concept of respect for the opinion of others by displaying a picture of a group of students who walk the streets among the cars of many. And a letter from the student sent to the mayor calling for the installation of traffic lights in front of the school to assist pedestrians crossing the street, and another message from the President municipal thank her for the student And agrees to request to. Then the activity will discuss when students accept advice from others through the position. The second activity is a dialogue that differs friends something, but they remain friends, and the third activity, which appears to be due on the teacher and raise the value of the teacher and respected and will students to their teacher in this day after they consult and listen to the opinion of each student. The fourth activity was a representation of students of the activity III.

The second lesson, *"We Disagree and Talk"* presents the lesson files for twenty boys met in the courtyard of the club and fell on what will play, some of them want to play football, and some of them wants to play basketball, divided into two parts the first eight and the second twelve, and then ask questions and to discuss the idea of difference and dialogue between the students and finding appropriate solutions. Then the activity is the selection of the teacher to students is on-going dialogue between them about the importance of television. The second activity discussion questions follow the two positions represented by images I provide advice from father to son and the second position sister ask help from her sister.

The third lesson, *"Each of us his Opinion"* A complement to the lessons I and II, which presents how to be more of the opinion of a group of students about the position, together with the lesson for the national event, a gala of independence and how to prepare to celebrate and listen to the views of students about this and their choices, and discussed during

the dialogue going between students from the third row. Activity was then a picture of the family together on the success of the family and discusses what will study at the university after his success in high school and listen to the views of members of the family. Latest activity and then puts the student signal is true to the right words and a line of words is correct. The third activity students represent the first activity.

The second unit was entitled *"The tolerance"* of the page (18-24). It contains just two lessons:

The first lesson, *"I Accept Others"* displays the lesson picture of a group of people different in their dress with the assurance that all the people of private debt and all these religions, calls for respecting each other, how much they disagree in their customs and traditions, and colors of their skin, then the activity of comparing a student between the image of a person praying mosque and another Church of the praying, and another picture of two people eating in different ways, and a picture of different ways of how to make peace and pay tribute.

The second lesson, *"Exchange of Tolerance"* calls for tolerance through mentioning the story of Omar Ibn al Khattab, when the conquest of Jerusalem and visited the Sepulcher church , and when the time comes for prayer called monk church to pray where he went out to a place outside the church and prayed, and display an image of the Sepulcher church and the Mosque of Omar Ibn al Khattab. Then enhances the activity of occasions and religious holidays for Muslims and Christians and the exchange of greetings between them.

In the third unit, which was entitled *"Cooperation"* of the (25-33). It consists of two lessons, too:

The first lesson *"Teamwork"* And submit it for study shows a school of actively celebrate the Open Day, which focused on celebrating the victory of the Cup because of the school team worked with some of them in play. Then the activity is one of two groups of students playing a game of tug of war, followed by questions and to discuss the reasons for winning and losing and how to accept them. The second activity was to put a circle around the words that describe the work as a team, and the third activity students represent the first activity.

The second lesson, *"In Cooperation Succeed"* This lesson shows how the cooperation between the people and that each person in turn is the cause of success. Club was to display an image and how I met a group of youths in the village to work on the establishment of the club, and how it was set up several committees and the goal of each committee. Then the activity of the involvement of a group of city residents with the municipality to discuss a solution to the problem of water, and the second activity is a symbolic story emphasizes the importance of teamwork in the success. The third activity was to discuss how possible those Students participate in life situations such as maintaining the house edge, and the maintenance of regulation in school, and the cleanliness of the neighborhood, and rationalization of water consumption and electricity.

5.3.6. Book of Civic Education/ The basic third grade - Part II

The Ministry of Education in the State of Palestine teaching of this book in schools from the Scholastic year 2002/2003. It was authored by a group of authors. At the Palestinian Curriculum Development Centre in January 2003. This consists of part of the book of the three units is also:

Unit IV entitled *"we volunteer and work together"* of the page (3-11). It contains two lessons:

The first lesson, *"We Volunteer All"* displays the lesson devoted to volunteering in a public street and a group of children clean the dirt, and call for on a voluntary volunteer for pupils to participate in the beautification of the streets. Then the activity is a discussion to solve the problem presented by a student on her father after visiting her friend who lives in the house unfit for habitation due to the illness of her father, and how I thought with her father to solve this problem by talking with neighbors and help this family. And the other activity proposes for ways to volunteer to help situations such as: a woman is so old she cannot buy goods, children in the third grade and has a younger brothers and his mother has a lot of work to do.

The second lesson, *"Plan to Volunteer Work at School"* displays a picture of a group of students representing the Commission on voluntary work and health committee together around a table discussing the needs of the school and the implementation of voluntary work-related environment and health.

Then Activity: How can high school students volunteer to help the elderly in their education to read and write because they do not know, the lack of schools in their days.The second activity students discuss how the cultivation of trees in the school.

The fifth unit, entitled "Work is a right and duty" of the page (12-24). It consists of three lessons:

The first lesson, *"To Learn to Work"* Where, there was a feature on the work written by a student of the Journal of the wall in the school, said the work of her father, and the role of mother also work at home and follow-up of the things the study and upbringing of children, and her sister who is studying at the University, her brother, who trained in the maintenance of electric cars, and then discuss questions such as why should we do? And mention the profession of working families? What would you like to be in the future? And activities, the first was a group of people representing the professions, and statements related to these professions are required to put a number in front of the gateway image. The second activity that the students recently visited the work site and conduct an interview with someone who works for him and ask him what he steps required to work from.

The second lesson, *"We are integrating in work"* shows how all the work integrated and is complementary to each other, such as the cultivation of cotton and cotton yarn and cotton fabric and finally sewing cotton. Illustrate this with images. And the request of the student to write a story about integration in the work, which in turn spoke with his shirt and asked him, How do you made shirt? Way promote thinking in students. Then the activity students are asked to determine the regulation of the contributions of different groups in the industry is nothing like a loaf of bread production and the role of the miller and the baker and farms in production. The second activity mentioned four people contribute to build a house for example, mention of the role each of them.

The third lesson, *"Respect for the Owners of different professions"* This tells the story of a student watching a plumber working in a factory his father and sees the importance of the plumber to complete the work, explaining that such professionals need to study and training in special schools, so, after displaying a picture of that situation. And activity required of the students describes the role of professionals such as parameter, the mechanical, electrical, carpenter, doctor, and farmer. The second activity required students to visit a professional at work and asked him for his career.

Unit VI *"The visitors of my homeland"* of the page (25-34). It contains just two lessons:

The first lesson, *" My tourists is My guests"* displays a picture of a market in the Old City of Jerusalem crowded with foreign visitors, which is considered the most important markets in terms of history, presented by the sanctity and beauty. The text on a tour of Jerusalem and why visitors come to Palestine and Jerusalem in particular with the mention of the original Arab traditions such as cleaning and respected guest. Then the activity of student is asked to collect information on the tourist attraction in Palestine, and then is the role of tour guide speaks to a group of tourists. The second activity is to write a student for his region as a tourist in terms of features and what is possible to buy a tourist from them and how can help travelers. Third suggestion was to visit sites in every city of Palestine, such as Jerusalem, Gaza, Bethlehem and Jericho.

The second lesson, *"How Do We Encourage Tourism"* was the lesson that introduced photographs of important sites in Palestine, such as the Dome of the Rock and the Church of the Nativity and the Sepulcher church, and the word "Palestine" in English. Then a text on the importance of tourism to the national economy and in our country, there are tourist attractions. Then the activity of criticizing through student attitudes incorrect people towards tourists, such as: the sale of tourists at high prices, and urge them and forcing them to buy, fun way to wear tourists, speak the wrong with tourists, not to guide tourists in our country, required the student to criticize all of these attitudes. The second activity is to write about the beauty of our country, for example, and its religious and tourist places, respect for the tourists. The third and final activity is a design student panel aims to attract tourists to Palestine.

5.3.7. Book of Civic Education/ The basic fourth grade - Part I

Since it seemed the Palestinian people to self-determination education around the mid of the last century began the Ministry of Education and Higher Education Palestinians exercise their right in the administration of the educational system, was first initiated by the building and curriculum design has the identity of the Palestinian nationality, and emerged to ensure that these identity logo belonging, national fusion, in addition to distinguish the spiritual and cultural openness.

The Platform for Civic Education is a distinctive addition to the Platform for Palestinian people, which seeks to assist students in understanding the relationship between the institutions that play a role in shaping the student's character, especially the family, school, and then other civil society institutions.

This article will not only provide the content knowledge takes the form of advice, what should be done and that is not to be forgotten anytime soon. However, to help in learning the skills and abilities of national, civil, and social convictions,to show signs of visible learning in the behavior of fourth grade students, so that the teacher can measure the change determined in this article through teaching, as it will be appropriate for those with the student be involved in the process of governance on the outgrowth of the principle of keeping the behavior of their son's education regarding the need to involve the family in the educational process.

Contents of this article will consist of various aspects of student life, whether inside or outside the family, subjected to the first division and placed second in the family and to place it in the society around them, and the unit is covered by our third and fourth deal with the society in which we want. And this will knock on the doors student's life in his presence and personality and their relationship, whether in family or in society or at home; to allow and enhance the affiliation of these different worlds that will play more important role in building and shaping the student's character from the reference culture, religion, values and standards and heritage, thought and philosophy Palestinian society, which collectively supply belongs to them to be able to engage in the scientific community.

Therefore, the Ministry of Education and education in the State of Palestine decided teaching this book in schools from the Scholastic year 2003/2004 AD. It was authored by a group of authors, in the Palestinian Curriculum Development Centre in September 2004. The book is in 35 pages, and consists of this part of a book on only two units are:

The first unit entitled *"My Family"* of the page (2-18). The unit contains four lessons:

The first lesson, "*The family life is understanding and participation"* The lesson starts with a beautiful picture of family life, the picture is integrating the roles of the family work, of the mother helping the father, while some of the siblings are studying and the rest are playing. The picture demonstrates the cleanliness and regulation and beauty of the house as

well. The students are asked to describe the roles of family members and what shows their roles, and then the text of how the achieve understanding through discussion and listening to some and accept the views of others, and cooperation of all the burdens of the family. Followed by that is an activity, where the students have to talk about a picture of a family sitting at the table talking and listening to some of the required expression for the image. The second activity is to calculate the time when you arrange the room for example, his account in the event of the participation of one of his brothers and help him. And then evaluate a set of questions about the content of the lesson. Finally, the students will come up with main conclusion lesson from the text. This is, "Listening to others a matter of respect and understanding between me and them". As well as, "when all of us bear the burden of what he has, the more happiness and contentment will prevail".

The second lesson, *"The Duties of Parents and Children"* begins the lesson introduced the two represented the roles of family, then the text of the student to read, then think, the content on the subject written by students about the relationship between parents and children is the role and duty of each to the family and towards the other, and appreciate the efforts of parents. The first activity was to discuss the item of the Rights of the Child, which states "Parents and the limits of their abilities ensure a decent life for their children to enable them to better growth" and the second type, for example ways to achieve the maintenance of the property and help children to their parents in the house. The third activity is the expression for the content of one father talking with his daughter and mother talking with her son. Then the evaluation is a questions of the content of the lesson, then the conclusion "my rights and responsibilities inside the family".

The third lesson, *"Our People Our Ideal"* An expressive tow images of the scene is important are. Firstly, the father kiss the hand of his mother's in front of his children and the second or donates money to the Voluntary Fund for her son, and then a Quranic and hadith proclaim the righteousness of the parents, *"Your Lord has decreed that you worship none but Him alone, and treat parents with the best of kindness" Al-'Isrā': 23.* And great respect and knowledge of the minor's right. Followed by any decent "and your Lord has decreed that you worship none but Him and dutiful to your parents" and an interview with Sharif "is not one of us who did not dignified big, and know the minor's right", And then a series of questions. Then the text of a student reading and thinking about it and discusses it and its contents that the family is the first school where we learn and instilled in us the qualities offices, rehearsing for the exercise of good social habits, and follow our families. The first two activities and then to record what the student should do and what you should avoid at positions such as when to eat, and go to a neighbor's house, and the opening of the TV, and when talking with others. The second activity is to talk to the student in front of his colleagues on the work done by him and received praise from his father. Evaluation and then a series of questions on the subject of the lesson, then the conclusions of the "Instructions native noble implanted in the good qualities I am proud of myself", and "practicing good habits practiced by my family".

In the fourth lesson, *"Family Duties Towards Society"* has been the lesson in expressive of its content, a family trip to the beach and a child throw waste in the space

provided, then the text of the student reading and thinking about it, a story about communication neighbor us requesting assistance in the transfer of her ailing husband to the hospital, and how to help him. And activity of which emphasize the rights and duties, then the evaluation set of questions about the content of the lesson and then the conclusion states "committed to my duties towards the community to get my rights from it".

The second unit entitled *"respects the rights of others"* from a page (19-35). It contains four lessons are:

The first lesson, *"Different People Does Not Abandon Their Society"* begins the lesson in a person with black skin gives blood, and then text the student read it and thought about that we disagree, such as flowers in color, shape and tone, work and religion, and we the people of Palestine differ on many things, but we remain the children of Palestine such as united family, then the activity in which students explain the commitment of pupils with school uniforms, and the second activity to answer questions about the position of impartiality to one, and then Evaluation of questions related to the content of the lesson, and finally conclusions from them "if they accepted the other they will accept me"

The second lesson, *"Our Values"* presents a picture of a group of students planting trees and dress written in Palestine is beautiful, then text the student read it and thought about the definition of values as morality, and values, for example, cleanliness, responsibility and self-reliance, respect for the individual's privacy and respect for the order. The first two activities and then search for Quranic verse or Hadith or verse or text urges the value of human values. The second activity in writing sentences represent a set of values such as cooperation, honesty, good job, cleanliness, privacy, and responsibility. Evaluation and questions on the subject of the lesson and after the conclusions such as "my tenure at a young age increases the strength when I grow up" and "respect the privacy of others lead them to respect my privacy".

The third lesson, *"Values in My Life"* complements the previous lesson and that the image of a group of students they open and read in the library, and then text to read and think about providing for people deal with according to the values of literature in behavior, honesty in word and deed, the help of oneself and other people around them, the participation of colleagues occasions, taking responsibility, calm during the conversation with others. The lesson includes many activities that are related to different types of responsibility to write the student responsibilities, and the second activity poster urges hygiene in school. And then a series of questions about the lesson evaluation. Finally, conclusions such as "calm during our conversation, with others added to my strength" and "my tenure in any work I am doing will increase the likelihood of my success".

Fourth and final lesson in this unit, *"My Community is My Big Family"* The lesson starts with two contradictory images of each other. A picture of a clean room, and another one of a messy and dirty one, then, the pictures are followed by a text that the students are

asked to read and think about states that a group of students spoke about their experience of the service benefited the community provides for all citizens, such as a school to learn where and accept all students without discrimination, and get treatment like all citizens, find that a lot of families go to the park of the recreation for themselves, and these facilities for all and we must preserve it. Then a range of activities the first recorded student a public service by formal institutions such as the Ministry of Health and Ministry of Education and the interest water. And the second activity is to write an article about the importance of maintaining public property, and the third activity a visit to a public institution and writing the most important services they provide. Finally, the students will be exposed to a set of questions where they come up with the conclusion that, "I am the first to benefit from clean any public place" and "if the public interest has been made special interest".

5.3.8. Book of Civic Education/ The basic fourth grade - Part II

The Ministry of Education in the State of Palestine teaching this book in schools from the Scholastic year 2003/2004 AD. It was authored by a group of authors. At the Palestinian Curriculum Development Centre in January 2005. The book is in 35 pages, and consists of part of the book of the two units are as follows:

Unit III, entitled *"our rights"* of the page (2-19), and contains four lessons are:

The first lesson, *"Civil Rights"* This lesson starts with an image of a journalist asking a person about his opinion on a social issue which reflects on the concept of freedom of expression. Then students are asked to discuss a set of questions that are connected to the content of the text on the rights that should be enjoyed by humans on earth, which are: living in a secure society, to be treated well, respect for privacy, the right to express his opinion, the exercise of their religion, the right to education, and the right to a fair trial. Then the activity is a story of the Caliph Omar ibn Al-Khattab, when the deployment of pieces of cloth equally to Muslims protested one because made were not enough for the work of dress and how a piece of the Caliph Omar was enough of that, replied, son of the Caliph and said, "I gave him two pieces to complement the clothes, which expresses justice when princes Muslims. Then the second activity students write the words "my right to learn, and move freely", so as to enhance them this right of their rights.

Then evaluate the students through the three questions of the content of the lesson and about the rights and needs. Then the conclusion phrases such as "people live happy if each of them got their rights" and "no difference between people in accessing their rights".

The second lesson, *"The Law of Governing Peoples' Rights and Duties"* The lesson starts with a picture of a court consisting of a judge and the accused and counsel, prosecutors and the public and the verse " *when you judge between people to judge with justice" An-Nisā': 58* .Aand a picture of balance, then the question of what you show a picture balance in the picture, and then the text content of the group of instructions that specify how to behave in the classroom, such as learning the duties and rights that we have the right to obtain, and

attitudes toward each other, and the rules and regulations governing our lives and our actions and we define the work that needs to be done. Then debate the question of what we expect to be if the row does not abide by the rules? After that, students will be asked to perform two other activities. The first one is to discuss the impact of a range of types of negative behavior on the relations between people.

The second activity is mainly made of the text of the rights of the child "is not permissible for a child to do an action causes a disease, or prevent him from learning", under the text image of a child sells coffee in the street that sells newspapers, and then answer the question of whether businesses can be practiced by the children to hinder learning as they appear in the picture? And then be assessed to students through the three questions related to the content of the lesson the rights and duties. Finally, students will be able to come up with the conclusion that, "the law regulates our lives and protects our rights, and urge us to perform our duties" and "human esteemed law-abiding" and "man who abides by the laws love their country".

The third lesson, *"Voting is a right and duty"* this lesson presents the concept of election as a right and duty through the image of a group of students exercising their right to elect committees student classroom, then questions about the content of the image. After the text of the students reading and thinking about it and discuss the questions followed by going on the content on the discussion the teacher with his students to the issue of selection and election to the colleagues of the committees of school because they can work hard and activity in the interest of the school, where everyone's participation in elections is a duty to you and your choice of convenient for you is right of your rights. Then the activity students are asked to write the duty which it adhered to the right of return, such as: the security of society to live, to learn, treated me to a health centre, to play in a public park, to express my point of view. The second activity is the process of applying to the process of the election of the Committee on Student descriptive. Then evaluate the students through questions about the rights and duties of the content of the lesson, and conclusions such as "all people were equal in their rights, duties and commitment" and "If every man on his right, and bear its responsibilities, the community would be happy".

The fourth *lesson, "Our commitment to our obligations to our advantage"* The lesson displays a picture of students trying to tamper with a lab, but he is warning them of tampering with these tools, then the question why warn the student associates, and then have the text of the students reading and thinking about it and discuss the question that followed, revolving text around the code that must be met within the laboratory as in the interest of students and their safety and concern for the property and maintain for the benefit of others. After that, there is another activity that begins with a picture of three people across the street from the pedestrian, and the second photo image of a warning by the electricity pole. The third for a beach swimming is not allowed. Students are required to answer the question, what happens if references are committed in the photos? The second activity is to read the instructions on the door of the patient visit the hospital and discussed. Student will finally be asked to come with the conclusion that, "we have no right to demand others to do their duties toward

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ourselves before we carry out our duties towards others" and "harmonization duties gives us strength, safety, and self-confidence".

The fourth and final unit in this section entitled "*A society that we want*" from a page (20-35). It contains four lessons:

The first lesson, *"Solidarity between People"* The first lesson presented by figures of people who give books to the library, and the second photo of the Association building, care for people with disabilities. Then the text for reading, which is followed by thinking and discussion questions. Then, the students will discuss article from the newspaper entitled "The Society that We Wish to Live In", and the content of the discussion of the attributes of this society, such as a desire to be people loving to read and write, and benefit from the Internet and inform the world about our culture and heritage, and consider the people welfare of disabled persons Palestinian and sponsorship through the provision of educational and training programs to qualify for a decent life like others. As well as to emphasize that this can be achieved only by working together and creating institutions. There are two main activities in this lesson. The first is to write a student's five characteristics of the society they wish to live, and the second, is activity is to invite an employee of the municipality or village council or the camp director and ask him about the services provided by the municipality. Finally, the class comes up with the conclusions that, "*We are working together through the institutions*" and are working to create institutions to serve the citizens. "

The second lesson, which was entitled *"Respecting Other Peoples' feelings"* Where the lesson starts with a picture of a group of students playing square in front of an apartment building and the image represents the extent of inconvenience to residents through the suspension of a student is considering, but are annoyed voice. Below the picture questions about this behaviour and its impact on others. Then the text for appropriate behaviour, which must have their rights in society, such as: Do not boast of a student who takes POCKET daily in front of a colleague does not get to like him, do not use words, bad call, to respect the feelings of family members through a low voice television, and not inconvenience the patient or sleeping or who taught respect for the feelings of neighbors. When we respect the feelings of others that respects others feelings, the more love and respect between people, and after reading this text and thinking about it is followed by discussion questions. Then the activity of the image of a child dumping garbage in the street and next to the container, and the question, Is this child respects the feelings of others? And why? The second activity what do you say about the positions of the expressions of respect for others. Finally, the class come up with the conclusion that, "respect for the feelings of others, working on community cohesion through the dungeon, compassion and respect".

The third lesson, *"Together to Preserve the Rights of the Disabled"* The lesson reflects figures of physically disabled students were playing basketball with their colleagues, and the second picture of the disabled students also studying in school next to their colleagues. Then the text is about a group of students visit the Disabled Persons Federation and learn the most important activities, such as: a name with special needs on each of his visual impairment, motor or other, and follow-up employment, and to rehabilitation and training, and help them

to get a job, continue to be for each building residential corridor of their own. And a society that cares about welfare of disabled people and is eager on rehabilitation in life is a society characterized by cohesion and love. Then, the lesson discusses the following two questions, students read the text and thinking about it. Then the activity of researching and writing the names of the disabled expressed and contributed to outstanding contributions to literature and poetry and inventions. The second activity is the work of an interview with a person with special needs in our country and to write. Then three questions about the content of the lesson evaluation, and the conclusion that "disability is not the end of life, but instilling a work and investigation" and "people with special-needs require special laws to protect their rights".

The fourth and the last lesson in this unit is *"Community of Readers"* the lesson reinforces the concept of reading through the first two expressive people reading the newspaper bus, and the second group of children in cultural library buy books, then questions about the pictures follows. Followed by the text of the request for the parameter of her students read as they chose and summarized and displayed in the share of the Arabic language, Some of those books focuses on the lives of historical Muslim heroes, and the second topic deals with the historical consequences in Palestine, and the latter for food and nutrition, and this confirms the diversity of the topics that people want to read, and read from the importance of and a role in upgrading the level of awareness in the various fields of life. This lesson includes three major activities, as follows, in the first activity the students are required to write down a book that they like and the reasons behind that. The second interpretation of the verse " *Recite in the name of your Lord who created* " Al-`Alaq: 1 . The first verse revealed to the Prophet PBUH. Finally, the third activity visit the library and to identify their contents. Finally, the class comes up with the conclusion that, reading helps the nation thrive and evolve, reading is fun and working on the development of human thinking".

CHAPTER SIX:

Results of the study

Teacher opinion on the civic and national school books in Palestine

CHAPTER SIX: TEACHER OPINION ON THE CIVIC AND NATIONAL SCHOOL BOOKS IN PALESTINE

The study aimed at identifying the portrayal of the Palestinian identity in the civic and national school books for grades 1-4. These results were based on the responses of the school teachers on the questionnaire. The results are presented here according the study questions and later according to the hypotheses.

6.1. The portrayal of Palestinian identity according to the questions of the study.

The study posed eleven questions related to how the Palestinian identity Portrayed in the civic and national school books for grade 1-4.

6.1.1. What forms of identity are portrayed in Palestinian civic and national school books for grades 1-4?

Table number 21 shows the numbers, means and standard deviations of the forms of the Palestinian identity presented in the school books ranked ordered from high to low according to teachers responses.

Table No. (21). Forms of Palestinian identity portrayed in Palestinian civic and National education school book

Forms of identity	N	Mean	Standard deviation
Geographical	348	2.18	0.49
Religion	348	2.15	0.48
Social	348	2.11	0.46
Civilian	348	2.08	0.43
Cultural	348	1.97	0.50
Psychological	348	1.94	0.47
National	348	1.83	0.48
Pan-Arabic and Islamic	348	1.66	0.48
Other issues related to Palestinian identity	348	1.45	0.44
Total degree	**348**	**1.92**	**0.36**

*Mean out of 3 points

Table no (21) shows that the three are clear eight forms of Palestinian identity presented in the school books. The overall average of the presentation of identity is at moderate degree (1.92). The form of identity is ranked order from high to low. All forms of identity are presented at a moderate level (2.18-1.83) except pan-Arabic and Islamic form

which is presented at low level (1.66). The forms of identity are ranked order from high to low degree within this level as follows: the geographical (2.18), the religion (2.15), the social (2.11), the civilian (2.08), the cultural (1.97), the psychological (1.94), and finally the national (1.83). Though, there are other issues related to Palestinian identity with an average of (1.45) but was difficult to put under certain form of identity like: Zionism, Judaism, State of Israel, Settlements, Peace process, Coexistence with the Israelis, Jihad, Martyrdom, Violence, Guerrilla fighter, (Popular Army), destruction and elimination of Israel, Anti-Semitism, Hatred, Deny Israel's right to exist, Anti- Israel, Organized terrorism, International imperialism, and Nazism

Next, we describe every one of the dimensions of the questionnaire. First it is necessary to identify the essential elements that carry the meaning and the variances of the block as the key dimensions identified in the factor analysis (see Appendix J. Factor Analysis). Attached in each one of them is a table of the principle components categorized by dimension of analysis. And, then (also by descriptive tables), marking the median and typical variance of the points obtained in each one of the items in the block.

6.1.2. What forms of national identity are portrayed in Palestinian civic and national school books for grades 1-4?

When we talk about *national identity* in the questionnaire with 34 items, factor analysis points out five major dimensions that explain 61.753% of the variance of responses. These variables are:

- Palestinian struggle (14.466%)

- Definition of Palestine and national unity (13.835%)

- Conflicts with Israel (13.102%)

- Symbols, maps, Anthem, boundaries of Palestine (11.495%)

- International agreements (8.854%)

Table No. (22a). National identity. Rotated Component Matrix

Forms of National identity	Componente				
	1	**2**	**3**	**4**	**5**
Palestinian armed struggle	,737	,139	,281	,059	,066
Palestinian Intifadas	,696	,270	,267	,161	,107
Palestinian factions (parties)	,658	,130	,339	-,014	,233
Peaceful Palestinian Struggle (donations, marches, demonstrations, strikes, protests)	,620	,275	,154	,130	,267
Palestinian Liberation Organization	,601	,236	,170	,244	,358
Leaders of the Palestinian people	,553	,185	,242	,237	,405
Israeli military occupation of Palestinian land	,495	,302	,392	,180	,118
The liberation of Palestine	,267	,656	,311	,261	,153
Independent State of Palestine	,261	,647	,126	,269	,213
Refugees' Camp, displacement and the Diaspora	,103	,638	,193	,310	,022
Palestinian Nakba 1948	,278	,635	,338	,146	,223
The partition of Palestinian	,257	,626	,285	,100	,313
National Unity	,322	,624	,053	,321	,246
Rights and the Palestinian national constants (the right of return, the right to self-determination, independence)	,285	,608	,333	,186	,265
The names of Palestinian towns and villages that were destroyed in 1948	,033	,464	,438	,231	,237
Continuity and Survival	,272	,422	,332	,383	,281
Palestinian self-sacrificing martyrs	,361	,138	,689	,013	,180
Apartheid Wall	,337	,252	,686	,040	,229
Israelí military checkpoints	,331	,278	,633	,175	,151
The massacres committed against the Palestinian people	,442	,326	,630	,092	,151

Material losses (Land confiscation, House demolition, destruction of farms, and Uprooting of trees)	,434	,233	,614	,153	,090
The suffering of the Palestinians (the martyrs, wounded, prisoners, deportees)	,445	,331	,556	,260	-,035
Palestinian travel document	,003	,107	,550	,340	,374
The Palestinian flag	,061	,103	,173	,792	,109
Palestinian National Anthem	,066	,094	,260	,692	,217
Palestinian national holidays and festivals	,236	,202	-,020	,673	,169
Love of the home country, the homeland and belonging to it	,354	,291	,097	,652	-,015
Map of Palestine (The borders of Palestine)	-,071	,260	,011	,585	,103
Jerusalem	,368	,327	,177	,465	-,206
Palestinian Legislative Council	,096	,264	,301	,213	,677
Peace agreements (Oslo Accords)	,348	,142	,150	,082	,676
International legitimacy on the Palestinian issue (Security Council resolutions, International Court of Justice)	,241	,423	,181	,076	,628
Palestinian National Authority (Palestinian entity and Palestinian sovereignty)	,383	,164	,104	,387	,459
The Declaration of Independence	,088	,279	,369	,332	,375

- Extraction Method: Principal Component Analysis.
- Rotation Method: Varimax with Kaiser Normalization.
- The rotation has converged in 12 iterations.

Table Number 22b is shows the means and the standard deviation of the forms of national identity that are Portrayed in the identified school books as viewed by teachers in rank order from high to low.

Table No. (22b). Mean and standard deviation for the forms of national identity portrayed in the Palestinian school books ranked in a descending order

Forms of national identity	Mean	Standard deviation
Map of Palestine (The borders of Palestine)	2.39	0.69
Palestinian national holidays and festivals	2.39	0.65
The Palestinian flag	2.34	0.68
Love of the home country, the homeland and belonging to it	2.32	0.70
Palestinian National Anthem	2.30	0.72
Jerusalem	2.30	0.70
Refugees' Camp, displacement and the Diaspora	1.97	0.72
Israeli military occupation of Palestinian land	1.93	0.79
Palestinian National Authority (Palestinian entity and Palestinian sovereignty)	1.93	0.72
The suffering of the Palestinians (the martyrs, wounded, prisoners, deportees)	1.86	0.78
Independent State of Palestine	1.85	0.77
Material losses (Land confiscation, House demolition, destruction of farms, and Uprooting of trees)	1.84	0.81
The Declaration of Independence	1.84	0.74
Palestinian Liberation Organization	1.83	0.77
Palestinian travel document	1.82	0.74
Continuity and Survival	1.82	0.76
National Unity	1.78	0.77
Palestinian Nakba 1948	1.77	0.79
The names of Palestinian towns and villages that were destroyed in 1948	1.75	0.77
The liberation of Palestine	1.74	0.78
Leaders of the Palestinian people	1.73	0.74
The massacres committed against the Palestinian people	1.72	0.80
Rights and the Palestinian national constants (the right of return, the right to self-determination, independence)	1.72	0.76
Palestinian Intifadas	1.71	0.78
The partition of Palestinian	1.70	0.78
Peaceful Palestinian Struggle (donations, marches, demonstrations, strikes, protest)	1.69	0.69
Israeli military checkpoints	1.66	0.74
Palestinian Legislative Council	1.60	0.69
Peace agreements (Oslo Accords)	1.59	0.71
International legitimacy on the Palestinian issue (Security Council resolutions, International Court of Justice)	1.54	0.70
Apartheid Wall	1.54	0.74
Palestinian self-sacrificing martyrs	1.52	0.71
Palestinian factions (parties)	1.50	0.69
Palestinian armed struggle	1.47	0.68
Total	**1.83**	**0.48**

*Mean out of 3 points

The overall degree of presenting the Palestinian national identity is at moderate level (1.83). Map of Palestine (The borders of Palestine) (2.39), Palestinian national holidays (2.39) and festivals (2.34) are presented at high degree. But the following forms are presented

at moderate level/degree (ranged from 2.32 -1.69): The Palestinian flag, love of the home country, the homeland and belonging to it, Palestinian National Anthem, Jerusalem, refugees' camp, displacement and the Diaspora, Israeli military occupation of Palestinian land, Palestinian National Authority (Palestinian entity and Palestinian sovereignty), the suffering of the Palestinians (the martyrs, wounded, prisoners, deportees).

Also, at the same level, the school books presented the Independent State of Palestine, material losses (Land confiscation, House demolition, destruction of farms, and Uprooting of trees), the Declaration of Independence, Palestinian Liberation Organization, Palestinian travel document, continuity and survival, national unity. The Palestinian Nakba 1948, the names of Palestinian towns and villages that were destroyed in 1948, the liberation of Palestine, leaders of the Palestinian people, the massacres committed against the Palestinian people, rights and the Palestinian national constants (the right of return, the right to self-determination, independence), Palestinian Intifadas, the partition of Palestinian, peaceful Palestinian Struggle (revolts, marches, demonstrations, strikes, protest). But, Israeli military checkpoints, Palestinian Legislative Council, Peace agreements (Oslo Accords), international legitimacy on the Palestinian issue (Security Council resolutions, International Court of Justice), the apartheid wall, Palestinian self-sacrificing martyrs, Palestinian factions (parties) and Palestinian armed struggle are presented at low level degree (ranged from 1.66-1.47).

6.1.3. What forms of Pan-Arabic and Islamic identity are portrayed in Palestinian civic and national school books for grades 1-4?

When we talk about *National, Pan-Arabic and Islamic identities* in the questionnaire with 20 items, factor analysis points out three major dimensions that explain three 59.410% of the variance of responses. These variables are:

- Common Arab history, language, culture, future,collective, religious, etc (25,905%)

- Arab Unity (19,401%)

- Collective Pan-Arab Islamic consciousness (14,104%)

Table No. (23a). Pan-Arabic and Islamic identity. Rotated Component Matrix

Forms of Pan-Arabic and Islamic identity	Componente		
	1	2	3
Common Arab history	,761	,190	,256
Common Arabic language	,755	,073	,222
Common Arab culture	,748	,232	,217
Common Arab future	,693	,288	,218
expansion and geographic contiguity	,668	,271	,127
Arab collective consciousness	,651	,261	,359
The Arab nation and their internal ties	,617	,219	,329
Common Arab-religious affiliation	,591	,304	,271
Map of the Arab world	,525	,450	,037
Palestinian- Israeli conflict	,458	,277	,434
Conferences and resolutions of Arab summits	,134	,801	,092
League of Arab States and its components	,303	,754	,094
Arab political parties	,126	,721	,352
Problems and challenges that face the Arab nation	,297	,609	,356
Arab liberation movements	,382	,588	,256
Arab-Israeli conflict	,481	,485	,203
Arab Unity: nature and components	,482	,482	,262
Collective Islamic consciousness	,236	,117	,821
Collective Pan-Arab consciousness	,293	,192	,746
Palestinians (Israeli Arabs) 1948	,252	,424	,550
Setback in 1967	,372	,435	,511

- Extraction Method: Principal Component Analysis.
- Rotation Method: Varimax with Kaiser Normalization.
- The rotation has converged in 6 iterations.

Table number 23b shows the means and standard deviations of the forms that are related to the Pan-Arabic and Islamic identity in a rank order from high to low degree.

The following forms Pan-Arabic and Islamic identity are portrayed at moderate degree (ranged from 1.99-1.67) and in a descending order:

Table No. (23b). Mean scores and standard deviation for the forms of Pan-Arabic and Islamic identity Portrayed in the Palestinian school books ranked in a descending order

Forms of pan-arabic and islamic identity	Mean	Standard deviation
Common Arabic language	1.99	0.74
Map of the Arab world	1.91	0.73
Common Arab history	1.82	0.72
Common Arab-religious affiliation	1.82	0.71
Palestinian- Israeli conflict	1.78	0.76
Arab-Israeli conflict	1.73	0.75
expansion and geographic contiguity	1.73	0.72
The Arab nation and their internal ties	1.71	0.70
Common Arab culture	1.70	0.72
Collective Pan-Arab consciousness	1.70	0.69
Setback in 1967	1.69	0.73
Collective Islamic consciousness	1.69	0.70
Arab collective consciousness	1.67	0.66
Common Arab future	1.62	0.72
Arab Unity: nature and components	1.57	0.67
Problems and challenges that face the Arab nation	1.56	0.70
League of Arab States and its components	1.55	0.70
Palestinians (Israeli Arabs 1948)	1.53	0.66
Arab liberation movements	1.50	0.65
Conferences and resolutions of Arab summits	1.41	0.65
Arab political parties	1.39	0.62
Total	**1.66**	**0.48**

*Mean out of 3 points

6.1.4. What forms of civilian identity are portrayed in Palestinian civic and national school books for grades 1-4?

When we talk about *Civic Palestinian Identity* in the questionnaire with 33 items, factor analysis points out five major dimensions that explain 58,092% of the variance of responses. These variables are:

a. Palestinian Citizen's civil rights and duties (15,421%)

b. Independence and ability to make decisions and Human Rights (12,165%)

c. Freedom of worship, Personal, of opinion (11,926%)

d. Sense and pride in citizenship (9,402%)

e. Political participation (9,177%)

Table No. (24a). Civic Palestinian Identity. Rotated Component Matrix

Forms of Civic Identity	Componente				
	1	**2**	**3**	**4**	**5**
Citizen's civil rights	,725	,231	,265	-,012	,105
Citizen's civic duties	,725	,244	,220	,062	,133
Distribution of roles and positions	,675	,171	,090	,182	,202
Dialogue, pluralism and democracy	,654	,074	,131	,103	,414
Introducing civil society institutions	,643	,125	,088	,268	,165
Gender equality	,600	,189	,137	,297	,096
Compliance with laws and regulations	,570	,416	,210	,224	-,104
Respect for women	,503	,282	,207	,342	,183
Promotion of education, employment and production	,502	,237	,285	,389	,027
Commitment to social values, customs and traditions.	,433	,154	,429	,368	-,088
Preservation of the environment and public property	,415	,349	,272	,302	-,366
Independence and ability to make decisions	,154	,702	,232	,128	,178
Respect for the capabilities of others	,229	,639	,303	,024	,161
Respect for the feelings of others	,216	,619	,401	,163	,071
Humane Society	,172	,614	,068	,110	,058
Peaceful and civilized communication skills	,308	,562	,000	,179	,419
Sound and accepted behaviors in Palestinian society	,244	,538	,279	,163	,297
Human Rights	,260	,480	,263	,171	,206
Ethical standards of the Palestinian society	,139	,474	,330	,274	,306
Freedom of worship	,086	,180	,725	,185	,174
Personal freedom	,296	,186	,715	,025	,303
Freedom of opinion and expression	,224	,280	,709	,047	,153
Justice in society	,243	,260	,553	,120	,363
Tolerance and coexistence	,221	,249	,522	,196	,297
Orientation toward life	,109	,292	,483	,266	,410

Sense and pride in citizenship	,135	,128	,135	,791	,248
Belonging to the community	,162	,100	,171	,790	,200
Doing volunteer work	,353	,200	,071	,565	-,059
Attention to what is happening in civic society matters	,349	,154	,021	,436	,270
Respect for the elderly	,393	,259	,384	,405	-,140
Political participation	,159	,171	,240	,106	,701
Palestinian culture and political awareness	,053	,215	,316	,157	,666
The rules of good governance	,242	,222	,250	,108	,658

- Extraction Method: Principal Component Analysis.
- Rotation Method: Varimax with Kaiser Normalization.
- The rotation has converged in 8iterations.

Table number 24b shows means and standard deviations of the Palestinian civic identity forms as presented in the identified school books from teacher's perspectives in a rank order from high to low. The overall degree is at moderate level (2.08).

The following forms of civic identity are at high level (ranged from 2.43-2.34): respect for the elderly, preservation of the environment and public property, commitment to social values, customs and traditions and finally promotion of education, employment and production. But the following forms are portrayed at moderate level (ranged from 2.33-1.68): belonging to the community, sense and pride in citizenship, respect for the feelings of others, compliance with laws and regulations, doing volunteer work, freedom of worship, respect for women, human rights, ethical standards of the Palestinian society, introducing civil society institutions, and citizen's civic duties, tolerance and coexistence, gender equality, sound and accepted behaviours in Palestinian society, citizens civil rights, respect for the capabilities of others, humane society, attention to what is happening in civic society matters, distribution of roles and positions, freedom of opinion and expression, independence and ability to make decisions, personal freedom, orientation toward life, and dialogue, pluralism and democracy, justice in society, peaceful and civilized communication skills, Palestinian culture and political awareness and finally the rules of good governance. But, only political participation is presented at low degree (1.66).

Table No. (24b). Mean scores and standard deviation for the forms of civilian identity Portrayed in the Palestinian school books ranked in a descending order

Forms of pan-arabic and islamic identity	Mean	Standard deviation
Respect for the elderly	2.43	0.64
Preservation of the environment and public property	2.38	0.85
Commitment to social values, customs and traditions.	2.34	0.64
Promotion of education, employment and production	2.34	0.65
Belonging to the community	2.33	0.61
Sense and pride in citizenship	2.31	0.67
Respect for the feelings of others	2.29	0.67
Compliance with laws and regulations	2.28	0.70
Doing volunteer work	2.22	0.69
Freedom of worship	2.20	0.75
Respect for women	2.13	0.73
Human Rights	2.12	0.70
Ethical standards of the Palestinian society	2.11	0.68
Introducing civil society institutions	2.11	0.68
Citizen's civic duties	2.10	0.69
Tolerance and coexistence	2.09	0.72
Gender equality	2.08	0.73
Sound and accepted behaviors in Palestinian society	2.08	0.69
Citizen's civil rights	2.08	0.66
Respect for the capabilities of others	2.07	0.69
Humane Society	2.04	0.71
Attention to what is happening in civic society matters	2.01	0.67
Distribution of roles and positions	2.01	0.70
Freedom of opinion and expression	2.00	0.72
Independence and ability to make decisions	2.00	0.69
Personal freedom	1.96	0.73
Orientation toward life	1.91	0.70
Dialogue, pluralism and democracy	1.91	0.71
Justice in society	1.89	0.72
Peaceful and civilized communication skills	1.84	0.69
Palestinian culture and political awareness	1.75	0.73
The rules of good governance	1.68	0.67
Political participation	1.66	0.72
Total	**2.08**	**0.43**

*Mean out of 3 points

6.1.5. What forms of cultural identity are portrayed in Palestinian civic and national school books for grades 1-4?

When we talk about *The Palestinian cultural Identity* in the questionnaire with 11 items, factor analysis points out three major dimensions that explain 67,968% of the variance of responses. These variables are:

a. Cultural traits of the Palestinian society (31,091%)

b. Traditional Palestinian dress and folk songs (22,968%)

c. Palestinian dialect and Integration into family (13,909%)

Table No. (25a). cultural identity. Rotated Component Matrix

Forms of Cultural Identity	Componente		
	1	2	3
Cultural traits of the Palestinian society	,832	,071	,194
Respect for Palestinian cultural diversity	,828	,203	,116
Palestinian popular proverbs	,673	,447	,176
Palestinian folktale	,643	,454	,148
Palestinian Popular dishes	,580	,460	,256
Palestinian social Customs and traditions, norms and mores	,572	,497	,039
Traditional Palestinian dress (embroidered dress, kafieh)	,121	,866	,118
Palestinian folk songs (folklore)	,303	,815	,176
Tribalism	,051	,120	,911
Palestinian dialect	,461	,421	,508
Integration into family and cohesion	,437	,099	,476

- Extraction Method: Principal Component Analysis.
- Rotation Method: Varimax with Kaiser Normalization.
- The rotation has converged in 5iterations.

Table number 25b shows the means and standard deviations of the cultural identity form Portrayed in the civic and national education school books from teacher's perspectives in a rank order from high to low. The overall level is at moderate degree (1.97).

Table No. (25b). Mean scores and standard deviation for the forms of cultural identity Portrayed in the Palestinian school books ranked in a descending order

Forms of cultural identity	Mean	Standard deviation
Integration into family and cohesion	2.36	0.68
Palestinian social Customs and traditions, norms and mores	2.19	0.70
Palestinian Popular dishes	2.02	0.74
Palestinian folk songs (Folklore)	2.00	0.71
Palestinian popular proverbs	1.98	0.73
Traditional Palestinian dress (embroidered dress, kafieh)	1.97	0.75
Cultural traits of the Palestinian society	1.93	0.69
Palestinian folktale	1.91	0.72
Palestinian dialect	1.89	0.77
Respect for Palestinian cultural diversity	1.83	0.67
Tribalism	1.68	0.75
Total	**1.97**	**0.50**

*Mean out of 3 points

Only Integration into family and cohesion is portrayed at high degree (2.36) and all other forms of cultural identity are presented at moderate degree (ranged from 2.19-1.68):, Palestinian social Customs and traditions, norms and mores, Palestinian Popular dishes, Palestinian folk songs (Folklore), Palestinian popular proverbs, traditional Palestinian dress (embroidered dress, kafieh), cultural traits of the Palestinian society, Palestinian folktale, Palestinian dialect, respect for Palestinian cultural diversity, and finally tribalism.

6.1.6. What forms of religion identity are portrayed in Palestinian civic and national school books for grades 1-4?

When we talk about *The Palestinian religiosity Identity* in the questionnaire with 23 items, factor analysis points out four major dimensions that explain 67,693% of the variance of responses. These variables are:

a. Abiding by the teachings of Islam (19,193%)

b. Saying supplications, Reciting the Quran and Honouring parents and Helping the poor (18,551%)

c. Islamic and Christianity's holy places and religious sites (18,274%)

d. Religious pluralism and tolerance of the Palestinian society (11,674%)

Table No. (26a). Religion identity. Rotated Component Matrix

Forms of Religion identity	Componente			
	1	2	3	4
Jihad for the sake of Allah	,777	,088	-,010	,206
Pre-destination	,739	,253	,130	,253
The level of religiosity	,689	,046	-,074	,411
Differentiating between what is permissible and what is forbidden	,682	,430	,240	-,011
Performaning of the pillars of Islam (prayer, fasting, Hajj, Zakat)	,669	,470	,240	-,019
Following the footsteps of the Prophet (May God's Peace and Prayer Be Upon Him)	,662	,477	,287	-,093
Abiding by the teachings of Islam	,609	,513	,314	,014
Defending religious beliefs	,569	,267	,063	,428
Saying supplications	,328	,738	,043	,224
Reciting the Quran	,421	,699	,068	,251
Greetings (salutation)	,126	,690	,396	,208
Honoring parents	,157	,668	,352	,234
Saying invocations	,387	,623	,010	,329
Helping the poor	,211	,581	,426	,099
Christianity's holy places and religious sites (Holy Sepulcher church)	,079	,076	,862	,172
Christianity's holy places and religious sites (Church of the Nativity)	,001	,076	,847	,188
Islamic holy and religious and sites (Al-Aqsa Mosque and the Dome of the Rock)	,137	,238	,775	,114
Islamic holy places and religious sites (Haram al-Ibrahimi Mosque in Hebron)	,175	,292	,722	,210
Religious holidays (Christian and Muslim)	,078	,151	,559	,478
Religious pluralism of the Palestinian society	,166	,124	,386	,714
Respect for Monotheistic Religions	,191	,260	,405	,631
Religious tolerance	,166	,315	,425	,592
Islamic History	,269	,429	,153	,529

- Extraction Method: Principal Component Analysis.
- Rotation Method: Varimax with Kaiser Normalization.
- The rotation has converged in 13iterations.

Table number 26b shows the means and standard deviations of the religious identity forms as presented in the identified school books from teachers' perceptive in rank order from high to low. The overall level of religious identity is presented at moderate degree (2.15).

Table No. (26b). Mean scores and standard deviation for the forms of religion identity Portrayed in the Palestinian school books ranked in a descending order

Forms of religion identity	Mean	Standard deviation
Islamic holy and religious and sites (Al-Aqsa Mosque and the Dome of the Rock)	2.44	0.67
Honoring parents	2.42	0.70
Greetings (salutation)	2.38	0.70
Religious holidays (Christian and Muslim)	2.31	0.66
Christianity's holy places and religious sites (Church of the Nativity)	2.31	0.68
Respect for Monotheistic Religions	2.31	0.72
Islamic holy places and religious sites (Haram al-Ibrahimi Mosque in Hebron)	2.28	0.71
Christianity's holy places and religious sites (Holy Sepulcher church)	2.28	0.70
Religious tolerance	2.24	0.70
Performaning of the pillars of Islam (prayer, fasting, Hajj, Zakat)	2.24	0.76
Following the footsteps of the Prophet (May God's Peace and Prayer Be Upon Him)	2.21	0.76
Helping the poor	2.19	0.68
Abiding by the teachings of Islam	2.16	0.74
Differentiating between what is permissible and what is forbidden	2.12	0.76
Religious pluralism of the Palestinian society	2.11	0.72
Reciting the Quran	2.10	0.73
Pre-destination	2.07	0.78
Saying supplications	2.04	0.71
Defending religious beliefs	2.03	0.74
Islamic History	1.97	0.69
The level of religiosity	1.93	0.67
Saying invocations	1.91	0.72
Jihad for the sake of Allah	1.62	0.75
Total	**2.15**	**0.48**

Mean out of 3 points

Islamic holy and religious and sites (Al-Aqsa Mosque and the Dome of the Rock), honouring parents, and finally greetings (salutation) forms are portrayed at high degree (ranged from 2.44-2.38). Though the following forms are portrayed at moderate level (ranged from 2.31-1.91), they are: religious holidays (Christian and Muslim), Christian holy places and religious sites (Church of the Nativity), respect for Monotheistic Religions, Islamic holy places and religious sites (Haram al-Ibrahimi Mosque in Hebron), Christianity's holy places and religious sites (Holy Sepulcher church), religious tolerance, and performing of the pillars of Islam (prayer, fasting, Hajj, Zakat), following the footsteps of the Prophet (May God's Peace and Prayer Be Upon Him), helping the poor, abiding by the teachings of Islam, differentiating between what is permissible and what is forbidden, religious pluralism of the Palestinian society, reciting the Quran, pre-destination, saying supplications, defending religious beliefs, Islamic history, and the level of religiosity and finally saying invocations. But, only Jihad for the sake of Allah form is at low level (1.62).

6.1.7. What forms of social identity are portrayed in Palestinian civic and national school books for grades 1-4?

When we talk about *The Palestinian social Identity* in the questionnaire with 17 items, factor analysis points out three major dimensions that explain 61,196 % of the variance of responses. These variables are:

a. Accept the criticism of others and Social adjustment (25,517%)

b. Good social relations, Respect for parents, the elderly and others (17,985%)

c. Cooperation between members of the community (17,693%)

Table No. (27a). The Palestinian Social Identity. Rotated Component Matrix

Forms of Social Identity	Componente		
	1	2	3
Accept the criticism of others	,729	,287	,166
Sacrifice for the sake of others	,722	,128	,280
Attending to the problems of others and feeling for their suffering	,655	,272	,147
Ability to influence others (charisma)	,648	-,002	,379
Trust in others	,635	,409	,138
Enjoying life	,601	-,027	,485
Social adjustment	,595	,330	,318
Talking to people (open with people)	,581	,450	,203
Good social relations with members of the community (family, friends, neighbors)	,268	,777	,098
Respect for parents	-,033	,767	,358
Respecting others and accepting them	,403	,667	,132
Accepting the advice of the elderly	,300	,582	,332
Participate in social events	,239	,300	,696
Cooperation between members of the community	,059	,458	,677
Meeting new people (build relationships)	,456	,110	,662
Being social	,419	,247	,638
Social cohesion	,460	,244	,535

- Extraction Method: Principal Component Analysis.
- Rotation Method: Varimax with Kaiser Normalization.
- The rotation has converged in 17 iterations.

Table number 27b shows the means and standard deviations of the social identity forms that are presented in the identified school books from teacher's perspective ranked order from high to low. The overall level of portrayal of the social identity is at moderate degree (2.11).

Table No. (27b). Mean scores and standard deviation for the forms of social identity Portrayed in the Palestinian school books ranked in a descending order

Forms of social identity	Mean	Standard deviation
Good social relations with members of the community (family, friends, neighbor)	2.47	0.60
Respecting others and accepting them	2.47	0.58
Respect for parents	2.45	0.64
Participate in social events	2.29	0.64
Cooperation between members of the community	2.28	0.64
Accepting the advice of the elderly	2.24	0.67
Talking to people (open with people)	2.18	0.68
Being social	2.12	0.67
Social cohesion	2.09	0.68
Attending to the problems of others and feeling for their suffering	2.04	0.69
Trust in others	2.02	0.69
Social adjustment	2.00	0.68
Accept the criticism of others	1.98	0.70
Meeting new people (build relationships)	1.94	0.69
Enjoying life	1.89	0.74
Sacrifice for the sake of others	1.80	0.73
Ability to influence others (charisma)	1.77	0.65
Total	**2.11**	**0.46**

*Mean out of 3 points

The following forms of the social identity are portrayed at high degree (ranged from 2.47-2.45): good social relations with members of the community (family, friends, neighbours), respecting others and accepting them and finally respect for parents. The rest of the forms are portrayed at moderate degree: participate in social events, cooperation between members of the community, accepting the advice of the elderly, talking to people (open with people), and Being social. In addition to, social cohesion, attending to the problems of others and feeling for their suffering, trust in others, social adjustment, accept the criticism of others, meeting new people (build relationships), enjoying life, sacrifice for the sake of others, and finally ability to influence others (charisma).

6.1.8. What forms of psychological identity are portrayed in Palestinian civic and national school books for grades 1-4?

When we talk about *The Palestinian Psychological Identity* in the questionnaire with 19 items, factor analysis points out three major dimensions that explain 67,693% of the variance of responses. These variables are:

a. Self-esteem, Self-confidence (23,756%)

b. Sense of security and Psychological adjustment (22,501%)

c. Perseverance and Ambition (13,863 %)

Table No. (28a). The Palestinian Psychological Identity. Rotated Component Matrix

Forms of Psychological Identity	Componente		
	1	**2**	**3**
Self-esteem	,737	,329	,181
Accept, respect and self-esteem	,715	,359	,159
Self-confidence	,689	,229	,252
Attention to the external appearance	,683	,028	,229
Personal dignity	,674	,370	,239
Altruism	,568	,453	,120
Giving and philanthropy	,562	,447	,217
Sense of security	,009	,791	,121
Sense of the value of life	,386	,654	,266
Life satisfaction	,255	,646	,286
Self-evaluation	,419	,609	,197
Creativity and excellence	,419	,581	,159
Determination to achieve things	,448	,566	,248
Dedication	,438	,542	,197
Psychological adjustment	,445	,525	,202
Optimism	,316	,482	,378
Perseverance	,211	,190	,843
Ambition	,324	,204	,786
Tending to affairs in a sound way	,147	,255	,706

- Extraction Method: Principal Component Analysis.
- Rotation Method: Varimax with Kaiser Normalization.
- The rotation has converged in 5 iterations.

Table 28b shows the means and standard deviations of the psychological identity forms as Portrayed in the identified book from teacher's perspective ranked order from high to low. The overall level of Portrayal of the psychological identity is at moderate degree (1.94).

Table No. (28b). Mean scores and standard deviation for the forms of psychological identity Portrayed in the Palestinian school books ranked in a descending order

Forms of psychological identity	Mean	Standard deviation
Attention to the external appearance	2.14	0.69
Tending to affairs in a sound way	2.10	0.61
Personal dignity	2.06	0.74
Accept, respect and self-esteem	2.06	0.71
Self-confidence	2.02	0.70
Self-esteem	2.00	0.74
Giving and philanthropy	2.00	0.69
Perseverance	1.99	0.66
Ambition	1.97	0.68
Determination to achieve things	1.95	0.70
Sense of the value of life	1.94	0.69
Creativity and excellence	1.93	0.71
Optimism	1.92	0.68
Altruism7	1.89	0.69
Life satisfaction	1.81	0.67
Dedication	1.80	0.66
Self-evaluation	1.78	0.68
Sense of security	1.77	0.69
Psychological adjustment	1.75	0.63
Total	**1.94**	**0.47**

*Mean out of 3 points

All forms of the Palestinian psychological identity are presented at moderate level (ranged from 2.14-1.75) and they are ranked in a descending order as follows: attention to the external appearance, tending to affairs in a sound way, personal dignity, accepts, respect and self-esteem, self-confidence, self-esteem, giving and philanthropy, perseverance, ambition, and determination to achieve things. In addition to, sense of the value of life, creativity and excellence, optimism, altruism, life satisfaction, dedication, self-evaluation, sense of security, and finally psychological adjustment.

6.1.9. What forms of geographical identity are portrayed in Palestinian civic and national school books for grades 1-4?

When we talk about *The Palestinian Geographic Identity* in the questionnaire with 9 items, factor analysis points out tow major dimensions that explain 69,717% of the variance of responses. These variables are:

a. Map of the Arab World and Borders of historic Palestine (30,690%)

b. Identify the city, village, town, the refugees' camp and mentioning the names in the West Bank and Gaza (22,598 %)

c. The borders of Palestine after the Israeli occupation and mentioning the names of occupied Palestinian cities in the 1948 (16,429%)

Table No. (29a). The Palestinian Geographic Identity. Rotated Component Matrix

Forms of Geographic Identity	Componente		
	1	2	3
Map of the Arab World	,799	,052	,230
Continent, on which the Arab World is located	,779	,097	,275
Places of tourism in our country	,686	,470	-,175
Borders of historic Palestine	,684	,287	,273
Geography of Palestine	,567	,397	,391
Identify the city, village, town, the refugees' camp and the desert	,110	,862	,102
Mentioning the names of Palestinian cities in the West Bank and Gaza	,291	,751	,238
The borders of Palestine after the Israeli occupation	,390	,044	,769
Mentioning the names of occupied Palestinian cities in the 1948	,084	,501	,659

- Extraction Method: Principal Component Analysis.
- Rotation Method: Varimax with Kaiser Normalization.
- The rotation has converged in 6 iterations.

Table number 29b shows the means and standard deviations of the geographical identity forms as Portrayed in the identified school books from teacher's perspective in a rank order from high to low. The overall Portrayal of the geographical identity is at moderate degree (2.18).

Table No. (29b). Mean scores and standard deviation for the forms of geographical identity Portrayed in the Palestinian school books ranked in a descending order

Forms of geographical identity	Mean	Standard deviation
Places of tourism in our country	2.47	0.63
Continent, on which the Arab World is located	2.35	0.71
Mentioning the names of Palestinian cities in the West Bank and Gaza	2.34	0.69
Geography of Palestine	2.24	0.71
Identify the city, village, town, the refugees' camp and the desert	2.24	0.71
Borders of historic Palestine	2.23	0.74
Map of the Arab World	2.18	0.71
The borders of Palestine after the Israeli occupation	1.86	0.75
Mentioning the names of occupied Palestinian cities in the 1948	1.78	0.73
Total	**2.18**	**0.49**

*Mean out of 3 points

The following forms are at high degree (ranged from 2.47-2.34) and are ranked in a descending order as follows: places of tourism in our country, continent, on which the Arab World is located and finally mentioning the names of Palestinian cities in the West Bank and Gaza. Though the remaining forms are at moderate degree (ranged from 2.24-1.78), they are: geography of Palestine, and identify the city, village, town, the refugees' camp and the desert. Besides, borders of historic Palestine, map of the Arab World, the borders of Palestine after the Israeli occupation, and finally mentioning the names of occupied Palestinian cities in the 1948.

6.1.10. What forms of other issues are related to Palestinian identity portrayed in the Palestinian civic and national school books for grades 1-4?

When we talk about *Other Miscellaneous issues associated with the Palestinian Identity* in the questionnaire with 20 items, factor analysis points out three major dimensions that explain 62,606% of the variance of responses. These variables are:

a. Deny Israel's right to exist, Anti- Israel and Destruction and elimination of Israel. Jihad, Martyrdom and Guerrilla fighter (22,271%)

b. Organized terrorism and Nazism International imperialism, Religious extremism and Anti- Semitism. Coexistence with the Israelis and Hatred and Violence (20,766%)

d. Judaism, State of Israel, Settlements, Zionism and Peace process (19,569%)

Table No. (30a). Other Miscellaneous issues associated with the Palestinian Identity. Rotated Component Matrix

Forms of other issues related to the palestinian identity	Componente		
	1	2	3
Deny Israel's right to exist	,794	,298	,135
Anti- Israel	,783	,268	,104
Destruction and elimination of Israel	,729	,316	,189
Jihad	,709	,120	,352
Martyrdom	,686	,149	,325
Guerilla fighter	,516	,283	,354
Organized terrorism	,388	,744	,053
Nazism	,385	,727	,045
International imperialism	,371	,713	,073
Religious extremism	,046	,661	,417
Anti- Semitism	,485	,606	,195
Coexistence with the Israelis	-,139	,577	,509
Hatred	,465	,561	,137
Violence	,197	,517	,364
Popular Army	,413	,486	,308
Judaism	,256	,103	,801
State of Israel	,266	,137	,769
Settlements	,285	,070	,758
Zionism	,322	,181	,748
Peace process	,024	,404	,632

- Extraction Method: Principal Component Analysis.
- Rotation Method: Varimax with Kaiser Normalization.
- The rotation has converged in 8 iterations.

There are other forms of Palestinian identity Portrayed in the identified school books but are related to others and belong to more than one form of identity.

Table number 30b shows means and standard deviation of other forms related to Palestinian identity and was difficult to relate them to a specific identity and some of them related to others in ranked order from high to low. The overall level of these forms is at low degree (1.45).

Table No. (30b). Mean scores and standard deviation for the forms of other issues related to the Palestinian identity Portrayed in the Palestinian school books ranked in a descending order

Forms of other issues related to the palestinian identity	Mean	Standard deviation
Jihad	1.59	0.73
Settlements	1.59	0.71
Peace process	1.56	0.66
Martyrdom	1.55	0.70
Deny Israel's right to exist	1.54	0.76
Anti- Israel	1.53	0.75
Violence	1.52	0.68
Judaism	1.52	0.66
State of Israel	1.50	0.66
Zionism	1.49	0.68
Guerilla fighter	1.47	0.66
Destruction and elimination of Israel	1.43	0.69
Popular Army	1.41	0.63
Coexistence with the Israelis	1.39	0.60
Hatred	1.39	0.62
Anti- Semitism	1.35	0.62
Religious extremism	1.34	0.56
Organized terrorism	1.33	0.60
International imperialism	1.31	0.58
Nazism	1.28	0.56
Total	**1.45**	**0.44**

*Mean out of 3 points

All of these forms are portrayed at very low level and they are ranked order from high to low as follows (ranged from 1.59-1.28): Jihad, settlements, Peace process, martyrdom, deny Israel's right to exist, anti- Israel, violence, Judaism, State of Israel, Zionism, guerrilla fighter, and destruction and elimination of Israel. In addition to, E P (Popular Army), coexistence with the Israelis, resisting hatred, anti- Semitism, religious extremism, organized terrorism, international imperialism, and Nazism. For example Jihad, martyrdom, religious extremism could be related to Islamic and national identities. Also, settlement, anti-Israeli, violence, organized terrorism, anti-Semitism are debatable forms depending in the context in which are used becomes challenging to relate them to a certain identity. The same applies when relate to others.

It is worth mentioning here that these findings are according to teachers' perspectives and because it was statistically analysed it shows some presences but data collected from

content analysis shows that Israel as state is mentioned only twice and resisting hatred is mentioned only once. Martyrdom was mention more often in the context of Israel aggression on Palestinians and on resisting occupation.

6.1.11. How does a teacher of civic and national school books rank Palestinian identities?

Table number 37 shows means and standard deviations of how teachers identified the types of Palestinian identity in a rank-order from high to low.

Table No. (31). Mean scores and standard deviation for the define of the identity in the Palestinian school books ranked in a descending order

How does the palestinian curriculum define the identity	Mean	Standard deviation
National (Palestinian)	6.55	1.85
Religion (Muslim/Christian)	5.97	2.03
National (Arab)	4.82	2.22
Political (Belonging to a political party)	4.82	2.03
Geographic (Belonging to a place of residence)	4.78	2.15
Civil	4.29	2.17
Social (Belonging to the family or community or tribe)	3.65	2.05
Cultural	2.49	1.98

*Mean out of 8 points

There are eight types of Palestinian identity presented in civic and national school books according to teachers' perspectives. They are presented in the table no. 30 in a descending order as follows: national (Palestinian), Religion (Muslim/Christian), national (Arab and Islamic nation), political (Belonging to a political party), geographic (Belonging to a place of residence), civil, social (Belonging to the family or community or tribe), and finally Cultural.

6.2. The portrayal of Palestinian identity according to the hypotheses of the study.

The study tested the validity of 12 null hypotheses related to the following variables: districts (Hebron and Bethlehem), gender, religion (Islam/Christianity), age, academics qualifications, years of experiences of the teachers, supervising authorities of the schools, school site (city, village and Refugees camps), areas of locations of the schools (areas A, B and C), and according to subjects (civic and National) and grades teachers teach.

6.2.1: Hypothesis one: There are no statistical significant differences at α≤0.05 in the portrayal of Palestinian identity in civic and national schoolbooks from the teacher's point of view according to districts.

T-test was used to test the validity of this hypothesis. Table number (31) shows the T values and the level of significance.

Table no. (32). T-test for the differences in Palestinian school books and the portrayal of the Palestinian identity from the teacher's point of view according to district

Sub-scale	District	N	Mean	Std. Deviation	Df	T-value	Sig.
National	Hebron	298	1.84	0.47	346	0.613	0.540
	Bethlehem	50	1.79	0.54			
Pan-Arabic and Islamic	Hebron	298	1.66	0.46	346	-0.183	0.856
	Bethlehem	50	1.68	0.60			
Civilian	Hebron	298	2.07	0.43	346	-0.771	0.441
	Bethlehem	50	2.12	0.42			
Cultural	Hebron	298	1.98	0.49	346	0.932	0.352
	Bethlehem	50	1.91	0.58			
Religion	Hebron	298	2.16	0.47	346	0.768	0.443
	Bethlehem	50	2.11	0.53			
Social	Hebron	298	2.10	0.45	346	-1.664	0.097
	Bethlehem	50	2.21	0.46			
Psychological	Hebron	298	1.94	0.47	346	-0.001	1.000
	Bethlehem	50	1.94	0.51			
Geographical	Hebron	298	2.17	0.48	346	-0.768	0.443
	Bethlehem	50	2.23	0.52			
Other issues	**Hebron**	**298**	**1.48**	**0.44**	346	2.735	0.007*
	Bethlehem	50	1.29	0.39			
Total degree	Hebron	298	1.92	0.35	346	0.268	0.789
	Bethlehem	50	1.90	0.40			

Table no 32 shows that there are no statistical significant differences at α≤0.05 in the teachers' perspective in relation to the Palestinian identity in general and in relation to National, Pan-Arabic and Islamic, civilian, cultural, religion, social, psychological, geographical and total degree according to district therefore this part of the hypothesis is accepted. But, the result shows that there is statistical significant at α≤0.05 difference in relation to other issues according to district in favour to teachers from Hebron District and therefore, this part of hypothesis is rejected.

6.2.2: Hypothesis two: There are no statistical significant differences at α≤0.05 in the portrayal of Palestinian identity in civic and national schoolbooks from the teacher's point of view according to gender.

T-test was used to test the validity of this hypothesis. Table number (33) shows the t-value and the level of significance.

Table no. (33). T-test for the differences in Palestinian school books and the portrayal of the Palestinian identity from the teacher's point of view according to gender

Sub-scale	Gender	N	Mean	Std. Deviation	Df	T-value	Sig.
National	**Male**	**128**	**1.92**	**0.44**	346	2.802	0.005*
	Female	220	1.78	0.50			
Pan-Arabic and Islamic	**Male**	**128**	**1.76**	**0.46**	346	2.821	0.005*
	Female	220	1.61	0.48			
Civilian	**Male**	**128**	**2.15**	**0.41**	346	2.448	0.015*
	Female	220	2.03	0.43			
Cultural	**Male**	**128**	**2.08**	**0.46**	346	2.995	0.003*
	Female	220	1.91	0.52			
Religion	Male	128	2.20	0.44	346	1.289	0.198
	Female	220	2.13	0.50			
Social	**Male**	**128**	**2.17**	**0.40**	346	1.941	0.053*
	Female	220	2.08	0.48			
Psychological	**Male**	**128**	**2.03**	**0.40**	346	3.001	0.003*
	Female	220	1.88	0.51			
Geographical	Male	128	2.22	0.45	346	1.084	0.279
	Female	220	2.16	0.51			
Other issues	**Male**	**128**	**1.55**	**0.46**	346	3.366	0.001*
	Female	220	1.39	0.41			
Total degree	**Male**	**128**	**2.00**	**0.33**	346	3.175	0.002*
	Female	220	1.87	0.36			

Table no (33) indicates that there are statistical significant differences at α≤0.05 in the presentation of the Palestinian identity regard: national, pan-Arabic, civilian, cultural, social, psychological, other issue and in general in civic and national school books from the teacher's point of view according to gender in favor of male teachers so we reject these parts of the hypothesis But, there are no statistical significant differences in the presentation of the religion and geographical identities according to gender so we accept these part of the hypothesis.

6.2.3: Hypothesis three: There are no statistical significant differences at α≤0.05 in the portrayal of Palestinian identity in civic and national schoolbooks from the teacher's point of view according to their religion (Islam and Christianity).

T-test was used to test the validity of this hypothesis. Table number (34) shows the t-values and level of significant of the results.

Table no. (34). T-test for the differences in Palestinian school books and the Portrayal of the Palestinian identity from the teacher's point of view according to religion

Sub-scale	Religion	N	Mean	Std. Deviation	Df	T-value	Sig.
National	Muslem	333	1.83	0.49	346	0.330	0.741
	Christian	15	1.79	0.45			
Pan-Arabic and Islamic	Muslem	333	1.66	0.47	346	-0.389	0.698
	Christian	15	1.71	0.61			
Civilian	Muslem	333	2.08	0.43	346	-0.221	0.825
	Christian	15	2.10	0.49			
Cultural	Muslem	333	1.97	0.50	346	-0.354	0.723
	Christian	15	2.02	0.59			
Religion	Muslem	333	2.16	0.47	346	1.089	0.277
	Christian	15	2.02	0.62			
Social	Muslem	333	2.11	0.46	346	-0.428	0.669
	Christian	15	2.16	0.46			
Psychological	Muslem	333	1.94	0.47	346	0.961	0.337
	Christian	15	1.82	0.53			
Geographical	Muslem	333	2.19	0.49	346	0.557	0.578
	Christian	15	2.11	0.51			
Other issues	Muslem	333	1.45	0.43	346	1.079	0.281
	Christian	15	1.33	0.53			
Total degree	Muslem	333	1.92	0.36	346	0.381	0.704
	Christian	15	1.88	0.42			

Table no (34) indicates that there are no statistical significant differences at α≤0.05 in the Portrayal of the Palestinian identity in civic and national school books for grades 1-4 from the teacher's point of view according to their religion, therefore, we accept this hypothesis..

6.2.4: Hypothesis four: There are no statistical significant differences at α≤0.05 in the portrayal of Palestinian identity in civic and national schoolbooks from the teacher's point of view according to teacher's age groups.

Table no. (35). One way analysis of variance for the differences in Palestinian school books and the portrayal of the Palestinian identity from the teacher's point of view according to age group

Sub-scale	Source	Df	Sum of squares	Mean square	F-value	Sig.
National	Between groups	3	0.710	0.237		
	Within groups	340	79.311	0.233	1.014	0.386
	Total	343	80.021	-----		
Pan-Arabic and Islamic	Between groups	3	0.526	0.175		
	Within groups	340	78.478	0.231	0.759	0.518
	Total	343	79.004	-----		
Civilian	Between groups	3	0.586	0.195		
	Within groups	340	64.313	0.189	1.033	0.378
	Total	343	64.899	-----		
Cultural	Between groups	3	1.376	0.459		
	Within groups	340	87.223	0.257	1.787	0.149
	Total	343	88.599	-----		
Religion	Between groups	3	1.592	0.531		
	Within groups	340	78.710	0.231	2.292	0.078
	Total	343	80.301	-----		
Social	Between groups	3	0.813	0.271		
	Within groups	340	71.567	0.210	1.287	0.279
	Total	343	72.380	-----		
Psychological	Between groups	3	0.758	0.253		
	Within groups	340	77.964	0.229	1.102	0.348
	Total	343	78.723	-----		
Geographical	Between groups	3	0.694	0.231		
	Within groups	340	83.796	0.246	0.938	0.422
	Total	343	84.489	-----		
Other issues	Between groups	3	0.648	0.216		
	Within groups	340	64.355	0.189	1.140	0.333
	Total	343	65.003	-----		
Total degree	Between groups	3	0.575	0.192		
	Within groups	340	44.099	0.130	1.479	0.220
	Total	343	44.674	-----		

One way analysis of variance was used to test this hypothesis. Table number (35) shows the F-values and the levels of significant of the results.

Table no (35) indicates that there are no statistical significant differences at α≤0.05 in the Portrayal of the Palestinian identity in civic and national school books for grade 1-4 from the teacher's point of view according to their age groups, therefore, we accept this hypothesis.

Table no. (36). Mean scores and standard deviation for Palestinian school books and the portrayal of the Palestinian identity from the teacher's point of view according to age group

Sub-scale	Age group	N	Mean	Standard deviation
National	30-	67	1.85	0.51
	30-39	139	1.80	0.45
	40-49	105	1.87	0.49
	50+	33	1.72	0.48
Pan-Arabic and Islamic	30-	67	1.71	0.49
	30-39	139	1.64	0.47
	40-49	105	1.69	0.48
	50+	33	1.58	0.48
Civilian	30-	67	2.10	0.42
	30-39	139	2.09	0.45
	40-49	105	2.08	0.39
	50+	33	1.95	0.49
Cultural	30-	67	2.03	0.50
	30-39	139	1.94	0.52
	40-49	105	2.02	0.49
	50+	33	1.82	0.46
Religion	30-	67	2.17	0.49
	30-39	139	2.15	0.48
	40-49	105	2.21	0.46
	50+	33	1.96	0.48
Social	30-	67	2.18	0.46
	30-39	139	2.11	0.48
	40-49	105	2.11	0.42
	50+	33	1.99	0.43
Psychological	30-	67	1.88	0.50
	30-39	139	1.93	0.48
	40-49	105	1.99	0.45
	50+	33	1.85	0.46

Geographical	30-	67	2.15	0.50
	30-39	139	2.22	0.51
	40-49	105	2.19	0.47
	50+	33	2.07	0.47
Other issues	30-	67	1.50	0.50
	30-39	139	1.40	0.39
	40-49	105	1.47	0.43
	50+	33	1.40	0.43
Total degree	30-	67	1.94	0.37
	30-39	139	1.90	0.36
	40-49	105	1.94	0.33
	50+	33	1.80	0.39

Table number 36 shows there are slight difference in the means of the presentation of Palestinians identity according to teachers' age groups but without significant differences (look at the table for more details).

6.2.5: Hypothesis Five: There are no statistical significant differences at α≤0.05 in the portrayal of Palestinian identity in civic and national schoolbooks from the teacher's point of view according to their academic qualification.

One way analysis of variance was used to test the validity of this hypothesis. Table number (37) shows the F-values and the levels of significant of the results.

Table no. (37). One way analysis of variance for the differences in Palestinian school books and the portrayal of the Palestinian identity from the teacher's point of view according to academic qualification

Sub-scale	Source	Df	Sum of squares	Mean square	F-value	Sig.
National	Between groups	2	0.044	0.022	0.092	0.912
	Within groups	345	83.067	0.241		
	Total	347	83.111	-----		
Pan-Arabic and Islamic	Between groups	2	0.151	0.076	0.321	0.725
	Within groups	345	81.267	0.236		
	Total	347	81.418	-----		
Civilian	Between groups	2	0.929	0.465	2.486	0.085
	Within groups	345	64.478	0.187		
	Total	347	65.407	-----		
Cultural	Between groups	2	0.340	0.170	0.654	0.521
	Within groups	345	89.830	0.260		
	Total	347	90.171	-----		

Religion	Between groups	2	0.833	0.417	1.791	0.168
	Within groups	345	80.260	0.233		
	Total	347	81.093	-----		
Social	Between groups	2	0.983	0.492	2.338	0.098
	Within groups	345	72.535	0.210		
	Total	347	73.519	-----		
Psychological	Between groups	2	0.400	0.200	0.869	0.420
	Within groups	345	79.420	0.230		
	Total	347	79.820	-----		
Geographical	Between groups	2	0.814	0.407	1.672	0.189
	Within groups	345	83.953	0.243		
	Total	347	84.767	-----		
Other issues	Between groups	2	0.023	0.012	0.059	0.942
	Within groups	345	67.767	0.196		
	Total	347	67.790	-----		
Total degree	Between groups	2	0.285	0.142	1.077	0.342
	Within groups	345	45.583	0.132		
	Total	347	45.867	-----		

Table no (37) indicates that there are no statistical significant differences at α≤0.05 in the presentation of the Palestinian identity in civic and national school books from the teacher's point of view according to their academic qualification, therefore, we accept the hypothesis.

Table no. (38). Mean scores and standard deviation for Palestinian school books and the portrayal of the Palestinian identity from the teacher's point of view according to academic qualification

Sub-scale	Academic qualification	N	Mean	Standard deviation
National	Diploma	89	1.81	0.50
	Bachelor	244	1.84	0.48
	Master	15	1.85	0.56
Pan-Arabic and Islamic	Diploma	89	1.64	0.50
	Bachelor	244	1.68	0.47
	Master	15	1.61	0.51
Civilian	Diploma	89	2.01	0.42
	Bachelor	244	2.11	0.43
	Master	15	1.94	0.38
Cultural	Diploma	89	1.93	0.49
	Bachelor	244	1.98	0.52

	Master	15	2.07	0.41
Religion	Diploma	89	2.10	0.48
	Bachelor	244	2.18	0.47
	Master	15	2.00	0.57
Social	Diploma	89	2.02	0.47
	Bachelor	244	2.17	0.44
	Master	15	2.16	0.58
Psychological	Diploma	89	1.88	0.49
	Bachelor	244	1.96	0.46
	Master	15	1.94	0.55
Geographical	Diploma	89	2.16	0.46
	Bachelor	244	2.20	0.50
	Master	15	1.97	0.45
Other issues	Diploma	89	1.44	0.43
	Bachelor	244	1.45	0.44
	Master	15	1.47	0.53
Total degree	Diploma	89	1.87	0.38
	Bachelor	244	1.94	0.35
	Master	15	1.87	0.38

Table number 38 shows that there are slightly differences between the means of the Portrayal of the Palestinian identity according to teacher's academic qualification but with no significance (see table for details).

6.2.6: Hypothesis Six: There are no statistical significant differences at α≤0.05 in the portrayal of Palestinian identity in civic and national schoolbooks from the teacher's point of view according to their years of experience.

One way analysis of variance was used to test the validity of the hypotheses. Table number (39) shows f-values and the levels of significant of the results.

Table no (39) indicates that there are no significant differences in the presentation of the Palestinian identities; therefore, we accept these parts of the hypothesis. But, there is a statistical significant difference at α≤0.05 in the presentation of the Palestinian Civilian identity only from the teachers' point of view according to years of experience. Tukey test was used to identify the source of these differences. Table number (40) shows the results.

Table no. (39). One way analysis of variance for the differences of the portrayal of the Palestinian identity from the teacher's point of view according to years of experience

Sub-scale	Source	Df	Sum of squares	Mean square	F-value	Sig.
National	Between groups	2	0.497	0.248	1.050	0.351
	Within groups	337	79.706	0.237		
	Total	339	80.203	-----		
Pan-Arabic and Islamic	Between groups	2	0.497	0.386	1.646	0.194
	Within groups	337	79.706	0.234		
	Total	339	80.203	-----		
Civilian	Between groups	2	0.772	0.643	3.461	0.033*
	Within groups	337	78.995	0.186		
	Total	339	79.767	-----		
Cultural	Between groups	2	1.287	0.140	0.545	0.581
	Within groups	337	62.643	0.257		
	Total	339	63.930	-----		
Religion	Between groups	2	0.280	0.122	0.517	0.597
	Within groups	337	86.713	0.236		
	Total	339	86.993	-----		
Social	Between groups	2	0.244	0.271	1.289	0.277
	Within groups	337	79.410	0.210		
	Total	339	79.654	-----		
Psychological	Between groups	2	0.541	0.595	2.648	0.072
	Within groups	337	70.738	0.225		
	Total	339	71.279	-----		
Geographical	Between groups	2	1.191	0.046	0.189	0.828
	Within groups	337	75.769	0.244		
	Total	339	76.960	-----		
Other issues	Between groups	2	0.092	0.005	0.025	0.975
	Within groups	337	82.300	0.197		
	Total	339	82.393	-----		
Total degree	Between groups	2	0.010	0.233	1.769	0.172
	Within groups	337	66.544	0.132		
	Total	339	66.554	-----		

Table no. (40). Tukey test for the differences in the portrayal in civic and national school books- of the Palestinian identity from the teacher's point of view according to years of experience

Years of experience	5-	5-10	10+
5 and below		0.18083*	0.07596
5-10			-0.10487
10 and above			

Table no (40) indicates that the statistical significant difference at α≤0.05 in the Portrayal of the Palestinian civil identity in the civic and national education school books from the teacher's point of view according to years of experience is between the teachers of less than five years of experience and teacher with 5-10 years, in favor to the teachers of less than five years of experience as indicated in the mean scores in table no. (41).

Table no. (41). Mean scores and standard deviations of the portrayal of the Palestinian identity from the teacher's point of view according to years of experience

Sub-scale	Years of experience	N	Mean	Standard deviation
National	5-	88	1.85	0.48
	5-10	71	1.76	0.44
	10+	181	1.85	0.50
Pan-Arabic and Islamic	5-	88	1.73	0.46
	5-10	71	1.59	0.48
	10+	181	1.66	0.49
Civilian	5-	88	2.15	0.40
	5-10	71	1.97	0.45
	10+	181	2.07	0.43
Cultural	5-	88	1.99	0.51
	5-10	71	1.91	0.49
	10+	181	1.98	0.50
Religion	5-	88	2.16	0.50
	5-10	71	2.10	0.44
	10+	181	2.16	0.48
Social	5-	88	2.16	0.43
	5-10	71	2.05	0.50
	10+	181	2.10	0.45
Psychological	5-	88	1.97	0.48
	5-10	71	1.81	0.47

	10+	181	1.95	0.46
Geographical	5-	88	2.19	0.52
	5-10	71	2.15	0.50
	10+	181	2.19	0.47
Other issues	5-	88	1.46	0.46
	5-10	71	1.46	0.43
	10+	181	1.45	0.43
Total degree	5-	88	1.95	0.36
	5-10	71	1.85	0.34
	10+	181	1.92	0.36

Table number 41 shows that there are slight differences in the means of presenting Palestinian identity according to teachers years of experience but with no significance in all forms of identities according to years of experiences except in the civilian identity where the significant difference exists between teachers with less than 5 years of experiences and those with 5-10 years of experiences (see table no. 41 for more details).

6.2.7: Hypothesis Seven: There are no statistical significant differences at α≤0.05 in the portrayal of Palestinian identity in civic and national schoolbooks from the teacher's point of view according to school supervising authority (Private, public, UNRWA).

One way analysis of variance was used to test the validity of this hypothesis. Table number (42) shows below F-values and the levels of significance of the results.

Table no (42) indicates that there are no statistical significant differences at α≤0.05 in the presentation of the Palestinian identity in civic and national school books from the teacher's point of view according to school authority (private, public, UNRWA), therefore we accept the hypothesis.

Table no. (42). One way analysis of variance for the differences in Portrayal of the Palestinian identity from the teachers' point of view according to school supervising authority

Sub-scale	Source	Df	Sum of squares	Mean square	F-value	Sig.
National	Between groups	2	0.644	0.322	1.347	0.261
	Within groups	345	82.467	0.239		
	Total	347	83.111	-----		
Pan-Arabic and Islamic	Between groups	2	0.878	0.439	1.881	0.154
	Within groups	345	80.540	0.233		
	Total	347	81.418	-----		
Civilian	Between groups	2	0.477	0.238	1.267	0.283
	Within groups	345	64.930	0.188		
	Total	347	65.407	-----		
Cultural	Between groups	2	0.357	0.179	0.686	0.504
	Within groups	345	89.814	0.260		
	Total	347	90.171	-----		
Religion	Between groups	2	0.041	0.020	0.087	0.917
	Within groups	345	81.052	0.235		
	Total	347	81.093	-----		
Social	Between groups	2	0.101	0.050	0.237	0.789
	Within groups	345	73.418	0.213		
	Total	347	73.519	-----		
Psychological	Between groups	2	0.023	0.011	0.049	0.952
	Within groups	345	79.797	0.231		
	Total	347	79.820	-----		
Geographical	Between groups	2	0.161	0.080	0.328	0.720
	Within groups	345	84.606	0.245		
	Total	347	84.767	-----		
Other issues	Between groups	2	0.199	0.100	0.509	0.602
	Within groups	345	67.591	0.196		
	Total	347	67.790	-----		
Total degree	Between groups	2	0.210	0.105	0.793	0.454
	Within groups	345	45.658	0.132		
	Total	347	45.867	-----		

Table no. (43). Mean scores and standard deviation for the portrayal of the Palestinian identity in civic and national school books from the teacher's point of view according to school authority

Sub-scale	School authority	N	Mean	Standard deviation
National	Government	292	1.85	0.48
	Private	39	1.80	0.51
	UNRWA	17	1.65	0.49
Pan-Arabic and Islamic	Government	292	1.68	0.47
	Private	39	1.67	0.55
	UNRWA	17	1.44	0.46
Civilian	Government	292	2.09	0.44
	Private	39	2.07	0.38
	UNRWA	17	1.92	0.40
Cultural	Government	292	1.99	0.51
	Private	39	1.89	0.47
	UNRWA	17	1.93	0.57
Religion	Government	292	2.16	0.48
	Private	39	2.13	0.47
	UNRWA	17	2.13	0.51
Social	Government	292	2.11	0.45
	Private	39	2.15	0.47
	UNRWA	17	2.15	0.46
Psychological	Government	292	1.94	0.47
	Private	39	1.95	0.50
	UNRWA	17	1.91	0.46
Geographical	Government	292	2.19	0.50
	Private	39	2.15	0.42
	UNRWA	17	2.11	0.55
Other issues	Government	292	1.46	0.43
	Private	39	1.41	0.46
	UNRWA	17	1.36	0.48
Total degree	Government	292	1.92	0.35
	Private	39	1.90	0.38
	UNRWA	17	1.81	0.38

Though table number 43 shows slight differences in the means of presenting the Palestinian identity in civic and national school books from teachers' point of view according to the supervising authorities (private, public, UNRWA) but the differences are not significant.

6.2.8 Hypothesis Eight: There are no statistical significant differences at α≤0.05 in the portrayal of Palestinian identity in civic and national schoolbooks from the teacher's point of view according to locations of schools (city, village, refugee camp).

Table no. (44). One way analysis of variance for the differences in Palestinian school books and the Portrayal of the Palestinian identity from the teacher's point of view according to school location (village, city and refugee camps)

Sub-scale	Source	Df	Sum of squares	Mean square	f-value	Sig.
National	Between groups	2	1.088	0.544	2.287	0.103
	Within groups	345	82.024	0.238		
	Total	347	83.111	-----		
Pan-Arabic and Islamic	Between groups	2	0.603	0.301	1.287	0.277
	Within groups	345	80.815	0.234		
	Total	347	81.418	-----		
Civilian	Between groups	2	0.121	0.061	0.321	0.726
	Within groups	345	65.286	0.189		
	Total	347	65.407	-----		
Cultural	Between groups	2	0.279	0.139	0.535	0.586
	Within groups	345	89.892	0.261		
	Total	347	90.171	-----		
Religion	Between groups	2	0.162	0.081	0.345	0.708
	Within groups	345	80.931	0.235		
	Total	347	81.093	-----		
Social	Between groups	2	0.273	0.137	0.644	0.526
	Within groups	345	73.245	0.212		
	Total	347	73.519	-----		
Psychological	Between groups	2	0.884	0.442	1.932	0.146
	Within groups	345	78.936	0.229		
	Total	347	79.820	-----		
Geographical	Between groups	2	0.149	0.075	0.304	0.738
	Within groups	345	84.618	0.245		
	Total	347	84.767	-----		
Other issues	Between groups	2	0.179	0.090	0.458	0.633
	Within groups	345	67.611	0.196		
	Total	347	67.790	-----		
Total degree	Between groups	2	0.245	0.122	0.926	0.397
	Within groups	345	45.622	0.132		
	Total	347	45.867	-----		

One way analysis of variance was used to test this hypothesis. Table number (44) shows f- values and level of significant of the results.

Table number 44 shows that there are slight differences in the means of presenting the Palestinian identity in civic and national school books from teacher's point of view according to the locations of schools but the differences are not significant (see table no. 43 for more details). Table no. 45 presents the means and the standard deviation of teachers' point of view according to schools areas (City, Village, Camp).

Table no. (45). Mean scores and standard deviation for Palestinian school books and the Portrayal of the Palestinian identity from the teacher's point of view according to school location

Sub-scale	School location	N	Mean	Standard deviation
National	City	132	1.83	0.45
	Village	193	1.86	0.50
	Camp	23	1.63	0.48
Pan-Arabic and Islamic	City	132	1.69	0.43
	Village	193	1.67	0.51
	Camp	23	1.51	0.48
Civilian	City	132	2.10	0.43
	Village	193	2.07	0.43
	Camp	23	2.04	0.39
Cultural	City	132	2.01	0.51
	Village	193	1.96	0.50
	Camp	23	1.93	0.50
Religion	City	132	2.18	0.49
	Village	193	2.13	0.48
	Camp	23	2.17	0.40
Social	City	132	2.15	0.48
	Village	193	2.09	0.44
	Camp	23	2.09	0.45
Psychological	City	132	2.00	0.48
	Village	193	1.90	0.47
	Camp	23	1.86	0.41
Geographical	City	132	2.21	0.50
	Village	193	2.17	0.48
	Camp	23	2.15	0.49
	City	132	1.46	0.40

Other issues	Village	193	1.45	0.46
	Camp	23	1.36	0.40
Total degree	City	132	1.94	0.36
	Village	193	1.91	0.36
	Camp	23	1.83	0.34

Table number 45 shows that there are slight differences in the means of presenting the Palestinian identity in civic and national school books from teacher's point of view according to the locations of schools but the differences are not significant (see table no. 44 for more details). Table no. 46 presents the means and the standard deviation of teachers' point of view according to schools areas (A, B, C).

6.2.9: Hypothesis Nine: There are no statistical significant differences at α≤0.05 in the Portrayal of Palestinian identity in civic and national schoolbooks from the teacher's point of view according to school area (A, B and C).

One way analysis of variance was used to test the validity of hypothesis. Table number (46) shows the f-values and the levels of significant of the results.

Table no. (46). One way analysis of variance for the differences in the representation of the Palestinian identity in civic and national schoolbooks from the teacher's point of view according to school area(A, B, C).

Sub-scale	Source	Df	Sum of squares	Mean square	F-value	Sig.
National	Between groups	2	0.611	0.305	1.266	0.283
	Within groups	339	81.749	0.241		
	Total	341	82.359	-----		
Pan-Arabic and Islamic	Between groups	2	0.681	0.341	1.452	0.236
	Within groups	339	79.507	0.235		
	Total	341	80.189	-----		
Civilian	Between groups	2	1.027	0.513	2.711	0.068
	Within groups	339	64.183	0.189		
	Total	341	65.209	-----		
Cultural	Between groups	2	0.122	0.061	0.232	0.793
	Within groups	339	89.145	0.263		
	Total	341	89.267	-----		
Religion	Between groups	2	0.112	0.056	0.236	0.790
	Within groups	339	80.681	0.238		
	Total	341	80.794	-----		
Social	Between groups	2	0.063	0.032	0.148	0.862
	Within groups	339	72.445	0.214		

	Total	341	72.509	-----		
Psychological	Between groups	2	0.113	0.057	0.243	0.785
	Within groups	339	78.986	0.233		
	Total	341	79.099	-----		
Geographical	Between groups	2	0.153	0.077	0.310	0.734
	Within groups	339	83.827	0.247		
	Total	341	83.980	-----		
Other issues	Between groups	2	0.008	0.004	0.020	0.980
	Within groups	339	65.987	0.195		
	Total	341	65.994	-----		
Total degree	Between groups	2	0.183	0.091	0.681	0.507
	Within groups	339	45.520	0.134		
	Total	341	45.703	-----		

Table no (46) indicates that there are no statistical significant differences at α≤0.05 in the presentation of the Palestinian identity in civic and national school books from the teacher's point of view according to school area (A, B and C), therefore we accept the hypothesis. Table no. 47 presents the means and the SD of teachers' point of view according to schools areas (A, B, C).

Table no. (47). Mean scores and standard deviation for Palestinian school books and the Portrayal of the Palestinian identity from the teacher's point of view according to school area (A, B, C).

Sub-scale	School area	N	Mean	Standard deviation
National	A	155	1.79	0.47
	B	81	1.88	0.48
	C	106	1.86	0.51
Pan-Arabic and Islamic	A	155	1.62	0.44
	B	81	1.71	0.52
	C	106	1.70	0.50
Civilian	A	155	2.02	0.43
	B	81	2.12	0.42
	C	106	2.13	0.43
Cultural	A	155	1.95	0.52
	B	81	1.97	0.50
	C	106	2.00	0.50
Religion	A	155	2.16	0.50
	B	81	2.18	0.43
	C	106	2.13	0.49
	A	155	2.10	0.49

Social	B	81	2.12	0.43
	C	106	2.13	0.42
Psychological	A	155	1.95	0.50
	B	81	1.91	0.44
	C	106	1.93	0.47
Geographical	A	155	2.16	0.50
	B	81	2.19	0.43
	C	106	2.21	0.52
Other issues	A	155	1.45	0.42
	B	81	1.45	0.46
	C	106	1.44	0.44
Total degree	A	155	1.89	0.36
	B	81	1.94	0.35
	C	106	1.94	0.37

Table number 47 shows that there are slight differences in the presentation of Palestinian identity in civic and national school books from teacher's point of view according to the areas of the schools areas (A, B and C) but these differences are not significant (see table no. 47 for more details).

6.2.10: Hypothesis Ten: There are no statistical significant differences at α≤0.05 in the portrayal of Palestinian identity in civic and national schoolbooks from the teacher's point of view according to grade level they teach

One way analysis of variance was used to test the validity of the hypothesis. Table number (48) shows f- values and levels of significance of the results.

Table no. (48). One way analysis of variance for the differences in the portrayal of the Palestinian identity in civic and national school book from the teachers' point of view according to teaching grade (grades 1, 2,3 and 4).

Sub-scale	Source	Df	Sum of squares	Mean square	F-value	Sig.
National	Between groups	3	1.364	0.455	1.931	0.124
	Within groups	336	79.152	0.236		
	Total	339	80.517	-----		
Pan-Arabic and Islamic	Between groups	3	1.552	0.517	2.223	0.085
	Within groups	336	78.199	0.233		
	Total	339	79.751	-----		
Civilian	Between groups	3	0.972	0.324	1.740	0.159
	Within groups	336	62.577	0.186		

	Total	339	63.549	-----		
Cultural	Between groups	3	2.212	0.737	2.881	0.036*
	Within groups	336	85.966	0.256		
	Total	339	88.178	-----		
Religion	Between groups	3	0.342	0.114	0.486	0.692
	Within groups	336	78.828	0.235		
	Total	339	79.170	-----		
Social	Between groups	3	1.237	0.412	1.999	0.114
	Within groups	336	69.290	0.206		
	Total	339	70.526	-----		
Psychological	Between groups	3	1.437	0.479	2.135	0.096
	Within groups	336	75.362	0.224		
	Total	339	76.799	-----		
Geographical	Between groups	3	2.186	0.729	3.030	0.030*
	Within groups	336	80.807	0.240		
	Total	339	82.993	-----		
Other issues	Between groups	3	1.478	0.493	2.533	0.057
	Within groups	336	65.339	0.194		
	Total	339	66.816	-----		
Total degree	Between groups	3	0.837	0.279	2.151	0.094
	Within groups	336	43.568	0.130		
	Total	339	44.405	-----		

Table no (48) indicates that there are no statistical significant differences at α≤0.05 in the presentation of the Palestinian identity in civic and national education school books in relation to national, Pan-Arabic and Islamic, civilian, religious, social, psychological and other issues related to Palestinian identities from the teacher's point of view according to the grade level they teach in, therefore, we accept these parts of the hypothesis. Though, there are significant differences in presenting the Palestinian cultural and geographical identity, therefore, we reject these parts of hypothesis. Tukey test was used to find out the source of these differences. Table number (49) shows the results.

Table no. (49). Tukey test for the differences in Palestinian curriculum and the portrayal of the Palestinian identity from the teacher's point of view according to teaching grade

Sub-scale	Teaching grade	First	Second	Third	Fourth
Cultural	First		-0.08782	-0.11182	-0.22264*
	Second			-0.02401	-0.13483
	Third				-0.11082
	Fourth				
Geographical	First		-0.12247	-0.11323	-0.22569*
	Second			0.00924	-0.10322
	Third				-0.11246
	Fourth				

Table no (49) indicates that the statistical significant differences at α≤0.05 in presenting the cultural and geographical identity exist between grade fourth and one from the teacher's point of view according to teaching grade They teach in. The differences are in favour to the teachers teaching in grade four, as it indicated in the mean scores in table no. (50).

Table no. (50). Mean scores and standard deviation for the portrayal of the Palestinian identity in civic and national school books from the teachers' point of view according to teaching grades

Sub-scale	Teaching grade	N	Mean	Standard deviation
National	First	71	1.82	0.49
	Second	77	1.73	0.45
	Third	87	1.82	0.51
	Fourth	105	1.91	0.47
Pan-Arabic and Islamic	First	71	1.63	0.48
	Second	77	1.58	0.46
	Third	87	1.64	0.50
	Fourth	105	1.76	0.48
Civilian	First	71	2.04	0.40
	Second	77	2.00	0.43
	Third	87	2.12	0.41
	Fourth	105	2.12	0.45
Cultural	First	71	1.85	0.55
	Second	77	1.94	0.50
	Third	87	1.96	0.48
	Fourth	105	2.08	0.49

Religion	First	71	2.09	0.48
	Second	77	2.16	0.49
	Third	87	2.16	0.45
	Fourth	105	2.18	0.49
Social	First	71	2.01	0.45
	Second	77	2.09	0.42
	Third	87	2.18	0.48
	Fourth	105	2.13	0.44
Psychological	First	71	1.84	0.49
	Second	77	1.93	0.44
	Third	87	1.91	0.50
	Fourth	105	2.02	0.45
Geographical	First	71	2.05	0.49
	Second	77	2.18	0.48
	Third	87	2.17	0.50
	Fourth	105	2.28	0.48
Other issues	First	71	1.47	0.45
	Second	77	1.37	0.44
	Third	87	1.39	0.42
	Fourth	105	1.53	0.43
Total degree	First	71	1.87	0.36
	Second	77	1.86	0.34
	Third	87	1.92	0.35
	Fourth	105	1.98	0.37

Table 50 shows that there are slight but not significant differences in the Portrayals of Palestinian identity according to teaching grade levels when it comes to national, Pan-Arabic and Islamic, civilian, religious, social, psychological, other issues identities but the differences are significant when it comes to the Portrayal of the cultural and geographical identity between grades one and four in favor the later.

6.2.11: Hypothesis Eleven: There are no statistical significant differences at $α≤0.05$ in the Portrayal of Palestinian identity in civic and national schoolbooks from the teacher's point of view according to the textbook they teach.

One way analysis of variance was used to test the validity of the hypothesis. Table number (51) shows the f- values and levels of significance of the results.

Table no. (51). One way analysis of variance for the differences in the portrayal of the Palestinian identity in civic and national school books from the teachers' point of view according to teaching textbook

Sub-scale	Source	Df	Sum of squares	Mean square	F-value	Sig.
National	Between groups	2	0.492	0.246	1.027	0.359
	Within groups	345	82.619	0.239		
	Total	347	83.111	-----		
Pan-Arabic and Islamic	Between groups	2	0.552	0.276	1.178	0.309
	Within groups	345	80.866	0.234		
	Total	347	81.418	-----		
Civilian	Between groups	2	0.137	0.068	0.361	0.697
	Within groups	345	65.270	0.189		
	Total	347	65.407	-----		
Cultural	Between groups	2	0.016	0.008	0.030	0.970
	Within groups	345	90.155	0.261		
	Total	347	90.171	-----		
Religion	Between groups	2	0.130	0.065	0.277	0.758
	Within groups	345	80.963	0.235		
	Total	347	81.093	-----		
Social	Between groups	2	0.036	0.018	0.084	0.919
	Within groups	345	73.483	0.213		
	Total	347	73.519	-----		
Psychological	Between groups	2	0.025	0.012	0.054	0.948
	Within groups	345	79.795	0.231		
	Total	347	79.820	-----		
Geographical	Between groups	2	0.603	0.302	1.236	0.292
	Within groups	345	84.164	0.244		
	Total	347	84.767	-----		
Other issues	Between groups	2	0.192	0.096	0.491	0.613
	Within groups	345	67.598	0.196		
	Total	347	67.790	-----		
Total degree	Between groups	2	0.031	0.015	0.115	0.891
	Within groups	345	45.837	0.133		
	Total	347	45.867	-----		

Table no (51) indicates that there are no statistical significant differences at $\alpha \leq 0.05$ in the presentation of the Palestinian identity in civic and national.school books from the teacher's point of view according to the textbooks they teach, therefore we accept the hypothesis.

Table no. 52 presents the means and the Standard deviation of teachers' point of view according to teaching textbooks.

Table no. (52). Mean scores and standard deviation for Palestinian school books and the Portrayal of the Palestinian identity from the teacher's point of view according to teaching textbook

Sub-scale	Teaching textbook	N	Mean	Standard deviation
National	Civilian education	50	1.86	0.47
	National education	135	1.87	0.48
	Both	163	1.79	0.49
Pan-Arabic and Islamic	Civilian education	50	1.71	0.52
	National education	135	1.70	0.48
	Both	163	1.62	0.47
Civilian	Civilian education	50	2.04	0.41
	National education	135	2.07	0.46
	Both	163	2.09	0.41
Cultural	Civilian education	50	1.96	0.51
	National education	135	1.98	0.51
	Both	163	1.97	0.50
Religion	Civilian education	50	2.11	0.48
	National education	135	2.17	0.48
	Both	163	2.15	0.48
Social	Civilian education	50	2.11	0.41
	National education	135	2.13	0.46
	Both	163	2.11	0.46
Psychological	Civilian education	50	1.92	0.43
	National education	135	1.93	0.48
	Both	163	1.94	0.49
Geographical	Civilian education	50	2.08	0.53
	National education	135	2.20	0.48
	Both	163	2.20	0.48
Other issues	Civilian education	50	1.50	0.45
	National education	135	1.43	0.41
	Both	163	1.45	0.45
Total degree	Civilian education	50	1.91	0.36
	National education	135	1.93	0.36
	Both	163	1.91	0.36

Table 52 shows that there are slight differences between the means of Portrayal of Palestinian identity in civic and national school books according to the school books teachers teach but these differences are not significant.

6.2.12: Hypothesis Twelve: There are no statistical significant correlations at α≤0.05 between the independent variables: district, gender, religion, age group, academic qualification, years of experience, school authority, school location, school area, teaching textbook and teaching grade and the level of Portrayal of Palestinian identity in civic and national school books from the teacher's point of view.

Standardized Regression was used to test the validity of this hypothesis. Table number (53) show standardized coefficients values and the level of significant of the results.

Table no. (53). Standardized Regression for the correlation between the independent variables: district, gender, religion, age group, academic qualification, years of experience, school authority, school location, school area, teaching textbook and teaching grade and Palestinian school books and the Portrayal of the Palestinian identity from the teacher's point of view.

Independent variables	Standardized coefficients beta	Sig.
District	-0.010	0.0868
Gender	-0.185	0.001*
Religion	-0.039	0.531
Age group	-0.086	0.249
Academic qualification	-0.020	0.745
Years of experience	0.013	0.865
School authority	-0.023	0.697
School location	-0.100	0.129
School area	0.134	0.041*
Teaching textbook	-0.014	0.802
Teaching grade	0.094	0.096

R square=0.066

Table no (53) indicates that the most independent variables that have a statistical significant correlation at α≤0.05 in the Portrayal of the Palestinian identity from the teacher's point of view are the gender and the school area (A, B and C) and there is no correlation coefficient related to other variables.

6.3. Items in which there are significant differences as a function of the independent variables.

This section includes a contingency analysis of items whose significant differences (sig. ≤ 0.005) are a function of the independent variables. This does not mean that the hypothesis raised can be accepted or rejected (this has been previously discussed), but instead offers partial data that are relevant to review:

A contingency analysis

Noting that there are many significant differences in the independent variables, we can infer that there is a pretty consistent viewpoint that is common among all Palestinian teachers about what is the most important work in the field of National and Civic Education.

Given this recurring question, to what extent do the curriculum taught reflect the following?

A)***There are*** significant differences in individual items, which will now be described

a) *Gender:*

The gender of the teacher also marks significant differences between men and women who stand out in their classes when developing national and civic education.

As the results of the contingency analysis show, men are considered very important in the National Civics Education material, and they teach their classes in this way. The intifadas and suffering of the martyrs, prisoners and all the efforts and the village's struggle are taught, while women value it less or think that textbooks are given less importance to these issues so that their children, brothers or husbands do not suffer those consequences. They also give greater emphasis to the importance of working documents and passport.

Women, meanwhile, highlight the material on the subject of the Arab collective consciousness or Arab common culture. And women value this more than men and work on this dialogue in class more often than men, while the discussion of pluralism and democracy is taught more often by women. Women assign more importance than men to the subject of Palestinian culture and political awareness. They also assign more importance, though with minor differences by gender to "political participation," "the role of good government," and orientation toward life.

There are also significant differences between men and women although it is more a matter of nuance, as both genders scored in the majority on the central assessment (2). They differ in the following ways:

- Women see the theme "Palestinian respect for cultural diversity" as more relevant than men when working in class: Palestinian popular proverbs, Religious pluralism of the Palestinian society, trust in others, enjoying life, optimism, dedication, self-confidence, and the borders of Palestine after the Israeli occupation are more often discussed in classrooms in which women teach.

b) *Age group:*

Teachers of between 30 and 39 differ slightly from the rest when considering compliance with laws and regulations, while the rest do it in little or nothing.

Valuation differences also arise regarding the promotion of education, employment and production among teachers by life cycles. The youngest teachers show that they should not have or have little importance in this matter. While teachers between 40 and 49 years of age believe that although it should not be very important, most is are within the area of doubt. And finally, more mature teachers consistently favor this, giving very similar results with respect to the three levels of review.

There are also significant differences in age, in the sense that those under 40 do not assign importance in class to Christianity's holy places and religious sites (Holy Sepulcher Church). This reality becomes more prevalent in the age group between 40 and 49 years old, as this approach becomes normal or slightly present, and with the group older than 50 years, the central tendency starts to veer to the relevance to their work.

c) *Academic qualification:*

In this dimension, there are significant differences in the following items:

- Reciting the Quran, teachers with an MA have a dual possibility, or what works and is highlighted (the majority) or does not (the second valuation), while the DP do them sometimes, and those with a BA do oscillate between infrequent and frequent.

- Sacrifice for the sake of others, is more prominent and stressed within the DP class, and also, to a lesser extent by those with a BA, while this decreases considerably among those with an MA.

- While differences with respect to the continent, on which the Arab world is located, they are focused within the range "few" or" not used and highlighted." While those with the DP and the BA either do or do not do it infrequently, this presence improves slightly in MA.

d) *Years of experience:*

Those teachers who are most innovative and most experienced agree in assigning a relative importance to the matter in Civics Education material and national treaties as well as agreements between Arab countries. Among teachers with between 5 to 10 years of experience, this trend clearly highlights its importance.

e) *School authority:*

There are differences between private and government authorities and the UNRWA in that, although both agree that there is either a lot or relative importance of the material on the rules of good governance, it is done more often by the authorities in private schools and UNRWA than by the government.

f) *School District Hebron/ Betlhelem:*

There are significant differences in terms of the class work on predestation or saying supplications with respect to those who work hard in Bethlehem. In Hebron, however, little or nothing is done on this subject.

g) *School area:*

Now, also in the Hebron area there are significant differences by areas or sectors. They are:

- Gender equality is worked more in zone A, with a score between 2 and 3, while the B and C are scored less, while the area B holds fewest scores.

- Altruism still is taught in all areas, while in sector A greater diversity exists among teachers who do not.

h) *Teaching textbook (The Course you are studying)*

On the assigned subject, there are significant differences in the staff teaching Civics Education in large part value the material in classrooms and textbooks on the Palestinian Legislative Council than the other teachers. And, even in the tendency to do or not to do it occasionally will be the teacher (Civilian) who has the highest percentage of time spent teaching about Islamic holy and religious and sites (Al-Aqsa Mosque and the Dome of the Rock) in their classes .

i) Teaching grade (The Class you are teaching)

The results showed significant differences for the different "class you are teaching" in the following items:

- The teachers at the higher grade levels (3rd and 4th) assign more importance to the discussion of travel documents (passport) in the area compared to those teaching the lower grades. Not surprisingly, older children know what it means to have a passport, which is not understood by their younger counterparts.

- Interestingly, the lower level teachers (1st to 3rd) assign more importance to the Declaration of Independence than teachers of 4th.

- The teachers of 4th grade differ from the rest in that they place less emphasis on the materials on the Setback in 1967or Justice in Society than the rest, although in all cases they mostly teach it occasionally or assign it a relative importance.

- The majority of teachers score all of the value 2, the teachers of first and second grade pay more attention to personal liberty than third and fourth grade teachers.

- In the same total score range (2), the teacher first gives more relevance in their classes (2 to 1) to Palestinian social customs, traditions, norms, and morality than the rest, which lay between a score of 2 and 3.

- Again, the first grade teacher who works daily in class and gives importance to the Palestinian folktale, the matter decreases in score from 2 to 1 in the second and third grades, and rises between 2 and 3 in the fourth.

- The teachers work little or not at all on the theme "respecting others and accepting them," but it is being worked on more in first and second grades than third and fourth.

- No work is done in class or occasionally on the theme "continent, on which the Arab world is located," although only second grade receives this material with frequency.

- The teachers teach the geography of the Arab world, or the borders of historic Palestine, and occasionally give the former some importance, a matter which falls in importance in the second and third grades, while this material is occasionally assigned in fourth grade.

B)*There is no difference of opinion* on how to teach Civics and National Education as a function of the following variables: ***religion and school site.***

CHAPTER SEVEN:

Results of the content analysis of the civic and national school books for grades 1-4

CHAPTER SEVEN: RESULTS OF THE CONTENT ANALYSIS OF THE CIVIC AND NATIONAL SCHOOL BOOKS FOR GRADES 1-4

Both images and written contents included in the civic and national school books for grades 1 to 4 were analysed for the purposes of finding out the presentation of Palestinian identity. Images found in the targeted school books are mainly illustrations, photos of places, nature, individuals, animals, and events. Data relevant to the Palestinian identity found in the written content and the images of the school books are presented here in quantifiable format counts and percentages).

All related data (images and written texts) found in the targeted schools books to the Palestinian identity were analysed and categorized using the items listed in the questionnaire and the type of identity as criteria.

7. 1. Images and Palestinian Identities

Images found in the civic and national education school books for grades 1 to 4 were categorized according to the type of identity and as addressed in the questionnaire.

7.1.1. Images related to Palestinian National Identity (political)

The following are the numbers and types of images found in the targeted school books and related to the National identity categorized according to type of school books (civic or national) and according to part (part one or two).

Table no (60) presents the images that relate to the forms of national identity as presented in the civic and national education school books for grades 1-4 ranked in a descending order according to their frequencies as follows:

Table No. (54). Distribution Frequencies of images related to Palestinian National Identity (political) in National and Civic schoolbooks

Nº	Items	C E 1/1	C E 1/2	C E 2/1	C E 2/2	C E 3/1	C E 3/2	C E 4/1	C E 4/2	Total CIV	N E 1/1	N E 1/2	NE 2/1	NE 2/2	N E 3/1	NE 3/2	NE 4/1	NE 4/2	Total NAT	Total ALL
1	Israeli military occupation of Palestinian land									*0*					1			1	*2*	*0*
2	Peaceful Palestinian Struggle (donations, marches, demonstrations, strikes, protests)									*0*									*0*	*0*
3	Palestinian Intifadas									*0*									*0*	*0*
4	Palestinian armed struggle									*0*									*0*	*0*
5	Palestinian factions (parties)									*0*									*0*	*0*
6	Palestinian Liberation Organization									*0*									*0*	*0*
7	Leaders of the Palestinian people									*0*								4	*4*	*4*
8	Jerusalem						1			*1*			2		1		14		*17*	*18*
9	The suffering of the Palestinians (the martyrs, wounded, prisoners, deportees)									*0*									*0*	*0*
10	Material losses (Land confiscation, House demolition, destruction of farms, and Uprooting of trees)									*0*									*0*	*0*
11	Palestinian self-sacrificing martyrs									*0*									*0*	*0*
12	The massacres committed against the Palestinian people									*0*									*0*	*0*
13	Apartheid Wall									*0*									*0*	*0*
14	Israeli military checkpoints									*0*									*0*	*0*
15	Peace agreements(Oslo Accords)									*0*									*0*	*0*
16	Palestinian National Authority (Palestinian entity and Palestinian sovereignty)	8	3	4	2	2	2	2	2	25	2	2	4	2	16	2	2	2	32	57

No	Topic									CE									NE	Total
17	Love of the home country, the homeland and belonging to it		2							2	4	1					3		8	10
18	Palestinian national holidays and festivals		1							1			1						1	2
19	The Palestinian flag	15	28	6	10	8	3	2	2	74	16	12	34	2	20		3	4	91	165
20	Palestinian National Anthem									0									0	0
21	Map of Palestine (The borders of Palestine)		2	1				2		5		3	1	6	3		11	2	26	31
22	Palestinian travel document	2								2									0	2
23	The Declaration of Independence									0									0	0
24	The names of Palestinian towns and villages that were destroyed in 1948									0									0	0
25	Palestinian Legislative Council									0									0	0
26	Continuity and Survival									0									0	0
27	Rights and the Palestinian national constants (the right of return, the right to self-determination, independence)									0									0	0
28	The partition of Palestinian									0									0	0
29	Palestinian Nakba 1948									0									0	0
30	The liberation of Palestine									0								2	2	2
31	Independent State of Palestine									0									0	0
32	Refugees' Camp, displacement and the Diaspora									0			2						2	2
33	International legitimacy on the Palestinian issue (Security Council resolutions, International Court of Justice)									0									0	0
34	National Unity									0									0	0

*C E: Civic Education *N E: National Education *1/1: Grade/ Part

The Palestinian flag (165 times) 74 times in Civic Schoolbooks and 91 times in National Schoolbooks, Palestinian National Authority symbols (Palestinian entity and Palestinian sovereignty) (57 times) 25 times in Civic Schoolbooks and 32 times in National Schoolbooks, Map of Palestine (The borders of Palestine) (31 times) 5 times in Civic Schoolbooks and 26 times in National Schoolbooks, Jerusalem (18times) one time in Civic Schoolbooks and 17 times in National Schoolbooks, Love of the home country, the homeland and belonging to it (10 times), two times in Civic Schoolbooks and 8 times in National Schoolbooks, Leaders of the Palestinian people (4 times) 4 times in National Schoolbooks only, Israeli military occupation of Palestinian land (2 times) 2 times in National Schoolbooks only, Palestinian national holidays and festivals (2 times), one time in Civic Schoolbooks and one time in National Schoolbooks, Palestinian travel document (2 times), two times in Civic Schoolbooks only, The liberation of Palestine (2 times), two times in National Schoolbooks only, and Finally the Refugees' Camp, displacement and the Diaspora (2 times), two times in National Schoolbooks only.

The following images have no frequencies (not mentioned at all in the targeted school books): Peaceful Palestinian Struggle (uprisings, marches, demonstrations, strikes, protests), Palestinian Intifadas, Palestinian armed struggle, Palestinian factions (parties), Palestinian Liberation Organization, Leaders of the Palestinian people, The suffering of the Palestinians (the martyrs, wounded, prisoners, deportees), Material losses (Land confiscation, House demolition, destruction of farms, and Uprooting of trees), Palestinian self-sacrificing martyrdom, The massacres committed against the Palestinian people, Apartheid Wall, Israeli military checkpoints, Peace agreements (Oslo Accords), Palestinian National Anthem, The Declaration of Independence, The names of Palestinian towns and villages that were destroyed in 1948, Palestinian Legislative Council, Continuity and Survival, Rights and the Palestinian national constants (the right of return, the right to self-determination, independence), The partition of Palestinian, Palestinian Nakba 1948, Independent State of Palestine, International legitimacy on the Palestinian issue (Security Council resolutions, International Court of Justice) and finally National Unity.

7.1.2. Images related to Pan-Arabic and Islamic identities

The following are the numbers and types of images found in the targeted school books and related to the Pan-Arabic and Islamic identity categorized according to type of school books (civic or national) and according to part (part one or two).

Table no (61) contains the images that are related to Pan-Arabic and Islamic identity as presented in the civic and national school books ranked in a descending order according to frequencies as follows: Map of the Arab world (8 times) one time in Civic Schoolbooks and 7 times in National Schoolbooks, Common Arab-religious affiliation (5 times) 5 times in National Schoolbooks only, expansion and geographic contiguity (2 times) two times in National Schoolbooks only.

But there are no images were found related to:Collective Pan-Arab consciousness, Collective Islamic consciousness, Setback in 1967, Palestinians (Israeli Arabs) 1948,

Palestinian- Israeli conflict, The Arab nation and their internal ties, Common Arabic language, Common Arab history, Arab collective consciousness, Common Arab culture, Common Arab future, expansion and geographic contiguity, Arab liberation movements, Arab-Israeli conflict, Arab Unity: nature and components, League of Arab States and its components, Conferences and resolutions of Arab summits, Arab political parties and finally Problems and challenges that face the Arab nation Arabs.

Table No. (55). Distribution Frequencies of images related to Pan-Arabic and Islamic identities in National and Civic schoolbooks

Nº	Items	C E 1/1	C E 1/2	C E 2/1	C E 2/2	C E 3/1	C E 3/2	C E 4/1	C E 4/2	Total CIV	N E 1/1	N E 1/2	NE 2/1	N E 2/2	NE 3/1	NE 3/2	NE 4/1	NE 4/2	Total NAT	Total ALL
35	Collective Pan-Arab consciousness									*0*									0	0
36	Collective Islamic consciousness									*0*									0	0
37	Setback in 1967									*0*									0	0
38	Palestinians (Israeli Arabs) 1948									*0*									0	0
39	Palestinian- Israeli conflicto									*0*									0	0
40	The Arab nation and their internal ties									*0*									0	0
41	Common Arabic language									*0*									0	0
42	Common Arab history									*0*									0	0
43	Arab collective consciousness									*0*									0	0
44	Common Arab culture									*0*									0	0
45	Common Arab future									*0*									0	0
46	expansion and geographiccontiguity									*0*							**2**		2	2
47	Arab liberation movements									*0*									0	0
48	Common Arab-religious affiliation									*0*		**4**	**1**						5	5
49	Arab-Israeli conflict									*0*									0	0
50	Arab Unity: nature and components									*0*									0	0
51	League of Arab States and its components									*0*									0	0
52	Conferences and resolutions of Arab summits									*0*									0	0
53	Map of the Arab world	**1**								*1*		**1**		**1**			**2**	**3**	7	8
54	Arab political parties									*0*									0	0
55	Problems and challenges that face the Arab nation									*0*									0	0

*C E: Civic Education *N E: National Education *1/1: Grade/ Part*

7.1.3. Images related to Palestinian Civic Identity

The following are the numbers and types of images found in the targeted school books and related to civic identity categorized according to type of school books (civic or national) and according to part (part one or two).

Table No. (56). Distribution Frequencies of images related to Palestinian Civic Identity in National and Civic schoolbooks.

Nº	Items	C E 1/1	C E 1/2	C E 2/1	C E 2/2	C E 3/1	C E 3/2	C E 4/1	C E 4/2	Total CIV	N E 1/1	N E 1/2	NE 2/1	NE 2/2	NE 3/1	NE 3/2	NE 4/1	NE 4/2	Total NAT	Total ALL
56	Belonging to the community			2	1			1	1	5		8							8	13
57	Sense and pride in citizenship							1		1		4							4	5
58	Doing volunteer work		6				2			8			1						1	9
59	Attention to what is happening in civic society matters									0									0	0
60	Preservation of the environment and public property	6	8	5	4					23	2	7	1	2		7			19	42
61	Compliance with laws and regulations		5	5						10	2								2	4
62	Gender equality		17	16	8	2	3	3	6	55	13	4	5	1		2	1		26	81
63	Respect for women	1			1		1			3									0	3
64	Promotion of education, employment and production		4	6	4	2		2	2	20	30	9	1	1	2	1			42	62
65	Introducing civil society institutions		4							4		7	11			4			22	26
66	Commitment to social values, customs and traditions.									0	1			3		1		8	13	13
67	Dialogue, pluralism and democracy		3	10	2	1				16									0	16
68	Respect for the elderly		4	1	1		1		1	8	3		5						8	16
69	Distribution of roles and positions	3	6	5	2		9	1	1	27	20	3		8					31	58
70	Citizen's civil rights	4								4									0	4

No	Item																	Total CE	Total NE
71	Citizen's civic duties	2		1						*6*	*3*								*3*	*9*
72	Human Rights	1		1	1				5	*8*	*2*		3						*5*	*13*
73	Humane Society				1					*1*	*5*	*3*	*3*	*13*		4	1	2	*31*	*32*
74	Peaceful and civilized communication skills									*0*		*4*			1				*5*	*5*
75	Ethical standards of the Palestinian society		3	2						*5*	*2*		3						*5*	*10*
76	Respect for the feelings of others		1	1					1	*3*									*0*	*3*
77	Independence and ability to make decisions									*0*									*0*	*0*
78	Sound and accepted behaviors in Palestinian society	26	32	13	10					*81*	*17*	*5*							*22*	*103*
79	Respect for the capabilities of others	1		1	1					*3*			2						*2*	*5*
80	Political participation								3	*3*									*0*	*3*
81	Tolerance and coexistence				3	4		1	1	*9*									*0*	*9*
82	The rules of good governance									*0*									*0*	*0*
83	Justice in society									*0*									*0*	*0*
84	Personal freedom								1	*1*									0	*1*
85	Orientation toward life									*0*									0	*0*
86	Palestinian culture and political awareness									*0*		*1*							1	*1*
87	Freedom of opinion and expression	1	3	14	13	1				*32*	*1*								1	*33*
88	Freedom of worship					1				*1*								1	1	*2*

*C E: Civic Education *N E: National Education *1/1: Grade/ Part

Table no (56) presents the images that are related to the Palestinian Civic Identity found in the civic and national school books ranked in a descending order according to their frequencies as follows:

Sound and accepted behaviors in Palestinian society (103 times) 81 times in Civic Schoolbooks and 22 times in National Schoolbooks, Gender equality (81 times) 27 times in Civic Schoolbooks and 31 times in National Schoolbooks, Promotion of education, employment and production (62 times) 20 times in Civic Schoolbooks and 42times in National Schoolbooks, Distribution of roles and positions (58 times) 55 times in Civic Schoolbooks and 26 times in National Schoolbooks, Preservation of the environment and public property (42 times), 23 times in Civic Schoolbooks and 19 times in National Schoolbooks, Freedom of opinion and expression (33 times) 32 times in Civic Schoolbooks and one time only in National Schoolbooks, Human Society (32 times) one time only in Civic Schoolbooks and 31 times in National Schoolbooks, Introducing civil society institutions (26 times) 4 times in Civic Schoolbooks and 22 times in National Schoolbooks, Respect for the elderly (16 times), 8 times in Civic Schoolbooks and 8 times in National Schoolbooks, Belonging to the community (13 times) 5 times in Civic Schoolbooks and 8 times in National Schoolbooks, Commitment to social values, customs and traditions (13 times) 13 times in National Schoolbooks only, Compliance with laws and regulations (12 times) 10 times in Civic Schoolbooks and 2 times in National Schoolbooks, Ethical standards of the Palestinian society (10 times), 5 times in Civic Schoolbooks and 5 times in National Schoolbooks, Citizen's civic duties (9 times) 6 times in Civic Schoolbooks and 3 times in National Schoolbooks, Tolerance and coexistence (9 times) 9 times in Civic Schoolbooks only, Doing volunteer work (9 times) 8 times in Civic Schoolbooks and one time in National Schoolbooks only, Sense and pride in citizenship (5 times) one time in Civic Schoolbooks and 4 times in National Schoolbooks, Respect for the capabilities of others (5 times) 3 times in Civic Schoolbooks and 2 times in National Schoolbooks, Citizen's civil rights (4 times) 4 times in Civic Schoolbooks only, Respect for women (3times), 3 times in Civic Schoolbooks only, Respect for the feelings of others (3 times) 3 times in Civic Schoolbooks only, Political participation (3 times) 3 times in Civic Schoolbooks only, Freedom of worship (2 times) one time in Civic Schoolbooks and one time in National Schoolbook, Personal freedom (one time) in Civic Schoolbooks, and Palestinian culture and political awareness (one time) in National Schoolbooks only. But, there are no images related to Attention to what is happening in civic society matters, Independence and ability to make decisions, The rules of good governance, Justice in society and finally Orientation toward life.

7.1.4. Images related to Palestinian Cultural Identity

The following are the numbers and types of images found in the targeted school books and related to cultural identity categorized according to type of school books (civic or national) and according to part (part one or two).

Table No. (57). Distribution Frequencies of images related to Palestinian cultural Identity in National and Civic schoolbooks.

Nº	Items	C E 1/1	C E 1/2	C E 2/1	C E 2/2	C E 3/1	C E 3/2	C E 4/1	C E 4/2	Total CIV	N E 1/1	N E 1/2	NE 2/1	NE 2/2	NE 3/1	NE 3/2	NE 4/1	NE 4/2	Total NAT	Total ALL
89	Integration into family and cohesion			2				6		*8*	10		4	1					*15*	*23*
90	Tribalism									*0*									*0*	*0*
91	Traditional Palestinian dress (embroidered dress, kafieh)			9	7	1		6	5	*28*	9	2	8	6				13	*38*	*66*
92	Palestinian folk songs (folklore)									*0*			1					2	*3*	*3*
93	Palestinian dialect									*0*									*0*	*0*
94	Palestinian Popular dishes				1					*1*								1	*1*	*2*
95	Palestinian social Customs and traditions, norms and mores									*0*									*0*	*0*
96	Palestinian popular proverbs									*0*									*0*	*0*
97	Palestinian folktale									*0*									*0*	*0*
98	Respect for Palestinian cultural diversity									*0*									*0*	*0*
99	Cultural traits of the Palestinian society									*0*			1						*1*	*1*

*C E: Civic Education *N E: National Education *1/1: Grade/ Part

Table no (57) presents the images that are related to the Palestinian cultural Identity found in the Palestinian civic and national education schoolbooks ranked in a descending order (Frequencies) as follows:

Traditional Palestinian dress (embroidered dress, kafieh) (66 times) 28 times in Civic Schoolbooks and 38 times in National Schoolbooks, Integration into family and cohesion (23 times) 8 times in Civic Schoolbooks and 15 times in National Schoolbooks, Palestinian folk songs (folklore) (3 times) 3 times in National Schoolbooks only, Palestinian Popular dishes (2 times) 1 time in Civic Schoolbooks and 1 time in National Schoolbooks, and finally Cultural traits of the Palestinian society (one time) one time time in National Schoolbooks. Images rerated to Tribalism, Palestinian dialect, Palestinian social Customs and traditions, norms and mores, Palestinian popular proverbs, Palestinian folktale and Respect for Palestinian cultural diversity haven't been found.

7.1.5. Images related to Palestinian Religious identity

The following are the numbers and types of images found in the targeted school books and related to religious identity categorized according to type of school books (civic or national) and according to part (part one or two).

Table No. (58). Distribution Frequencies of images related to Palestinian religiosity Identity in National and Civic schoolbooks.

Nº	Items	C E 1/1	C E 1/2	C E 2/1	C E 2/2	C E 3/1	C E 3/2	C E 4/1	C E 4/2	Total CIV	N E 1/1	N E 1/2	NE 2/1	NE 2/2	NE 3/1	NE 3/2	NE 4/1	NE 4/2	Total NAT	Total ALL
100	The level of religiosity									*0*									*0*	*0*
101	Jihad for the sake of Allah									*0*									*0*	*0*
102	Pre-destination									*0*									*0*	*0*
103	Performaning of the pillars of Islam (prayer, fasting, Hajj, Zakat)					**2**				*2*									*0*	*2*
104	Differentiating between what is permissible and what is forbidden									*0*									*0*	*0*
105	Following the footsteps of the Prophet (May God's Peace and Prayer Be Upon Him)									*0*									*0*	*0*
106	Abiding by the teachings of Islam									*0*									*0*	*0*
107	Defending religious beliefs									*0*									*0*	*0*
108	Reciting the Quran									*0*									*0*	*0*
109	Saying supplications									*0*									*0*	*0*
110	Saying invocations									*0*									*0*	*0*
111	Helping the poor									*0*									*0*	*0*
112	Islamic holy and religious and sites (Al-Aqsa Mosque and the Dome of the Rock)	**2**				**1**	**1**	**5**		*9*	**6**	**10**	**10**	**4**	**6**		**12**	**3**	*51*	*60*
113	Islamic holy places and religious sites (Haram al-Ibrahimi Mosque in Hebron)									*0*		**1**	**2**	**2**	**2**		**1**		*8*	*8*

No	Topic	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	CE	NE
114	Christianity's holy places and religious sites (Holy Sepulcher church)	1				1				2		1			2		1	1	*5*	*7*
115	Christianity's holy places and religious sites (Church of the Nativity)					1				*1*	1	2	2	2			1	1	*9*	*10*
116	Religious holidays (Christian and Muslim)									*0*			2					2	*4*	*4*
117	Religious tolerance									*0*									*0*	*0*
118	Religious pluralism of the Palestinian society					1				*1*									*0*	*1*
119	Respect for Monotheistic Religions					1				*1*									*0*	*1*
120	Honoring parents		1					1		*2*									*0*	*2*
121	Greetings (salutation)	3		1		2				*6*	5	1	5						*11*	*17*
122	Islamic History									*0*									*0*	*0*

*C E: Civic Education *N E: National Education *1/1: Grade/ Part*

Table no (58) presents the images related to Palestinian religious Identity found in civic and national schoolbooks ranked in a descending order according to their frequencies as follows:

Islamic holy and religious and sites (Al-Aqsa Mosque and the Dome of the Rock) (60 times) 9 times in Civic Schoolbooks and 51 times in National Schoolbooks, Greetings (salutation)) (17 times) 6 times in Civic Schoolbooks and 11 times in National Schoolbooks, Christianity's holy places and religious sites (Church of the Nativity) (10 times) 1 time only in Civic Schoolbooks and 9 times in National Schoolbooks, Islamic holy places and religious sites (Haram al-Ibrahimi Mosque in Hebron) (8times) in National Schoolbooks only, Christianity's holy places and religious sites (Holy Sepulcher church) (7times) 2 times in Civic Schoolbooks and 5 times in National Schoolbooks, Religious holidays (Christian and Muslim) (4 times) 2 times in National Schoolbooks only, Performing of the pillars of Islam (prayer, fasting, Hajj, Zakat) (2 times) 2 times in Civic Schoolbooks only, Honoring parents (2 times) 2 times in Civic Schoolbooks only, Religious pluralism of the Palestinian society (one time) in Civic Schoolbooks only, and Respect for Monotheistic Religions (one time) in Civic Schoolbooks only.

There are no images found related to the level of religiosity, Jihad for the sake of Allah, Pre-destination, Differentiating between what is permissible and what is forbidden, Following the footsteps of the Prophet (May God's Peace and Prayer Be Upon Him), Abiding by the teachings of Islam, Defending religious beliefs, Reciting the Quran, Saying supplications, Saying invocations, Helping the poor and Religious tolerance and finally Islamic History.

7.1.6. Images related to Palestinian Social Identity

The following are the numbers and types of images found in the targeted school books and related to social identity categorized according to type of school books (civic or national) and according to part (part one or two).

The portrayal of the palestinian identity in civic and national school books

Table No. (59). Distribution Frequencies of images related to Palestinian social Identity in National and Civic schoolbooks

Nº	Items	C E 1/1	C E 1/2	C E 2/1	C E 2/2	C E 3/1	C E 3/2	C E 4/1	C E 4/2	Total CIV	N E 1/1	N E 1/2	NE 2/1	NE 2/2	NE 3/1	NE 3/2	NE 4/1	NE 4/2	Total NAT	Total ALL
123	Respecting others and accepting them		2	1						3									0	3
124	Good social relations with members of the community (family, friends, neighbors)	4		1				3		8	3	3							6	14
125	Talking to people (open with people)									0									0	0
126	Trust in others									0									0	0
127	Accept the criticism of others									0			3						3	3
128	Attending to the problems of others and feeling for their suffering				1					1			3						3	4
129	Sacrifice for the sake of others		2					1		3									0	3
130	Enjoying life		2							2									0	2
131	Participate in social events	2	5	1		1				9	6		6						12	21
132	Being social									0									0	0
133	Meeting new people (build relationships)									0									0	0
134	Cooperation between members of the community	4	6	1	5		1	3		20	5		1						6	26
135	Respect for parents		1	6		1		1		9			2						2	11
136	Accepting the advice of the elderly			7	1	2				10									0	10
137	Social adjustment			1	1					2									0	2
138	Ability to influence others (charisma)									0									0	0
139	Social cohesion	9	1							10									0	10

*C E: Civic Education *N E: National Education *1/1: Grade/ Part

Table no (59) presents the images that are related to the Palestinian social Identity found in the civic and national school books ranked in a descending order according to their frequencies as follows:

Cooperation between members of the community (26 times) 20 times in Civic Schoolbooks and 6 times in National Schoolbooks, Participate in social events (21 times) 9 times in Civic Schoolbooks and 12 times in National Schoolbooks, Good social relations with members of the community (family, friends, neighbors (14 times) 8 times in Civic Schoolbooks and 6 times in National Schoolbooks, Respect for parents (11times) 9 times in Civic Schoolbooks and 2 times in National Schoolbooks, Accepting the advice of the elderly (10 times) in Civic Schoolbooks only, Social cohesion (10 times) in Civic Schoolbooks only, Attending to the problems of others and feeling for their suffering (4 times) 1 time in Civic Schoolbooks and 3 times in National Schoolbooks,, Respecting others and accepting them (3 times), in Civic Schoolbooks only, Accept the criticism of others (3 times) in National Schoolbooks, Sacrifice for the sake of others (3 times) in Civic Schoolbooks only, Enjoying life (2 times) in Civic Schoolbooks only, and Social adjustment (2 times) in Civic Schoolbooks only. There are no images found related to Talking to people (open with people), Trust in others, Being social, Meeting new people (build relationships) and finally Ability to influence others (charisma).

7.1.7. Images related to Palestinian Psychological Identity

The following are the numbers and types of images found in the targeted school books and related to psychological identity categorized according to type of school books (civic or national) and according to part (part one or two).

Table No. (60). Distribution Frequencies of images related to Palestinian Psychological Identity in National and Civic schoolbooks.

Nº	Items	C E 1/1	C E 1/2	C E 2/1	C E 2/2	C E 3/1	C E 3/2	C E 4/1	C E 4/2	Total CIV	N E 1/1	N E 1/2	NE 2/1	NE 2/2	NE 3/1	NE 3/2	NE 4/1	NE 4/2	Total NAT	Total ALL
140	Tending to affairs in a sound way							1		*1*	9								*9*	*10*
141	Ambition									*0*									*0*	*0*
142	Perseverance									*0*									*0*	*0*
143	Optimism									*0*									*0*	*0*
144	Dedication									*0*									*0*	*0*
145	Attention to the external appearance	18		1						*19*	15				1	1	1		*18*	*37*
146	Self-confidence									*0*		1			1				*2*	*2*
147	Life satisfaction									*0*									*0*	*0*
148	Determination to achieve things									*0*									*0*	*0*
149	Sense of the value of life									*0*									*0*	*0*
150	Sense of security									*0*									*0*	*0*
151	Self-evaluation									*0*									*0*	*0*
152	Psychological adjustment	12								*12*									*0*	*12*
153	Giving and philanthropy									*0*									*0*	*0*
154	Creativity and excellence									*0*									*0*	*0*
155	Personal dignity									*0*									*0*	*0*
156	Accept, respect and self-esteem									*0*									*0*	*0*
157	Self-esteem									*0*									*0*	*0*
158	Altruism									*0*									*0*	*0*

*C E: Civic Education *N E: National Education *1/1: Grade/ Part

Table no (60) presents the images that are related to the Palestinian Psychological Identity found in the civic and national education schoolbooks ranked in a descending order according to their frequencies as follows:

Attention to the external appearance (37times), 19 times in Civic Schoolbooks and 18 times in National Schoolbooks, Psychological adjustment (12times) in Civic Schoolbooks only, Tending to affairs in a sound way (10 times) 1 time in Civic Schoolbooks and 9 times in National Schoolbooks, and finally Self-confidence (2 times) in National Schoolbooks only.

There are no images found related to Ambition, Perseverance, Optimism, Dedication, Life satisfaction, Determination to achieve things, Sense of the value of life, Sense of security, Self-evaluation, Giving and philanthropy, Creativity and excellence, Personal dignity, Accept, respect and self-esteem, Self-esteem and finally Altruism.

7.1.8. Images related to Palestinian Geographical Identity

The following are the numbers and types of images found in the targeted school books and related to geographical identity categorized according to type of school books (civic or national) and according to part (part one or two).

Table No. (61). Distribution Frequencies of images related to Palestinian Geographic Identity in National and Civic schoolbooks

Nº	Items	C E 1/1	C E 1/2	C E 2/1	C E 2/2	C E 3/1	C E 3/2	C E 4/1	C E 4/2	Total CIV	N E 1/1	N E 1/2	NE 2/1	NE 2/2	NE 3/1	NE 3/2	NE 4/1	NE 4/2	Total NAT	Total ALL
159	Continent, on which the Arab World is located									0			1		3		2	3	9	9
160	Places of tourism in our country				1	1				2		13	1	20	1		7	14	56	58
161	Map of the Arab World									0									0	0
162	Borders of historic Palestine									0							4		4	4
163	The borders of Palestine after the Israeli occupation									0									0	0
164	Geography of Palestine				4					4		10	3	36	2				51	55
165	Mentioning the names of Palestinian cities in the West Bank and Gaza				5		3			8		1	3	7			3	2	16	24
166	Mentioning the names of occupied Palestinian cities in the 1948									0					2			2	4	4
167	Identify the city, village, town, the refugees' camp and the desert									0		2							2	2

*C E: Civic Education *N E: National Education *1/1: Grade/ Part*

Table no (61) presents the images that are related to the Palestinian Geographic Identity that are found in civic and national education schoolbooks ranked in a descending order according to their frequencies as follows: Places of tourism in our country (58 times) 2 times in Civic Schoolbooks and 56 times in National Schoolbooks, Geography of Palestine (55 times) 4 times in Civic Schoolbooks and 51times in National Schoolbooks, Mentioning the names of Palestinian cities in the West Bank and Gaza (24 times) 8 times in Civic Schoolbooks and 16 times in National Schoolbooks, Continent on which the Arab World is located (9 times) in National Schoolbooks only, Borders of historic Palestine (4 times) in National Schoolbooks only, Mentioning the names of occupied Palestinian cities in the 1948 (24 times) in National Schoolbooks only, Identify the city, village, town, the refugees' camp and the desert (2 times) in National Schoolbooks only.

Though, there are no images for Map of the Arab World and The borders of Palestine after the Israeli occupation included in the targeted school books.

7.1.9. Images related to other issues that are associated with the Palestinian Identity

The following are the numbers and types of images found in the targeted school books and associated with Palestinian identity categorized according to type of school books (civic or national) and according to part (part one or two).

Table No. (62). Distribution Frequencies of images related to Other Miscellaneous issues associated with the Palestinian Identity in National and Civic schoolbooks

Nº	Items	C E 1/1	C E 1/2	C E 2/1	C E 2/2	C E 3/1	C E 3/2	C E 4/1	C E 4/2	Total CIV	N E 1/1	N E 1/2	NE 2/1	NE 2/2	NE 3/1	NE 3/2	NE 4/1	NE 4/2	Total NAT	Total ALL
168	Zionism									*0*									*0*	*0*
169	Judaism									*0*									*0*	*0*
170	State of Israel									*0*								**1**	*1*	*1*
171	Settlements									*0*									*0*	*0*
172	Peace process									*0*									*0*	*0*
173	Coexistence with the Israelis									*0*									*0*	*0*
174	Jihad									*0*									*0*	*0*
175	Martyrdom									*0*									*0*	*0*
176	Religious extremism									*0*									*0*	*0*
177	Violence									*0*									*0*	*0*
178	Guerilla fighter									*0*									*0*	*0*
179	Popular Army									*0*									*0*	*0*
180	Destruction and elimination of Israel									*0*									*0*	*0*
181	Anti- Semitism									*0*									*0*	*0*
182	Hatred									*0*									*0*	*0*
183	Deny Israel's right to exist									*0*									*0*	*0*
184	Anti- Israel									*0*									*0*	*0*
185	Organized terrorism									*0*									*0*	*0*
186	International imperialism									*0*									*0*	*0*
187	Nazism									*0*									*0*	*0*

*C E: Civic Education *N E: National Education *1/1: Grade/ Part

Table no (62) presents the images that are related to Other Miscellaneous issues associated with the Palestinian Identity that are found in civic and national school books ranked in a descending order according to their frequencies as follows:

State of Israel (one time) in National School books only. But, there are no images found related to: Zionism, Judaism, Settlements, Peace process, Coexistence with the Israelis, Jihad, Martyrdom, Religious extremism, Violence, Guerilla fighter, Popular Army, Destruction and elimination of Israel, Anti- Semitism, Deny Israel's right to exist, Anti-Israel, Hatred, Organized terrorism, International imperialism and finally Nazism.

7.2. Written content and Palestinian Identities

The written contents of the civic and national education school books for grades 1-4 were surveyed for contents that are related to the Palestinian identity. The related content was counted then analysed and categorized according to type of identity along the line of the questionnaire of the study. This made the comparison between the results of the content and images much possible and easier with the results of the questionnaire. The Results of the content analysis are presented here according to the type of identity.

7.2.1. Written content related to Palestinian National Identity (political)

The following are the forms found in the targeted school books and associated with the national identity categorized according to type of school books (civic or national) and according to parts (part one or two).

Table No. (63). Distribution Frequencies of Written related to Palestinian National Identity (political) in National and Civic schoolbooks

Nº	Items	C E 1/1	C E 1/2	C E 2/1	C E 2/2	C E 3/1	C E 3/2	C E 4/1	C E 4/2	Total CIV	N E 1/1	N E 1/2	NE 2/1	NE 2/2	NE 3/1	NE 3/2	NE 4/1	NE 4/2	Total NAT	Total ALL Written
1	Israeli military occupation of Palestinian land									*0*					1			3	*4*	*4*
2	Peaceful Palestinian Struggle (uprising, marches, demonstrations, strikes, protests)									*0*					1				*1*	*1*
3	Palestinian Intifadas									*0*									*0*	*0*
4	Palestinian armed struggle									*0*									*0*	*0*
5	Palestinian factions (parties)									*0*									*0*	*0*
6	Palestinian Liberation Organization									*0*							1		*1*	*1*
7	Leaders of the Palestinian people									*0*			2					2	*4*	*4*
8	Jerusalem	1	1		2	3	3			*10*	6	2	22	6	17		92	9	*154*	*164*
9	The suffering of the Palestinians (the martyrs, wounded, prisoners, deportees)					3			1	*4*			1		3			1	*5*	*9*
10	Material losses (Land confiscation, House demolition, destruction of farms, and Uprooting of trees)									*0*								3	*3*	*3*
11	Palestinian self-sacrificing martyrs									*0*									*0*	*0*
12	The massacres committed against the Palestinian people									*0*									*0*	*0*
13	Apartheid Wall									*0*									*0*	*0*
14	Israeli military checkpoints									*0*									*0*	*0*
15	Peace agreements (Oslo Accords)									*0*									*0*	*0*
16	Palestinian National Authority (Palestinian entity and Palestinian sovereignty)	8	4	4	2	1	1	3	3	*26*	2	2	4	2	47	2	3	5	*67*	*93*
17	Love of the home country, the homeland and belonging to it	6	2	1	4	2	2		4	*21*	4	16	19	15	14	4	7	14	*93*	*114*

No.	Item	CE1	CE2	CE3	CE4	CE5	CE6	CE7	CE8	CE Total	NE1	NE2	NE3	NE4	NE5	NE6	NE7	NE8	NE Total	Total
18	Palestinian national holidays and festivals		2		2	4				*8*			10	1			5		*16*	*24*
19	The Palestinian flag									*0*		6	1						*7*	*7*
20	Palestinian National Anthem									*0*		4							*4*	*4*
21	Map of Palestine (The borders of Palestine)									*0*			1	1		15	3		*20*	*20*
22	Palestinian travel document	2								*2*									*0*	*2*
23	The Declaration of Independence									*0*							4		*4*	*4*
24	The names of Palestinian towns and villages that were destroyed in 1948									*0*									*0*	*0*
25	Palestinian Legislative Council	1	1	1	1	1	1	1	1	*8*	1	1	1	1	1	1			*6*	*14*
26	Continuity and Survival									*0*							1		*1*	*1*
27	Rights and the Palestinian national constants (the right of return, the right to self-determination, independence)				3		1	1		*5*		1	1 right of return			1 right of return			*3*	*8*
28	The partition of Palestinian									*0*									*0*	*0*
29	Palestinian Nakba 1948									*0*			1				2		*3*	*3*
30	The liberation of Palestine									*0*					3		2		*5*	*5*
31	Independent State of Palestine	3	3	5	3	4	3	3	3	*27*	3	3	3	3	3		3	6	*24*	*51*
32	Refugees' Camp, displacement and the Diaspora					1		2		*3*		2	32	3	6		8		*51*	*54*
33	International legitimacy on the Palestinian issue (Security Council resolutions, International Court of Justice)									*0*									*0*	*0*
34	National Unity				2		1	1		*4*		1	1				2		*4*	*8*

**C E: Civic Education *N E: National Education *1/1: Grade/ Part*

Table no (63) presents the contents which is related to the national identity as presented in the civic and national educations school books ranked in a descending order according to their frequencies as follows:

Jerusalem (164 times) 10 times in Civic Schoolbooks and 154 times in National Schoolbooks, Love of the home country, the homeland and belonging to it (114 times), 21 times in Civic Schoolbooks and 93 times in National Schoolbooks, Palestinian National Authority (Palestinian entity and Palestinian sovereignty) (93 times) 26 times in Civic Schoolbooks and 67 times in National Schoolbooks, Refugees' Camp, displacement and the Diaspora (54 times) 3 times in Civic Schoolbooks and 51 times in National Schoolbooks, Independent State of Palestine (51 times) 27 times in Civic Schoolbooks and 24 times in National Schoolbooks, Palestinian national holidays and festivals (24 times), 8 times in Civic Schoolbooks and 16 times in National Schoolbooks, Map of Palestine (The borders of Palestine) (20 times) in National Schoolbooks only, Palestinian Legislative Council (14 times) 8 times in Civic Schoolbooks and 6 times in National Schoolbooks, the un-waived Palestinian national rights (the right of return, the right to self-determination, independence) (8 times) 5 times in Civic Schoolbooks and 3 times in National Schoolbooks, the Palestinian flag (7 times) in National Schoolbooks only, The liberation of Palestine (5 times) in National Schoolbooks only, Israeli military occupation of Palestinian land (4 times) in National Schoolbooks only, Palestinian National Anthem (4 times) in National Schoolbooks only, The Declaration of Independence (4 times) in National Schoolbooks only, Leaders of the Palestinian people (8 times), Material losses (Land confiscation, House demolition, destruction of farms, and Uprooting of trees) (3 times) in National Schoolbook only, Palestinian Nakba 1948 (3 times) in National Schoolbooks, Palestinian travel document (2 times) in Civic Schoolbooks only, Continuity and Survival (one time) in National Schoolbook only.

The following items were not mentioned in the school books: Palestinian Intifadas, Palestinian armed struggle, Palestinian factions (political parties), Palestinian self-sacrificing martyrs, The massacres committed against the Palestinian people, Apartheid Wall, Israeli military checkpoints, Peace agreements (Oslo Accords), The names of Palestinian towns and villages that were destroyed in 1948, The partition of Palestine and finally the International legitimacy of the Palestinian issues (Security Council resolutions, International Court of Justice).

7.2.2. Written content related to Pan-Arabic and Islamic identities

The following are the forms found in the targeted school books and associated with the Pan-Arabic and Islamic identity categorized according to type of school books (civic or national) and according to parts (part one or two).

Table No. (64). Distribution Frequencies of Written related to Pan-Arabic and Islamic identities in National and Civic schoolbooks

Nº	Items	CE 1/1	CE 1/2	CE 2/1	CE 2/2	CE 3/1	CE 3/2	CE 4/1	CE 4/2	Total CIV	NE 1/1	NE 1/2	NE 2/1	NE 2/2	NE 3/1	NE 3/2	NE 4/1	NE 4/2	Total NAT	*Total ALL written*
35	Collective Pan-Arab consciousness				3		1	1		*5*		6	7	2	1		6	3	25	*30*
36	Collective Islamic consciousness							1		*1*			8	1	1		5		15	*16*
37	Setback in 1967									*0*									0	*0*
38	Palestinians (Israeli Arabs) 1948									*0*							1		1	*1*
39	Palestinian- Israeli conflicto									*0*							6		6	*6*
40	The Arab nation and their internal ties									*0*		2	3				7	3	15	*15*
41	Common Arabic language				4			1		*5*		2	11		4		7	3	27	*32*
42	Common Arab history									*0*		2	13	2	4	1	7	3	32	*32*
43	Arab collective consciousness									*0*			4	2	4		7	3	20	*20*
44	Common Arab culture									*0*			4	1	4		7	3	19	*19*
45	Common Arab future									*0*			5	1			8	3	17	*17*
46	expansion and geographic contiguity									*0*			1	3			12	2	18	*18*
47	Arab liberation movements									*0*									0	*0*
48	Common Arab-religious affiliation									*0*		3	9	1	1		4	2	20	*20*

49	Arab-Israeli conflicto									*0*									*0*	*0*
50	Arab Unity: nature and components									*0*			1			1		*2*	*2*
51	League of Arab States and its components									*0*								*0*	*0*
52	Conferences and resolutions of Arab summits									*0*								*0*	*0*
53	Map of the Arab world		1								*1*			1	2	5		6	3	*17*	*18*
54	Arab political parties									*0*								*0*	*0*
55	Problems and challenges that face the Arab nation									*0*								*0*	*0*

*C E: Civic Education *N E: National Education *1/1: Grade/ Part*

Table no (64) presents the contents which are related to the Pan-Arabic and Islamic identities as presented in the civic and national educations school books ranked in a descending order according to their frequencies as follows:

Common Arabic language (32 times) 5 times in Civic Schoolbooks and 27 times in National Schoolbooks, Common Arab history (32 times) in National Schoolbooks only, Collective Pan-Arab consciousness (30 times) 5 times in Civic Schoolbooks and 25 times in National Schoolbooks, Arab collective (20 times) in National Schoolbooks, Common Arab-religious affiliation (20 times) in National Schoolbooks only, Common Arab culture (19 times) in National Schoolbooks only, expansion and geographic contiguity (18 times) in National Schoolbooks only, Map of the Arab world (18 times) one time in Civic Schoolbooks and 17 times in National Schoolbooks, Common Arab future (17 times) in National Schoolbooks only, Collective Islamic consciousness (16 times) one time in Civic Schoolbooks and 15 times in National Schoolbooks, The Arab nation and their internal ties (15 times) in National Schoolbooks only, Palestinian- Israeli conflict (6 times) in National Schoolbooks only, Arab Unity: nature and components (2 times) in National Schoolbooks only, and Palestinians (Israeli Arabs) 1948 (one time) in National Schoolbooks only. Though the following items are not included in the school books: Setback in 1967, Arab liberation movements, Arab-Israeli conflict, League of Arab States and its components, Conferences and resolutions of Arab summits, Arab political parties and Problems and finally challenges that face the Arab nation.

7.2.3. Written content related to Palestinian Civic Identity

The following are the forms found in the targeted school books and associated with the civic identity categorized according to type of school books (civic or national) and according to parts (part one or two).

Table No. (65). Distribution Frequencies of Written related to Palestinian Civic Identity in National and Civic schoolbooks.

Nº	Items	C E 1/1	C E 1/2	C E 2/1	C E 2/2	C E 3/1	C E 3/2	CE 4/1	C E 4/2	Total CIV	N E 1/1	N E 1/2	N E 2/1	NE 2/2	NE 3/1	N E 3/2	N E 4/1	N E 4/2	Total NAT	*Total ALL* Written
56	Belonging to the community	1	5	1	3	1	1	10	13	*35*	2	11	22	3	21	3		8	*70*	*105*
57	Sense and pride in citizenship	1			2	1	1	3	5	*13*		9		1	1				*11*	*24*
58	Doing volunteer work	1	3		1	1	20	2	1	*29*			14	1					*15*	*44*
59	Attention to what is happening in civic society matters				1	2	2		1	*6*		4	3	3	9	1			*20*	*26*
60	Preservation of the environment and public property	6	11	13	10	4	5	6	1	*56*	3	3	6	5		36			*53*	*109*
61	Compliance with laws and regulations	1	15	9	3	1	2	7	13	*51*	2		3		4	2			*11*	*62*
62	Gender equality		17	1	1	1	3	2	3	*28*	2		2					1	*5*	*33*
63	Respect for women	1	1			1		1		*4*									*0*	*4*
64	Promotion of education, employment and production		5		3	3	21	3	8	*43*	11	9	2	4	28	2		12	*68*	*111*
65	Introducing civil society institutions		2		1	1	5	6	5	*20*		8	22	1	26	1			*58*	*78*
66	Commitment to social values, customs and traditions.			1		1	6	6	1	*15*		4	10	6	9	8	1	13	*51*	*66*
67	Dialogue, pluralism and democracy		6	15	5	10	1	2	4	*43*	1				2		1	3	*7*	*50*
68	Respect for the elderly		5	4	1	3	3			*16*	2	1	6					1	*10*	*26*
69	Distribution of roles and positions	4	9	4	11	8	22	5	1	*64*	5	4	11	8	4			1	*32*	*96*
70	Citizen's civil rights	5	2		1		2	9	40	*59*			4						*4*	*63*
71	Citizen's civic duties	6	2	1	3		3	10	12	*37*			4						*4*	*41*

No.	Topic									CE									NE	Total
72	Human Rights		1	1		11	2	13	23	*51*	1		9			3		2	*15*	*66*
73	Humane Society									*0*			1		1	8		6	*16*	*16*
74	Peaceful and civilized communication skills			1	2	7		2	2	*14*	2	5	1		5			1	*14*	*28*
75	Ethical standards of the Palestinian society		3			5	7	7	3	*25*	1	1	5		1			2	*10*	*35*
76	Respect for the feelings of others		4	12	2	5		4	18	*45*			1						*1*	*46*
77	Independence and ability to make decisions		1			2		3		*6*								2	*2*	*8*
78	Sound and accepted behaviors in Palestinian society	22	28	18	11	3	1	9	10	*102*	2	3	2		2	1		2	*12*	*114*
79	Respect for the capabilities of others	1	3	3	3	7	6	4	6	*33*			6					1	*7*	*40*
80	Political participation		1			2			2	*5*			1					4	*5*	*10*
81	Tolerance and coexistence		1	2	3	4	1	4	5	*20*	1	1	1		1	1		1	*6*	*26*
82	The rules of good governance									*0*								1	*1*	*1*
83	Justice in society			1				1	5	*7*			1					1	*2*	*9*
84	Personal freedom		1			3		3	2	*9*									*0*	*9*
85	Orientation toward life									*0*									*0*	*0*
86	Palestinian culture and political awareness				2	22			7	*31*		7							*7*	*38*
87	Freedom of opinion and expression	1	19	15	19	7	3	5	5	*74*	4	4			1				*9*	*83*
88	Freedom of worship					2			2	*4*			2					1	4 *7*	*11*

*C E: Civic Education *N E: National Education *1/1: Grade/ Part*

The portrayal of the palestinian identity in civic and national school books

Table no (65) presents the contents which are related to the Palestinian civic identity as presented in the civic and national educations school books ranked in a descending order according to their frequencies as follows:

Sound and accepted behaviors in Palestinian society (114 times) 102 times in Civic Schoolbooks and 12 times in National Schoolbooks, Promotion of education, employment and production (111 times) 43 times in Civic Schoolbooks and 68 times in National Schoolbooks, Preservation of the environment and public property (109 times) 56 times in Civic Schoolbooks and 53 times in National Schoolbooks, Belonging to the community (105 times) 35 times in Civic Schoolbooks and 70 times in National Schoolbooks, Distribution of roles and positions (96 times) 64 times in Civic Schoolbooks and 32 times in National Schoolbooks, Freedom of opinion and expression (83 times) 74 times in Civic Schoolbooks and 9 times in National Schoolbooks, Introducing civil society institutions (78times) 20 times in Civic Schoolbooks and 58 times in National Schoolbooks, Commitment to social values, customs and traditions. (102 times) 51 times in Civic Schoolbooks and 51 times in National Schoolbooks, Human Rights (66 times) 51 times in Civic Schoolbooks and 15 times in National Schoolbooks, Citizen's civil rights (63 times) 59 times in Civic Schoolbooks and 4times in National Schoolbooks, Compliance with laws and regulations (62 times) 51 times in Civic Schoolbooks and 11 times in National Schoolbooks, Dialogue, pluralism and democracy (50 times) 43 times in Civic Schoolbooks and 7 times in National Schoolbooks, Respect for the feelings of others (46 times) 45 times in Civic Schoolbooks and 1 time in National Schoolbooks, Doing volunteer work (44 times) 29 times in Civic Schoolbooks and 15 times in National Schoolbooks, Citizen's civic duties (41 times) 37 times in Civic Schoolbooks and 4 times in National Schoolbooks, Respect for the capabilities of others (40 times), 33 times in Civic Schoolbooks and 7 times in National Schoolbooks,

Palestinian culture and political awareness (38 times) 31 times in Civic Schoolbooks and 7 times in National Schoolbooks, Ethical standards of the Palestinian society (35 times) 25 times in Civic Schoolbooks and 10 times in National Schoolbooks, Gender equality (33 times) 28 times in Civic Schoolbooks and 5 times in National Schoolbooks, Peaceful and civilized communication skills (28 times) 14 times in Civic Schoolbooks and 14 times in National Schoolbooks, Attention to what is happening in civic society matters (26 times) 6 times in Civic Schoolbooks and 20 times in National Schoolbooks, Tolerance and coexistence (26 times) 20 times in Civic Schoolbooks and 6 times in National Schoolbooks, Respect for the elderly (26 times) 16 times in Civic Schoolbooks and 10times in National Schoolbooks, Sense and pride in citizenship (24 times) 13 times in Civic Schoolbooks and 11 times in National Schoolbooks, Humane Society (16 times) in National Schoolbooks only, Freedom of worship (11 times) 4 times in Civic Schoolbooks and 7 times in National Schoolbooks, Political participation (10 times) 5 times in Civic Schoolbooks and 5 times in National Schoolbooks, Justice in society (9 times) 7 times in Civic Schoolbooks and 2 times in National Schoolbooks, Personal freedom (9 times) in Civic Schoolbooks only, Independence and ability to make decisions (8 times) 6times in Civic Schoolbooks and 2 times in National Schoolbooks, Respect for women (4 times) in Civic Schoolbooks only and finally the rules of good governance (one time) in National Schoolbooks.

But Orientation toward life has not been mentioned in the school books.

7.2.4. Written content related to Palestinian Cultural Identity

The following are the forms found in the targeted school books and associated with the cultural identity categorized according to type of school books (civic or national) and according to parts (part one or two).

Table No. (66). Distribution Frequencies of Written related to Palestinian cultural Identity in National and Civic schoolbooks.

Nº	Items	C E 1/1	C E 1/2	C E 2/1	C E 2/2	C E 3/1	C E 3/2	CE 4/1	C E 4/2	Total CIV	N E 1/1	N E 1/2	N E 2/1	NE 2/2	NE 3/1	N E 3/2	N E 4/1	N E 4/2	Total NAT	Total ALL Written
89	Integration into family and cohesion	7		2	2	1	1	8	3	24	5		9	11				1	26	50
90	Tribalism									0									0	0
91	Traditional Palestinian dress (embroidered dress, kafieh)						1			1								1	1	2
92	Palestinian folk songs (folklore)									0			1					5	6	6
93	Palestinian dialect									0								1	1	1
94	Palestinian Popular dishes									0								3	3	3
95	Palestinian social Customs and traditions, norms and mores				2			12	3	17	1		5		1			6	13	30
96	Palestinian popular proverbs									0								2	2	2
97	Palestinian folktale									0								2	2	2
98	Respect for Palestinian cultural diversity				1				3	4								3	3	7
99	Cultural traits of the Palestinian society					7		8	13	28			1		5	1	1	8	16	44

*C E: Civic Education *N E: National Education *1/1: Grade/ Part*

Table no (70) presents the contents which are related to the cultural identity as presented in the civic and national educations school books ranked in a descending order according to their frequencies as follows:

Integration into family and cohesion (50 times) 24 times in Civic Schoolbooks and 26 times in National Schoolbooks, Cultural traits of the Palestinian society (44 times) 28 times in Civic Schoolbooks and 16 times in National Schoolbooks, Palestinian social Customs and traditions, norms and mores (30 times), 17 times in Civic Schoolbooks and 13 times in National Schoolbooks, Respect for Palestinian cultural diversity (7 times) 4 times in Civic Schoolbooks and 3 times in National Schoolbooks, Palestinian folk songs – folklore (6 times), in National Schoolbooks only, Palestinian Popular dishes (3 times) in National Schoolbooks only, Traditional Palestinian dress (embroidered dress, kafieh) (2times) one time in Civic Schoolbooks and one time in National Schoolbooks, Palestinian popular proverbs (2 times) in National Schoolbooks, Palestinian folktale (2 times) in National Schoolbooks, and Palestinian dialect (1 time) in National Schoolbooks. Though, there is no mentioning of the Tribalism in the school books.

7.2.5. Written content related to Palestinian Religious Identity

The following are the forms found in the targeted school books and associated with the religious identity categorized according to type of school books (civic or national) and according to parts (part one or two).

Table No. (67). Distribution Frequencies of Written related to Palestinian religious Identity in National and Civic schoolbooks.

Nº	Items	C E 1/1	C E 1/2	C E 2/1	C E 2/2	C E 3/1	C E 3/2	CE 4/1	C E 4/2	Total CIV	N E 1/1	N E 1/2	N E 2/1	NE 2/2	NE 3/1	N E 3/2	N E 4/1	N E 4/2	Total NAT	*Total ALL* Written
100	The level of religiosity									**0**					1		1	1	*3*	*3*
101	Jihad for the sake of Allah									*0*									*0*	*0*
102	Pre-destination									*0*									*0*	*0*
103	Performaning of the pillars of Islam (prayer, fasting, Hajj, Zakat)					3				*3*						5	3	5	*13*	*16*
104	Differentiating between what is permissible and what is forbidden									*0*									*0*	*0*
105	Following the footsteps of the Prophet (May God's Peace and Prayer Be Upon Him)							2	2	*4*	1	2	7			3	11		*24*	*28*
106	Abiding by the teachings of Islam					2		2	1	*5*	1	1				5	1		*8*	*13*
107	Defending religious beliefs									*0*		1							*1*	*1*
108	Reciting the Quran							3	2	*5*	1	2	3			3	2	2	*13*	*18*
109	Saying supplications									*0*									*0*	*0*
110	Saying invocations									*0*									*0*	*0*
111	Helping the poor		1				2			*3*									*0*	*3*
112	Islamic holy and religious and sites (Al-Aqsa Mosque and the Dome of the Rock)						1			*1*		4	2	3	12		41	3	*65*	*66*
113	Islamic holy places and religious sites (Haram al-Ibrahimi Mosque in Hebron)						1			*1*		2	1	3	7		3		*16*	*17*

114	Christianity's holy places and religious sites (Holy Sepulcher church)					1			*1*				1	8		5	1		*15*	*16*
115	Christianity's holy places and religious sites (Church of the Nativity)					1			*1*		2	1	2	6		4	2		*17*	*18*
116	Religious holidays (Christian and Muslim)				4				*4*	1		16	1		3			7	*28*	*32*
117	Religious tolerance				5	1	3	2	*11*		1	1				3			*5*	*16*
118	Religious pluralism of the Palestinian society				4		3	2	*9*			5	2	1		11	5		*25*	*34*
119	Respect for Monotheistic Religions				4		1	1	*6*			5	2	1		10	4		*22*	*28*
120	Honoring parents		2			1	2	3	*8*			2							*2*	*10*
121	Greetings (salutation)	1		6	3	3			1	*14*	6		1						*7*	*21*
122	Islamic History				1			3	*4*				2	2		12	1		*17*	*21*

*C E: Civic Education *N E: National Education *1/1: Grade/ Part

Table no (67) presents the contents which are related to the religious identity as presented in the civic and national educations school books ranked in a descending order according to their frequencies as follows:

Islamic holy and religious sites (Al-Aqsa Mosque and the Dome of the Rock) (66 times) one time in Civic Schoolbooks and 65 times in National Schoolbooks, Religious pluralism of the Palestinian society (34 times) 9 times in Civic Schoolbooks and 25 times in National Schoolbooks, Religious holidays (Christian and Muslim) (32) 4 times in Civic Schoolbooks and 28 times in National Schoolbooks, Respect for Monotheistic Religions (28 times) 6 times in Civic Schoolbooks and 22 times in National Schoolbooks, Following the footsteps of the Prophet (May God's Peace and Prayer Be Upon Him) (28 times) 4 times in Civic Schoolbooks and 24 times in National Schoolbooks, Greetings (salutation) (21 times) 14 times in Civic Schoolbooks and 7 times in National Schoolbooks, Islamic History (21 times) 4 times in Civic Schoolbooks and 17 times in National Schoolbooks, Reciting the Quran (18 times) 5 times in Civic Schoolbooks and 13 times in National Schoolbooks, Christianity's holy places and religious sites (Church of the Nativity) (18 times) 1 time in Civic Schoolbooks and 17 times in National Schoolbooks, Islamic holy places and religious sites (Haram al-Ibrahimi Mosque in Hebron) (17 times) 1 time in Civic Schoolbooks and 16 times in National Schoolbooks, Performing of the pillars of Islam (prayer, fasting, Hajj, Zakat) (16 times) 3 times in Civic Schoolbooks and 13 times in National Schoolbooks, Christianity's holy places and religious sites (Holy Sepulcher church) (16 times) 1 time in Civic Schoolbooks and 15 times in National Schoolbooks, Religious tolerance (16 times) 11 times in Civic Schoolbooks and 5 times in National Schoolbooks, Abiding by the teachings of Islam (13 times) 5 times in Civic Schoolbooks and 8 times in National Schoolbooks, Honouring parents (10 times) 8 times in Civic Schoolbooks and 2 times in National Schoolbooks, The level of religiosity (3 time) in National Schoolbooks only, Helping the poor (3 times) in Civic Schoolbooks only, and finally Defending religious beliefs (1 time) in National Schoolbooks only.

But, the following items are not mentioned in the school books: Jihad for the sake of Allah, Pre-destination, Differentiating between what is permissible and what is forbidden, Saying supplications and finally saying invocations.

7.2.6. Written content related to Palestinian Social Identity

The following are the forms found in the targeted school books and associated with the social identity categorized according to type of school books (civic or national) and according to parts (part one or two).

Table No. (68). Distribution Frequencies of Written related to Palestinian social Identity in National and Civic schoolbooks

Nº	Items	CE 1/1	CE 1/2	CE 2/1	CE 2/2	CE 3/1	CE 3/2	CE 4/1	C E 4/2	Total CIV	N E 1/1	N E 1/2	N E 2/1	NE 2/2	NE 3/1	N E 3/2	N E 4/1	N E 4/2	Total NAT	Total ALL Written
123	Respecting others and accepting them	1	11	4	6	8	3	12	2	47		2	7	1		1		1	12	59
124	Good social relations with members of the community (family, friends, neighbors)	6	2	3	6	4	3	8	2	31	7	6	11	1				2	27	58
125	Talking to people (open with people)		1	1	1					3			1						1	4
126	Trust in others	1	1		1					3									0	3
127	Accept the criticism of others		2	2	1	2		1	1	9			3						3	12
128	Attending to the problems of others and feeling for their suffering	1	1		4		1	5	4	16		1	3			1		2	7	23
129	Sacrifice for the sake of others		2		1			6	2	11			3			1		2	6	17
130	Enjoying life									0									0	0
131	Participate in social events	3		1	7	3	4	4	1	23	5	1	16	1	1			4	28	51
132	Being social				4	2	3	3	1	13									0	13
133	Meeting new people (build relationships)				1	1		1		3									0	3
134	Cooperation between members of the community	6	7	1	11	13	13	7	5	63	7	4	9	1	1			1	23	86
135	Respect for parents		3	6		1	2	9		21	3		1						4	25
136	Accepting the advice of the elderly		1	7	2	6	1	9	1	27			2						2	29
137	Social adjustment		1	3	2	4	2	7	3	22			4						4	26
138	Ability to influence others (charisma)				1	4	2	2	1	10									0	10
139	Social cohesion	6	1		2	2	2	7	1	21			2	1	1			2	7	28

*C E: Civic Education *N E: National Education *1/1: Grade/ Part*

Table no (68) presents the contents which are related to the social identity as presented in the civic and national educations school books ranked in a descending order according to their frequencies as follows:

Cooperation between members of the community (86 times) 63 times in Civic Schoolbooks and 23 times in National Schoolbooks, Respecting others and accepting them (59 times) 47 times in Civic Schoolbooks and 12 times in National Schoolbooks, Good social relations with members of the community (family, friends, neighbors) (58 times) 31 times in Civic Schoolbooks and 27 times in National Schoolbooks, Participate in social events (51 times) 23 times in Civic Schoolbooks and 28 times in National Schoolbooks, Accepting the advice of the elderly (29 times) 27 times in Civic Schoolbooks and 2 times in National Schoolbooks, Social cohesion (28 times) 21 times in Civic Schoolbooks and 7 times in National Schoolbooks, Social adjustment (26 times) 22 times in Civic Schoolbooks and 4 times in National Schoolbooks, Respect for parents (25 times) 21 times in Civic Schoolbooks and 4 times in National Schoolbooks, Attending to the problems of others and feeling for their suffering (23 times) 16 times in Civic Schoolbooks and 7 times in National Schoolbooks, Sacrifice for the sake of others (17 times) 11 times in Civic Schoolbooks and 6 times in National Schoolbooks, Accept the criticism of others (12 times) 9 times in Civic Schoolbooks and 3 times in National Schoolbooks, Being social (13 times) in Civic Schoolbooks only, Ability to influence others (charisma) (10 times) in Civic Schoolbooks only, Meeting new people (build relationships) (3 times) in Civic Schoolbooks only, Talking to people (open with people) (4 times) 3 times in Civic Schoolbooks and 1 time in National Schoolbooks, Trust in others (3 times) in Civic Schoolbooks only.

But, enjoying life is not mentioned in the school books.

7.2.7. Written content related to Palestinian Psychological Identity

The following are the forms found in the targeted school books and associated with the psychological identity categorized according to type of school books (civic or national) and according to parts (part one or two).

Table No. (69). Distribution Frequencies of Written related to Palestinian Psychological Identity in National and Civic schoolbooks

Nº	Items	C E 1/1	C E 1/2	C E 2/1	C E 2/2	C E 3/1	C E 3/2	CE 4/1	C E 4/2	Total CIV	N E 1/1	N E 1/2	N E 2/1	N E 2/2	NE 3/1	N E 3/2	N E 4/1	N E 4/2	Total NAT	Total ALL Written
140	Tending to affairs in a sound way					1		10		*11*	2	1	1		1	1	1		*7*	*18*
141	Ambition							1		*1*					1				*1*	*2*
142	Perseverance									*0*									*0*	*0*
143	Optimism									*0*					1				*1*	*1*
144	Dedication									*0*					1				*1*	*1*
145	Attention to the external appearance			2			1	1		*4*	3	2							*5*	*9*
146	Self-confidence				1	1		3		*5*	3	1	1			1			*6*	*11*
147	Life satisfaction									*0*									*0*	*0*
148	Determination to achieve things			1		1		2		*4*			1			1			*2*	*0*
149	Sense of the value of life									*0*					1	1			*2*	*0*
150	Sense of security									*0*									*0*	*0*
151	Self-evaluation				1					*1*									*0*	*1*
152	Psychological adjustment			2						*2*			1		1				*2*	*4*
153	Giving and philanthropy									*0*	1					1			*2*	*2*
154	Creativity and excellence					1				*1*	1	1			1	1			*4*	*5*
155	Personal dignity									*0*	1						1		*2*	*2*
156	Accept, respect and self-esteem									*0*	1	2				1	1		*5*	*5*
157	Self-esteem									*0*	1	2			1	1	2		*7*	*7*
158	Altruism									*0*									*0*	*0*

*C E: Civic Education *N E: National Education *1/1: Grade/ Part*

Table no (69) presents the contents which are related to the psychological identity as presented in the civic and national educations school books ranked in a descending order according to their frequencies as follows:

Tending to affairs in a sound way (18 times) 11 times in Civic Schoolbooks and 7 times in National Schoolbooks, Self-confidence (11 times) 5 times in Civic Schoolbooks and 6 times in National Schoolbooks, Attention to the external appearance (9 times) 4 times in Civic Schoolbooks and 5 times in National Schoolbooks, Determination to achieve things (6 time) 4 times in Civic Schoolbooks and 2 times in National Schoolbooks, respect and self-esteem (5 times) in National Schoolbooks only, Creativity and excellence (4 times) in National Schoolbooks only, Psychological adjustment (4 times) 2 times in Civic Schoolbooks and 2 times in National Schoolbooks, Ambition (2 times)1 time in Civic Schoolbooks and 1 time in National Schoolbooks, Giving and philanthropy (2 times) in National Schoolbooks only, Personal dignity (2 times) 1 time in Civic Schoolbooks and 1 time in National Schoolbooks, Optimism (1 time) in National Schoolbooks only, Dedication (1 time) in National Schoolbooks only, and finally Self-evaluation (1 time), in Civic Schoolbooks only.

Though, there is no information found in school books related to: Perseverance, Life satisfaction, Sense of the value of life, Sense of security and finally Altruism.

7.2.8. Written content related to Palestinian Geographic Identity

The following are the forms found in the targeted school books and associated with the geographical identity categorized according to type of school books (civic or national) and according to parts (part one or two).

Table No. (70). Distribution Frequencies of Written related to Palestinian Geographic Identity in National and Civic schoolbooks

Nº	Items	C E 1/1	C E 1/2	C E 2/1	C E 2/2	C E 3/1	C E 3/2	CE 4/1	C E 4/2	Total CIV	N E 1/1	N E 1/2	N E 2/1	NE 2/2	NE 3/1	N E 3/2	N E 4/1	N E 4/2	Total NAT	Total ALL Written
159	Continent, on which the Arab World is located									*0*			1				3	7	*11*	*11*
160	Places of tourism in our country						12	2	1	*15*		17	1	41	2		13	30	*104*	*119*
161	Map of the Arab World									*0*									*0*	*0*
162	Borders of historic Palestine									*0*			1	1			15	2	*19*	*19*
163	The borders of Palestine after the Israeli occupation									*0*			1				1		*2*	*2*
164	Geography of Palestine				8					*8*		12	13	49	2	32	30	8	*146*	*154*
165	Mentioning the names of Palestinian cities in the West Bank and Gaza				6	2	10			*18*	1	7	62	57	52	8	54	46	*287*	*305*
166	Mentioning the names of occupied Palestinian cities in the 1948			1						*1*		2	7	10	22		57	18	*116*	*117*
167	Identify the city, village, town, the refugees' camp and the desert									*0*		2	10	3	1		5		*21*	*21*

*C E: Civic Education *N E: National Education *1/1: Grade/ Part*

Table no (70) presents the contents which are related to the geographical identity as presented in the civic and national educations school books ranked in a descending order according to their frequencies as follows:

Mentioning the names of Palestinian cities in the West Bank and Gaza (305 times) 18times in Civic Schoolbooks and 287 times in National Schoolbooks, Geography of Palestine (154 times) 8 times in Civic Schoolbooks and 146 times in National Schoolbooks, Places of tourism in our country (119 times) 15 times in Civic Schoolbooks and 104 times in National Schoolbooks, Mentioning the names of occupied Palestinian cities in the 1948 (117 times) 1 time in Civic Schoolbooks and 116 times in National Schoolbooks, Identify the city, village, town, the refugees' camp and the desert (21 times) in National Schoolbooks only, Borders of historic Palestine (19 times) in National Schoolbooks only, Continent, on which the Arab World is located (11 times) in National Schoolbooks only, and finally The borders of Palestine after the Israeli occupation (2 times) in National Schoolbooks only.

But there is no information found related to the Map of the Arab World.

7.2.9. Written content related to Other Miscellaneous issues (forms) associated with the different types of Palestinian Identity

The following are the forms found in the targeted school books and associated with different types of Palestinian identity categorized according to type of school books (civic or national) and according to parts (part one or two).

Table No. (71). Distribution Frequencies of Written related to Other Miscellaneous issues associated with the Palestinian Identity in National and Civic schoolbooks

Nº	Items	C E 1/1	C E 1/2	C E 2/1	C E 2/2	C E 3/1	C E 3/2	CE 4/1	C E 4/2	Total CIV	N E 1/1	N E 1/2	N E 2/1	NE 2/2	NE 3/1	NE 3/2	NE 4/1	NE 4/2	Total NAT	*Total ALL* written
168	Zionism									*0*									*0*	*0*
169	Judaism									*0*									*0*	*0*
170	State of Israel									*0*								1	*1*	*1*
171	Settlements									*0*									*0*	*0*
172	Peace process									*0*									*0*	*0*
173	Coexistence with the Israelis									*0*									*0*	*0*
174	Jihad									*0*									*0*	*0*
175	Martyrdom									*0*									*0*	*0*
176	Religious extremism									*0*									*0*	*0*
177	Violence									*0*									*0*	*0*
178	Guerilla fighter									*0*									*0*	*0*
179	Popular Army									*0*									*0*	*0*
180	Destruction and elimination of Israel									*0*									*0*	*0*
181	Anti- Semitism									*0*									*0*	*0*
182	Hatred									*0*					1	1			*2*	*2*
183	Deny Israel's right to exist									*0*									*0*	*0*
184	Anti- Israel									*0*									*0*	*0*
185	Organized terrorism									*0*									*0*	*0*
186	International imperialism									*0*									*0*	*0*
187	Nazism									*0*									*0*	*0*

*C E: Civic Education *N E: National Education *1/1: Grade/ Part

Table no (71) presents the written contents which are related to the miscellaneous issues (forms) related to different types of Palestinian identity as presented in the civic and national educations school books ranked in a descending order according to their frequencies as follows:

Resisting hatred (2 times) in National Schoolbooks only, State of Israeli (1 time) in National Schoolbooks only.

Though the word Palestine was found 585 times in Arabic (567 times) and English (18 times) in civic books 68 times (65 in Arabic and 3 in English) and in National school books 517 (502 in Arabic and 15 in English).

There are no information found in school books related to: Zionism, Judaism, Settlements, Peace process, Coexistence with the Israelis, Jihad, Martyrdom, Religious extremism, Violence, Guerrilla fighter, (Popular Army), Destruction and elimination of Israel, Anti- Semitism, Deny Israel's right to exist, Anti- Israel, Organized terrorism, International imperialism and finally Nazism.

7.3. Images and written content and Palestinian Identities

This section includes the portrayal of the written content and images included in the civic and national school books together associated with the type of Palestinian identity.

7.3.1. Images and written content related to Palestinian National Identity (political)

The following are frequencies and percentages of the images and the written content (together) found in the civic and national education school books for grades 1 to 4 related to national identity.

Table no (72) below presents the images and the written content as related to the national identity found in civic and national education school books ranked in a descending order according to their frequencies as follows:

The following items were mentioned in the civic and national education school books as images and in written contents: Jerusalem 182 times (18 as images and 164 as written), the Palestinian flag (172 times) (165as images and as 7 written), Palestinian National Authority (Palestinian entity and Palestinian sovereignty) (150 times) (57as images and as 93 written), Love of the home country, the homeland and belonging to it (124 times) (10as images and as 114 written), Refugees' Camp, displacement and the Diaspora (56 times) (as 2 images and 54 as written), Map of Palestine (The borders of Palestine) (51 times) (31 as images and as 20 written), Independent State of Palestine (51 times) (51 as written only),

Table No. (72). Distribution Frequencies and percentages of images and Written content related to Palestinian National Identity (political) in National and Civic schoolbooks

Nº	Items	Total ALL written	Total ALL Image	Total Image & written	Percent % written	Percent % Image	Percent % Image & written
1	Israeli military occupation of Palestinian land	4	0	4	0.67%	0.00%	0.45%
2	Peaceful Palestinian Struggle (uprising, marches, demonstrations, strikes, protests)	1	0	1	0.17%	0.00%	0.11%
3	Palestinian Intifadas	0	0	0	0.00%	0.00%	0.00%
4	Palestinian armed struggle	0	0	0	0.00%	0.00%	0.00%
5	Palestinian factions (parties)	0	0	0	0.00%	0.00%	0.00%
6	Palestinian Liberation Organization	1	0	1	0.17%	0.00%	0.11%
7	Leaders of the Palestinian people	4	4	8	0.67%	1.37%	0.90%
8	Jerusalem	164	18	182	27.42%	6.14%	20.43%
9	The suffering of the Palestinians (the martyrs, wounded, prisoners, deportees)	9	0	9	1.51%	0.00%	1.01%
10	Material losses (Land confiscation, House demolition, destruction of farms, and Uprooting of trees)	3	0	3	0.50%	0.00%	0.34%
11	Palestinian self-sacrificing martyrs	0	0	0	0.00%	0.00%	0.00%
12	The massacres committed against the Palestinian people	0	0	0	0.00%	0.00%	0.00%
13	Apartheid Wall	0	0	0	0.00%	0.00%	0.00%
14	Israeli military checkpoints	0	0	0	0.00%	0.00%	0.00%
15	Peace agreements (Oslo Accords)	0	0	0	0.00%	0.00%	0.00%
16	Palestinian National Authority (Palestinian entity and Palestinian sovereignty)	93	57	150	15.55%	19.45%	16.84%
17	Love of the home country, the homeland and belonging to it	114	10	124	19.06%	3.41%	13.92%
18	Palestinian national holidays and festivals	24	2	26	4.01%	0.68%	2.92%
19	The Palestinian flag	7	165	172	1.17%	56.31%	19.30%
20	Palestinian National Anthem	4	0	4	0.67%	0.00%	0.45%
21	Map of Palestine (The borders of Palestine)	20	31	51	3.34%	10.58%	5.72%
22	Palestinian travel document	2	2	4	0.33%	0.68%	0.45%
23	The Declaration of Independence	4	0	4	0.67%	0.00%	0.45%
24	The names of Palestinian towns and villages that were destroyed in 1948	0	0	0	0.00%	0.00%	0.00%
25	Palestinian Legislative Council	14	0	14	2.34%	0.00%	1.57%
26	Continuity and Survival	1	0	1	0.17%	0.00%	0.11%
27	un-waived Palestinian national Rights (the right of return, the right to self-determination, independence)	8	0	8	1.34%	0.00%	0.90%
28	The partition of Palestine	0	0	0	0.00%	0.00%	0.00%
29	Palestinian Nakba 1948	3	0	3	0.50%	0.00%	0.34%
30	The liberation of Palestine	5	2	7	0.84%	0.68%	0.79%
31	Independent State of Palestine	51	0	51	8.53%	0.00%	5.72%
32	Refugees' Camp, displacement and the Diaspora	54	2	56	9.03%	0.68%	6.29%
33	International legitimacy on the Palestinian issue (Security Council resolutions, International Court of Justice)	0	0	0	0.00%	0.00%	0.00%
34	National Unity	8	0	8	1.34%	0.00%	0.90%
	Total	598	293	891	100.00	100.00	100.00

And Palestinian national holidays and festivals (26 times) (2 as images and 24 as written), Palestinian Legislative Council (14 times) as images only, The suffering of the Palestinians (the martyrs, wounded, prisoners, deportees (9 times) as written only, Leaders of the Palestinian people (8 times) (4 as images and 4 as written), un-waived Palestinian national Rights (the right of return, the right to self-determination, independence) (8 times) as written only, National Unity (8 times) as written only, The liberation of Palestine (7 times) (2 as images and 5 as written), Israeli military occupation of Palestinian land (4 times) as written only, Palestinian travel document (4 times) as written only, The Declaration of Independence (4 times) as written only, Material losses (Land confiscation, House demolition, destruction of farms, and Uprooting of trees) (3 times) as written only, Palestinian Nakba 1948 (3 times) as written only, and Peaceful Palestinian Struggle (uprising, marches, demonstrations, strikes, protests) (one time) as written only, Palestinian Liberation Organization (one time) as written only, Continuity and Survival (one time) as written only, and the items: Palestinian Intifadas, Palestinian armed struggle, Palestinian factions (parties), Palestinian self-sacrificing martyrs, The massacres committed against the Palestinian people, Apartheid Wall, Israeli military checkpoints, Peace agreements (Oslo Accords), The names of Palestinian towns and villages that were destroyed in 1948, The partition of Palestine, International legitimacy on the Palestinian issue (Security Council resolutions, International Court of Justice) haven't Frequencies.

7.3.2. Images and written content related to Pan-Arabic and Islamic identities

The following are frequencies and percentages of the images and the written content (together) found in the civic and national education school books for grades 1 to 4 related to Pan-Arabic and Islamic identity**.**

Table no (73) below presents the images and the written content as related to the Pan-Arabic and Islamic identities found in civic and national education school books ranked in a descending order according to their frequencies as follows:

The following items were mentioned in the civic and national education school books as images and in written contents: Common Arabic language (32 times) as written only, Common Arab history (32 times) as written only, Collective Pan-Arab consciousness (30 times) as written only, Map of the Arab world (26 times) (8 as images and 18 as written), Common Arab-religious affiliation (25 times) (5 as images and 20 as written), Arab collective (20 times) as written only, expansion and geographic contiguity (20 times) (2 as images and 18 as written), Common Arab culture (19 times) as written only, Common Arab future (17 times) as written only, Collective Islamic consciousness (16 times) as written only, The Arab nation and their internal ties (15 times) as written only, Palestinian- Israeli conflict (6 times) as written only, Arab Unity: nature and components (2 times) as written only, Palestinians (Israeli Arabs) 1948 (1 time) as written only. And the items: Setback in 1967, Arab liberation movements, Arab-Israeli conflict, League of Arab States and its components, Conferences and resolutions of Arab summits, Arab political parties, Problems and challenges that face the Arab nation, haven't Frequencies.

Table No. (73). Distribution Frequencies and percentages of images and Written content related to Pan-Arabic and Islamic identities in National and Civic schoolbooks

Nº	Items	Total ALL written	Total ALL Image	Total Image & written	Percent % written	Percent % Image	Percent % Image & written
35	Collective Pan-Arab consciousness	30	0	30	12.20%	0.00%	11.49%
36	Collective Islamic consciousness	16	0	16	6.50%	0.00%	6.13%
37	Setback in 1967	0	0	0	0.00%	0.00%	0.00%
38	Palestinians (Israeli Arabs) 1948	1	0	1	0.41%	0.00%	0.38%
39	Palestinian- Israeli conflict	6	0	6	2.44%	0.00%	2.30%
40	The Arab nation and their internal ties	15	0	15	6.10%	0.00%	5.75%
41	Common Arabic language	32	0	32	13.01%	0.00%	12.26%
42	Common Arab history	32	0	32	13.01%	0.00%	12.26%
43	Arab collective consciousness	20	0	20	8.13%	0.00%	7.66%
44	Common Arab culture	19	0	19	7.72%	0.00%	7.28%
45	Common Arab future	17	0	17	6.91%	0.00%	6.51%
46	expansion and geographic contiguity	18	2	20	7.32%	13.33%	7.66%
47	Arab liberation movements	0	0	0	0.00%	0.00%	0.00%
48	Common Arab-religious affiliation	20	5	25	8.13%	33.33%	9.58%
49	Arab-Israeli conflict	0	0	0	0.00%	0.00%	0.00%
50	Arab Unity: nature and components	2	0	2	0.81%	0.00%	0.77%
51	League of Arab States and its components	0	0	0	0.00%	0.00%	0.00%
52	Conferences and resolutions of Arab summits	0	0	0	0.00%	0.00%	0.00%
53	Map of the Arab world	18	8	26	7.32%	53.33%	9.96%
54	Arab political parties	0	0	0	0.00%	0.00%	0.00%
55	Problems and challenges that face the Arab nation	0	0	0	0.00%	0.00%	0.00%
	Total	*246*	*15*	*261*	*100.00*	*100.00*	*100.00*

7.3.3. Images and written content related to Palestinian Civic Identity

The following are the frequencies number and percentages of the images and the written content (together) found in the civic and national education school books for grades 1 to 4 related to civic identity.

Table No. (74). Distribution Frequencies and percentages of images and Written content related to Palestinian Civic Identity in National and Civic schoolbooks.

Nº	Items	Total ALL written	Total ALL Image	Total Image & written	Percent % written	Percent % Image	Percent % Image & written
56	Belonging to the community	105	13	118	7.10%	2.21%	5.70%
57	Sense and pride in citizenship	24	5	29	1.62%	0.85%	1.40%
58	Doing volunteer work	44	9	53	2.98%	1.53%	2.56%
59	Attention to what is happening in civic society matters	26	0	26	1.76%	0.00%	1.26%
60	Preservation of the environment and public property	109	42	151	7.37%	7.13%	7.29%
61	Compliance with laws and regulations	62	12	78	4.19%	2.04%	3.77%
62	Gender equality	33	81	114	2.23%	13.75%	5.50%
63	Respect for women	4	3	7	0.27%	0.51%	0.34%
64	Promotion of education, employment and production	111	62	173	7.51%	10.53%	8.35%
65	Introducing civil society institutions	78	26	104	5.28%	4.41%	5.02%
66	Commitment to social values, customs and traditions.	66	13	79	4.47%	2.21%	3.81%
67	Dialogue, pluralism and democracy	50	16	66	3.38%	2.72%	3.19%
68	Respect for the elderly	26	16	42	1.76%	2.72%	2.03%
69	Distribution of roles and positions	96	58	154	6.50%	9.85%	7.44%
70	Citizen's civil rights	63	4	67	4.26%	0.68%	3.24%
71	Citizen's civic duties	41	9	50	2.77%	1.53%	2.41%
72	Human Rights	66	13	79	4.47%	2.21%	3.81%
73	Humane Society	16	32	48	1.08%	5.43%	2.32%
74	Peaceful and civilized communication skills	28	5	33	1.89%	0.85%	1.59%
75	Ethical standards of the Palestinian society	35	10	45	2.37%	1.70%	2.17%
76	Respect for the feelings of others	46	3	49	3.11%	0.51%	2.37%
77	Independence and ability to make decisions	8	0	8	0.54%	0.00%	0.39%
78	Sound and accepted behaviors in Palestinian society	114	103	217	7.71%	17.49%	10.48%
79	Respect for the capabilities of others	40	5	45	2.71%	0.85%	2.17%
80	Political participation	10	3	13	0.68%	0.51%	0.63%
81	Tolerance and coexistence	26	9	35	1.76%	1.53%	1.69%
82	The rules of good governance	1	0	1	0.07%	0.00%	0.05%
83	Justice in society	9	0	9	0.61%	0.00%	0.43%
84	Personal freedom	9	1	10	0.61%	0.17%	0.48%
85	Orientation toward life	0	0	0	0.00%	0.00%	0.00%
86	Palestinian culture and political awareness	38	1	39	2.57%	0.17%	1.88%
87	Freedom of opinion and expression	83	33	116	5.62%	5.60%	5.60%
88	Freedom of worship	11	2	13	0.74%	0.34%	0.63%
	Total	*1478*	*589*	*2071*	*100.00*	*100.00*	*100.00*

Table no (74) presents the images and the written content as related to the Palestinian Civic Identity found in civic and national education school books ranked in a descending order according to their frequencies as follows:

The following items were mentioned in the civic and national education school books as images and in written contents: Sound and accepted behaviors in Palestinian society (217 times) (103 as images and 114 as written), Promotion of education, employment and production (173 times) (62 as images and 111 as written), Distribution of roles and positions (154 times) (58 as images and 96 as written), Preservation of the environment and public property (151 times) (42 as images and 109 as written), Belonging to the community (118 times) (13 as images and 105 as written), Freedom of opinion and expression (116 times) (33 as images and 83 as written), Gender equality (114 times) (81 as images and 33 as written), Introducing civil society institutions (104 times) (26 as images and 78 as written), Commitment to social values, customs and traditions (79 times) (13 as images and 66 as written), Human Rights (79 times) (13 as images and 66 as written), Compliance with laws and regulations (78 times) (32 as images and 16 as written), Citizen's civil rights (67 times) (4 as images and 67 as written), Dialogue, pluralism and democracy (66 times) (16 as images and 50 as written), Doing volunteer work (53 times) (9 as images and 44 as written), Citizen's civic duties (50 times) (9 as images and 41 as written), Respect for the feelings of others (49 times) (3 as images and 46 as written), Humane Society (48 times) (2 as images and 18 as written), Ethical standards of the Palestinian society (45 times), Respect for the capabilities of others (45 times) (5 as images and 40 as written), Respect for the elderly (42 times) (16 as images and 26 as written), Palestinian culture and political awareness (39 times) (1 as images and 38 as written), Tolerance and coexistence (35 times) (9 as images and 26 as written), Peaceful and civilized communication skills (33 times) (5 as images and 28 as written), Sense and pride in citizenship (29 times) (5 as images and 24 as written), Attention to what is happening in civic society matters (26 times) as written only, Political participation (13 times) (3 as images and 10 as written), Freedom of worship (13 times) (2 as images and 11 as written), Personal freedom (10 times) (1 as images and 9 as written), Justice in society (9 times) as written only, Independence and ability to make decisions (8 times), as written only, Respect for women (7 times) as written only, The rules of good governance (1 time) as written only, and the item Orientation toward life has no Frequencies.

7.3.4. Images and written content related to Palestinian Cultural Identity

The following are the frequencies number and percentages of the images and the written content (together) found in the civic and national education school books for grades 1 to 4 related to cultural identity.

Table No. (75). Distribution Frequencies and percentages of images and Written content related to Palestinian cultural Identity in National and Civic schoolbooks.

Nº	Items	Total ALL written	Total ALL Image	Total Image & written	Percent % written	Percent % Image	Percent % Image & written
89	Integration into family and cohesion	50	23	73	34.01%	24.21%	30.17%
90	Tribalism	0	0	0	0.00%	0.00%	0.00%
91	Traditional Palestinian dress (embroidered dress, kafieh)	2	66	68	1.36%	69.47%	28.10%
92	Palestinian folk songs (folklore)	6	3	9	4.08%	3.16%	3.72%
93	Palestinian dialect	1	0	1	0.68%	0.00%	0.41%
94	Palestinian Popular dishes	3	2	5	2.04%	2.11%	2.07%
95	Palestinian social Customs and traditions, norms and mores	30	0	30	20.41%	0.00%	12.40%
96	Palestinian popular proverbs	2	0	2	1.36%	0.00%	0.83%
97	Palestinian folktale	2	0	2	1.36%	0.00%	0.83%
98	Respect for Palestinian cultural diversity	7	0	7	4.76%	0.00%	2.89%
99	Cultural traits of the Palestinian society	44	1	45	29.93%	1.05%	18.60%
	Total	147	95	242	100.00	100.00	100.00

Table no (75) presents the images and the written content as related to the Palestinian cultural Identity found in civic and national education school books ranked in a descending order according to their frequencies as follows:

The following items were mentioned in the civic and national education school books as images and in written contents: Integration into family and cohesion (73 times) (23 as images and 50 as written), Traditional Palestinian dress (embroidered dress, kafieh) (68 times) (66 as images and 2 as written), Cultural traits of the Palestinian society (45 times) (1 as images and 44 as written), Palestinian social Customs and traditions, norms and mores (30 times) as written only, (23 times) (5 as images and 28 as written), Palestinian folk songs (folklore) (9 times) (3 as images and 6 as written), Respect for Palestinian cultural diversity (7 times) as written only, Palestinian Popular dishes (5 times) (2 as images and 3 as written), Palestinian popular proverbs (2 times as written only, Palestinian folktale (2 times) as written only, Palestinian dialect (1 time) as written only, and the item Tribalism has no Frequencies.

7.3.5. Images and written content related to Palestinian Religious Identity

The following are the frequencies number and percentages of the images and the written content (together) found in the civic and national education school books for grades 1 to 4 related to religious identity.

Table No. (76). Distribution Frequencies and percentages of images and Written content related to Palestinian religious Identity in National and Civic schoolbooks.

Nº	Items	*Total ALL written*	Total ALL Image	Total Image & written	Percent % written	Percent % Image	Percent % Image & written
100	The level of religiosity	3	0	3	0.96%	0.00%	0.71%
101	Jihad for the sake of Allah	0	0	0	0.00%	0.00%	0.00%
102	Pre-destination	0	0	0	0.00%	0.00%	0.00%
103	Performing of the pillars of Islam (prayer, fasting, Hajj, Zakat)	16	2	18	5.10%	1.82%	4.25%
104	Differentiating between what is permissible and what is forbidden	0	0	0	0.00%	0.00%	0.00%
105	Following the footsteps of the Prophet (May God's Peace and Prayer Be Upon Him)	28	0	28	8.92%	0.00%	6.60%
106	Abiding by the teachings of Islam	13	0	13	4.14%	0.00%	3.07%
107	Defending religious beliefs	1	0	1	0.32%	0.00%	0.24%
108	Reciting the Quran	18	0	18	5.73%	0.00%	4.25%
109	Saying supplications	0	0	0	0.00%	0.00%	0.00%
110	Saying invocations	0	0	0	0.00%	0.00%	0.00%
111	Helping the poor	3	0	3	0.96%	0.00%	0.71%
112	Islamic holy and religious and sites (Al-Aqsa Mosque and the Dome of the Rock)	66	60	126	21.02%	54.55%	29.72%
113	Islamic holy places and religious sites (Haram al-Ibrahimi Mosque in Hebron)	17	8	25	5.41%	7.27%	5.90%
114	Christianity's holy places and religious sites (Holy Sepulcher church)	16	7	23	5.10%	6.36%	5.42%
115	Christianity's holy places and religious sites (Church of the Nativity)	18	10	28	5.73%	9.09%	6.60%
116	Religious holidays (Christian and Muslim)	32	4	36	10.19%	3.64%	8.49%
117	Religious tolerance	16	0	16	5.10%	0.00%	3.77%
118	Religious pluralism of the Palestinian society	34	1	35	10.83%	0.91%	8.25%
119	Respect for Monotheistic Religions	28	1	29	8.92%	0.91%	6.84%
120	Honoring parents	10	2	12	3.18%	1.82%	2.83%
121	Greetings (salutation)	21	17	38	6.69%	15.45%	8.96%
122	Islamic History	21	0	21	6.69%	0.00%	4.95%
	Total	*314*	*110*	*424*	*100.00*	*100.00*	*100.00*

Table no (76) presents the images and the written content as related to the Palestinian religious Identity found in civic and national education school books ranked in a descending order according to their frequencies as follows:

The following items were mentioned in the civic and national education school books as images and in written contents: Islamic holy and religious and sites (Al-Aqsa Mosque and the Dome of the Rock) (126 times) (60 as images and 66 as written), Greetings (salutation) (38 times) (17 as images and 21 as written), Religious holidays (Christian and Muslim) (36 times) (4 as images and 32 as written), Religious pluralism of the Palestinian society (35

times) (1 as images and 34 as written), Respect for Monotheistic Religions (29 times) (1 as images and 28 as written), Following the footsteps of the Prophet (May God's Peace and Prayer Be Upon Him) (28 times) as written only, Christianity's holy places and religious sites (Church of the Nativity) (28 times) (10 as images and 18 as written), Islamic holy places and religious sites (Haram al-Ibrahimi Mosque in Hebron) (25 times) (8 as images and 17 as written), Christianity's holy places and religious sites (Holy Sepulcher church) (23 times) (7 as images and 16 as written), Islamic History (21 times) as written only, Performing of the pillars of Islam (prayer, fasting, Hajj, Zakat) (18 times), Reciting the Quran (18 times) (2 as images and 16 as written), Religious tolerance (16 time) as written only, Abiding by the teachings of Islam (13 times)) as written only, Honoring parents (12 times) (2 as images and 10 as written), The level of religiosity (3 time) as written only, Helping the poor (3 times) as written only, Defending religious beliefs (1 time) as written only, and the items: Jihad for the sake of Allah, Pre-destination, Differentiating between what is permissible and what is forbidden, Saying supplications, Saying invocations haven't Frequencies.

7.3.6. Images and written content related to Palestinian Social Identity

The following are the frequencies number and percentages of the images and the written content (together) found in the civic and national education school books for grades 1 to 4 related to social identity.

Table no (77) below presents the images and the written content as related to the Palestinian social Identity found in civic and national education school books ranked in a descending order according to their frequencies as follows:

The following items were mentioned in the civic and national education school books as images and in written contents: Cooperation between members of the community (112 times) (26 as images and 86 as written), Good social relations with members of the community (family, friends, neighbors) (72 times), (14 as images and 58 as written), Participate in social events (72 times) (21 as images and 51 as written), Respecting others and accepting them (62 times) (3 as images and 59 as written), Accepting the advice of the elderly (39 times) (10 as images and 29 as written), Social cohesion (38 times) (10 as images and 28 as written), Respect for parents (36 times) (11 as images and 25 as written), Social adjustment (2 times) (26 as images and 26 as written), Attending to the problems of others and feeling for their suffering (27 times) (4 as images and 23 as written), Sacrifice for the sake of others (20 times) (17 as images and 3 as written), Accept the criticism of others (15 times) (3 as images and 12 as written), Being social (13 times) as written only, Ability to influence others (charisma) (10 times) as written only,

Talking to people (open with people) (4 times) as written only, Trust in others (3 times) as written only,Meeting new people (build relationships) (3 times) as written only, Enjoying life (2 times) as images only.

Table No. (77). Distribution Frequencies and percentages of images and Written content related to Palestinian social Identity in National and Civic schoolbooks.

Nº	Items	Total ALL written	Total ALL Image	Total Image & written	Percent % written	Percent % Image	Percent % Image & written
123	Respecting others and accepting them	59	3	62	13.20%	2.75%	11.15%
124	Good social relations with members of the community (family, friends, neighbors)	58	14	72	12.98%	12.84%	12.95%
125	Talking to people (open with people)	4	0	4	0.89%	0.00%	0.72%
126	Trust in others	3	0	3	0.67%	0.00%	0.54%
127	Accept the criticism of others	12	3	15	2.68%	2.75%	2.70%
128	Attending to the problems of others and feeling for their suffering	23	4	27	5.15%	3.67%	4.86%
129	Sacrifice for the sake of others	17	3	20	3.80%	2.75%	3.60%
130	Enjoying life	0	2	2	0.00%	1.83%	0.36%
131	Participate in social events	51	21	72	11.41%	19.27%	12.95%
132	Being social	13	0	13	2.91%	0.00%	2.34%
133	Meeting new people (build relationships)	3	0	3	0.67%	0.00%	0.54%
134	Cooperation between members of the community	86	26	112	19.24%	23.85%	20.14%
135	Respect for parents	25	11	36	5.59%	10.09%	6.47%
136	Accepting the advice of the elderly	29	10	39	6.49%	9.17%	7.01%
137	Social adjustment	26	2	28	5.82%	1.83%	5.04%
138	Ability to influence others (charisma)	10	0	10	2.24%	0.00%	1.80%
139	Social cohesion	28	10	38	6.26%	9.17%	6.83%
	Total	*447*	*109*	*556*	*100.00*	*100.00*	*100.00*

7.3.7. Images and written content related to Palestinian Psychological Identity

The following are the frequencies number and percentages of the images and the written content (together) found in the civic and national education school books for grades 1 to 4 related to psychological identity.

Table no (78) below also presents the images and the written content as related to the Palestinian Psychological Identity found in civic and national education school books ranked in a descending order according to their frequencies as follows:

Table No. (78). Distribution Frequencies and percentages of images and Written content related to Palestinian Psychological Identity in National and Civic schoolbooks

Nº	Items	*Total ALL written*	Total ALL Image	Total Image & written	Percent % written	Percent % Image	Percent % Image & written
140	Tending to affairs in a sound way	18	10	28	24.32%	16.39%	20.74%
141	Ambition	2	0	2	2.70%	0.00%	1.48%
142	Perseverance	0	0	0	0.00%	0.00%	0.00%
143	Optimism	1	0	1	1.35%	0.00%	0.74%
144	Dedication	1	0	1	1.35%	0.00%	0.74%
145	Attention to the external appearance	9	37	46	12.16%	60.66%	34.07%
146	Self-confidence	11	2	13	14.86%	3.28%	9.63%
147	Life satisfaction	0	0	0	0.00%	0.00%	0.00%
148	Determination to achieve things	6	0	6	8.11%	0.00%	4.44%
149	Sense of the value of life	0	0	0	0.00%	0.00%	0.00%
150	Sense of security	0	0	0	0.00%	0.00%	0.00%
151	Self-evaluation	1	0	1	1.35%	0.00%	0.74%
152	Psychological adjustment	4	12	16	5.41%	19.67%	11.85%
153	Giving and philanthropy	2	0	2	2.70%	0.00%	1.48%
154	Creativity and excellence	5	0	5	6.76%	0.00%	3.70%
155	Personal dignity	2	0	2	2.70%	0.00%	1.48%
156	Accept, respect and self-esteem	5	0	5	6.76%	0.00%	3.70%
157	Self-esteem	7	0	7	9.46%	0.00%	5.19%
158	Altruism	0	0	0	0.00%	0.00%	0.00%
	Total	*74*	*61*	*135*	*100.00*	*100.00*	*100.00*

The following items were mentioned in the civic and national education school books as images and in written contents: Attention to the external appearance (36 times), (27 as images and 9 as written), Tending to affairs in a sound way (28 times), (10 as images and 18 as written), Psychological adjustment (16 times) (12 as images and 4 as written), Self-confidence (13 times) (2 as images and 11 as written), Self-esteem (7 times), as written only.

Creativity and excellence (5 times) as written only, Accept, respect and self-esteem (5 times) as written only, Ambition (2 times) as written only, Giving and philanthropy (2 times) as written only, Personal dignity (2 times) as written only, Dedication (1 time) as written only, Optimism (1 time) as written only, Self-evaluation (1 time) as written only, and the items: Perseverance, Life satisfaction, Determination to achieve things, Sense of the value of life, Sense of security and Altruism haven't Frequencies.

7.3.8. Images and written content related to Palestinian Geographic Identity

The following are the frequencies number and percentages of the images and the written content (together) found in the civic and national education school books for grades 1 to 4 related to geographical identity.

Table No. (79). Distribution Frequencies and percentages of images and Written content related to Palestinian Geographic Identity in National and Civic schoolbooks

Nº	Items	Total ALL written	Total ALL Image	Total Image & written	Percent % written	Percent % Image	Percent % Image & written
159	Continent, on which the Arab World is located	11	9	20	1.47%	5.77%	2.21%
160	Places of tourism in our country	119	58	177	15.91%	37.18%	19.58%
161	Map of the Arab World	0	0	0	0.00%	0.00%	0.00%
162	Borders of historic Palestine	19	4	23	2.54%	2.56%	2.54%
163	The borders of Palestine after the Israeli occupation	2	0	2	0.27%	0.00%	0.22%
164	Geography of Palestine	154	55	209	20.59%	35.26%	23.12%
165	Mentioning the names of Palestinian cities in the West Bank and Gaza	305	24	329	40.78%	15.38%	36.39%
166	Mentioning the names of occupied Palestinian cities in the 1948	117	4	121	15.64%	2.56%	13.38%
167	Identify the city, village, town, the refugees' camp and the desert	21	2	23	2.81%	1.28%	2.54%
	Total	*748*	*156*	*904*	*100.00*	*100.00*	*100.00*

Table no (79) presents the images and the written content as related to the Palestinian Geographic Identity found in civic and national education school books ranked in a descending order according to their frequencies as follows:

The following items were mentioned in the civic and national education school books as images and in written contents: Mentioning the names of Palestinian cities in the West Bank and Gaza (329 times) (24 as images and 305 as written), Geography of Palestine (209 times) (55 as images and 154 as written), Places of tourism in our country (177 times) (58 as images and 119 as written), Mentioning the names of occupied Palestinian cities in the 1948 (121 times) (4 as images and 117 as written), Borders of historic Palestine (23 times) (4 as images and 19 as written), Identify the city, village, town, the refugees' camp and the desert (23 times), (2 as images and 21 as written), Continent, on which the Arab World is located (20 times) (9 as images and 11 as written),The borders of Palestine after the Israeli occupation (2 times) as written only, and the item Map of the Arab World has no Frequencies.

7.3.9 Images and written content related to Other Miscellaneous issues associated with the Palestinian Identity

The following are the frequencies number and percentages of the images and the written content (together) found in the civic and national education school books for grades 1 to 4 associated with different types of the Palestinian identity.

Table No. (80). Distribution Frequencies and percentages of images and Written content related to Other Miscellaneous issues associated with the Palestinian Identity in National and Civic schoolbooks

Nº	Items	Total ALL written	Total ALL Image	Total Image & written	Percent % written	Percent % Image	Percent % Image & written
168	Zionism	0	0	0	0.00%	0.00%	0.00%
169	Judaism	0	0	0	0.00%	0.00%	0.00%
170	State of Israel	1	0	0	33.33%	0.00%	33.33%
171	Settlements	0	0	0	0.00%	0.00%	0.00%
172	Peace process	0	0	0	0.00%	0.00%	0.00%
173	Coexistence with the Israelis	0	0	0	0.00%	0.00%	0.00%
174	Jihad	0	0	0	0.00%	0.00%	0.00%
175	Martyrdom	0	0	0	0.00%	0.00%	0.00%
176	Religious extremism	0	0	0	0.00%	0.00%	0.00%
177	Violence	0	0	0	0.00%	0.00%	0.00%
178	Guerilla fighter	0	0	0	0.00%	0.00%	0.00%
179	Popular Army	0	0	0	0.00%	0.00%	0.00%
180	Destruction and elimination of Israel	0	0	0	0.00%	0.00%	0.00%
181	Anti- Semitism	0	0	0	0.00%	0.00%	0.00%
182	Hatred	2	0	2	66.67%	0.00%	66.67%
183	Deny Israel's right to exist	0	0	0	0.00%	0.00%	0.00%
184	Anti- Israel	0	0	0	0.00%	0.00%	0.00%
185	Organized terrorism	0	0	0	0.00%	0.00%	0.00%
186	International imperialism	0	0	0	0.00%	0.00%	0.00%
187	Nazism	0	0	0	0.00%	0.00%	0.00%
	Total	*3*	*0*	*3*	*100.00*	*100.00*	*100.00*

Table no (80) presents the images and the written content as related to the Other Miscellaneous issues associated with the Palestinian Identity found in civic and national education school books ranked in a descending order according to their frequencies as follows:

The following items were mentioned in the civic and national education school books as images and in written contents: State of Israel (2 times), (1 as images and 1 as written), resisting hatred (2 times) as written only, and items: Zionism, Judaism, Settlements, Peace process, Coexistence with the Israelis, Jihad, Martyrdom, Religious extremism, Violence, Guerrilla fighter, E P (Popular Army), destruction and elimination of Israel, Anti- Semitism, Deny Israel's right to exist, Anti- Israel, Organized terrorism, International imperialism, Nazism have not mentioned at all.

CHAPTER EIGHT:

Discussion and Interpretation of the results

CHAPTER EIGHT: DISCUSSION AND INTERPRETATION OF THE RESULTS

This chapter includes the discussion and interpretation of the results of the study. The results are based on data that was collected according to the point of view of the selected sample of school teachers using questionnaire and through analysing the content (images and written content) of civic and national education school books for grades 1-4. Analysis of the content has been guided by the questionnaire's items and used as criteria of analysis. The interpretation is based on literature and the context of the Palestinian society and school books. The results will be compared with the results of the previous studies whenever is possible. The discussion and interpretation of the results are presented here according to the questions, the hypotheses then of the content analysis of the written contents and images included in the civic and national schools books for grades 1-4.

8.1. Discussion and interpretation of the results presented here according to the questions of the study

The study answered eleven questions related to how Palestinian teachers view the portrayal of Palestinian identity in civic and national school books and through the analysis of the contents of school books.

8.1.1. Question number one that says" What are the forms of identity portrayed in the Palestinian civic and national education school books for grades 1-4?"

Based on teachers' responses to the items of the questionnaire the forms of Palestinian identity were ranked order based in their means from high to low: Geographical, Religion, Social, Civilian, Cultural, Psychological, National, Pan-Arabic and Islamic, and finally other issues related to Palestinian.

8.1.2. What are the forms of national identity Portrayed in the Palestinian school books?

The results of the factor analysis of the teacher's responses indicated that the major forms that are related to the national identity at 61.753 of variance responses are: the Palestinian struggle (14.466%), Definition of Palestine and national unity (13.835%), Conflicts with Israel (13.102%), Symbols: maps, Anthem, boundaries of Palestine (11.495%) and International agreements (8.854%).

The analysis of the written content indicates that the most prevalent text relate to the national identity and exist in the school books are: Jerusalem, love of the home country,

home-land and belonging to it, Palestinian national authority/entity/sovereignty and independent state of Palestine, refugees' camps, displacement and Diaspora.

But, the most images that relate to the national identity and exist in the school books are: Palestinian flag, Palestinian national authority, map of Palestine (borders), Jerusalem, and finally love of the home country.

Teacher's views, written and images in the school books presented very similar forms of Palestinian national identity related to geography of Palestine, symbols of national entity, its people and their struggling and suffering (Diaspora/refugees) and aspirations to be free.

This could be because Palestinian has been living under foreign authorities and engaging in a continual struggle for a long time to achieve their rights. With the Israeli occupation of the Palestinian lands, dividing it into different areas with so many names (the green line, 1967 borders, areas a, b and c and as a result of building settlement and the separation wall it becomes harder even for the Palestinian to define their country" Palestine". Palestinian society, family and community have been divided and fragmented throughout the years as a result of 1948 and 1967 wars where 750 thousands and 400 thousands Palestinians were expelled from their homes respectively. Their national unity was moved from being Palestinian to Palestinian refugees, Palestinian living inside Israeli, Palestinian returnees, and Palestinian in Diaspora.

Being in conflict with Israeli as an occupied people and their continual living in such conflict situation with Israeli very much shaped Palestinian national identity. They continue stressing the need to show their national symbols like flag, national anthem and maps that indicate to the borders of Palestine where every child can draw easily and as seen in traditional embroidery in most Palestinian homes. Palestinian used to get injured and or killed and/or imprisoned it s/he post or carry a Palestinian flag before the establishment of the PNA. Teachers were jailed or expelled from their jobs if they draw map of Palestine to their pupils.

Finally, Palestinian look with so much hope for international agreements that is expected to in end their suffering and national struggle and eventually lead to re-structuring their national identity in a sovereign state. Therefore, Palestinian teachers rightly view these forms of national identity as well as it is stressed in the civic and national education school books.

Similar findings are represented in, Nasser (2006), Abu Saad (2006), Al-haj (2005), Santisteban (2002), and Moughrabi (2001).

8.1.3. What are the forms of Pan-Arabic and Islamic identity Portrayed in civic and national school books?

The results of the factor analysis of the teacher's responses indicated that the major three forms that are related to the Pan-Arabic and Islamic identity at 59.410% of variance responses are: Common Arab history, language, culture, future,collective, religious, at

(25,905%), Arab Unity (19,401%) and finally Collective Pan-Arab Islamic consciousness (14,104%).

The analysis of the written content indicates that the most prevalent written texts relate to the Pan-Arabic and Islamic identity and exist in the school books are: common Arabic language and history, collective Pan- Arab conciseness, Arab collective conciseness, common Arab affiliation, common Arab culture, expand Arab geography contiguity and common Arab future.

But, the most images that relate to the Pan-Arabic and Islamic identity and exist in the school books are: map of the Arab world, common Arab religious affiliation, expansion and geographic contiguity.

The most common forms of Pan-Arabic and Islamic identity as seen by schools teachers and extracted from the content analysis of the school books are very similar, They relate to the commonalities that unite Arab people like culture, religions, languages, history, geographical unity and future/destiny that create a joint consciences.

It is important for Palestinian to emphasis their connections with the Arab world for many reasons: Palestinian needs the Arab world political and for economic supports depend on Arab neighbours for their travelling and movement, not to lose their origin in the way of forming their independent identity. The majority of Palestinian is Muslims (98%) and most major religious (Islamic and Christian) holy places are located in Palestine so Palestinian found themselves in need for emphasizing their religious identity to feel that they are part of a larger entity (Islamic world and society). Most Arab countries engaged and affected by the Palestinian cause directly or indirectly: some Arab countires fought with the Palestinian and as a result of the conflict parts (Sinai dessert, Golan Heights and parts of south Lebanon) of their lands were occupied by Israel too.

And that agrees with findings represented in studies written by Shoshana (2009), Kanaaneh (2009A).

8.1.4. What are the forms of Palestinian civic identity Portrayed in the civic and national education school books?

The results of the factor analysis of the teacher's responses indicated that the major forms that are related to the civic identity at 58.092% of variance responses are: Palestinian Citizen's civil rights and duties (15,421%), Independence and ability to make decisions and Human Rights (12,165%), Freedom of worship, Personal opinion (11,926%), Sense and pride in citizenship (9,402%) and finally Political participation (9,177%).

The analysis of the written content indicates that the most prevalent written texts relate to the civic identity and exist in the school books are: sound and accepted behaviour in Palestinian society, promotion of education, employment and production, preservation of the

environment and public property, belong to the community and finally distribution of role and positions.

But, the most images that relate to the civic identity and exist in the school books are: sound and accepted behaviour in Palestinian society, gender equality, promotion of education, employment and production, distribution of roles and position and finally preservation of environment and public property.

There are discrepancies among the views of the teachers from one side and the written and images in the school books from the other side in the forms related to civic identity though they all relate to different aspects of this identity somehow.

Palestinian see their civil duty to be proud citizen and independent person who can make a decision and express his/her opinion, respect human rights, active in politics, with good behaviour that are accepted by the Palestinian society, being educated, productive, preserve environment and distribution of roles while respecting gender quality but since their religious identity is important and their need to be part of the community they consider freedom of worshiping as an important form of their civic identity as well.

These forms of identity reflect the aspirations of the Palestinians and some of them is a dream because of living under occupation, lack of access to their environment and because of patriarch hegemony that discriminate between gender in relation to roles and jobs and the way to change this is education and being engaged in some sorts of production (participation in political life, expressing personal opinion and respect for human rights).

Those results agree with the findings represented in articles written by, Abu Zahria (2004), Jawabreh (2005), Adwan (2001), Banks (2008), Bitar Study (2009), and Belgian Technical Co-operation (2004).

8.1.5. What are the forms of cultural identity portrayed in the Palestinian civic and national school books?

The results of the factor analysis of the teacher's responses indicated that the major forms that are related to the cultural identity at 67,968% of variance responses are: Cultural traits of the Palestinian society (31,091%), Traditional Palestinian dress and folk songs (22,968%), and finally Palestinian dialect and Integration into family (13,909%).

The analysis of the written content indicates that the most prevalent written texts relate to the cultural identity and exist in the school books are: integration into family and cohesion, customs and traditions (folklore), cultural traits of Palestinian society, social norm and mores, respect for Palestinian cultural diversity.

But, the most images that relate to the cultural identity and exist in the school books are: traditional Palestinian dress and folklore and food dishes, integration into family and cohesion, Cultural identity forms are presented more from teachers' views and written texts

than in images. But, all of them focus on the specific characteristics of the Palestinian culture and traditions (food, dress, songs and dialect), the strong relationship among family members and finally respect for cultural diversity which is not a big issue on Palestinian society.

Palestinian is proud of their culture and tradition, keen to keep it but at the same time aims at respecting cultural diversities which is in paradox with the current mores and practice. These school books realized the incremental changes that are expected from a society like the Palestinian who strongly affected by cultural unity as a resource of strength, survival and development.

Those results agree with the findings represented in articles written by, In Bitar Study (2009), Banks (2008).

8.1.6. What are the forms of religious identity portrayed in the civic and national education school books?

The results of the factor analysis of the teacher's responses indicated that the major forms that are related to the religious identity at 67,963% of variance responses are: Abiding by the teachings of Islam (19,193%), Saying supplications, Reciting the Quran and Honouring parents and Helping the poor (18,551%) Islamic and Christianity's holy places and religious sites (18,274%), and finally Religious pluralism and tolerance of the Palestinian society (11,674%).

The analysis of the written content indicates that the most prevalent written texts relate to the religious identity and exist in the school books are: Islamic holy and religious place and sites (Al-Aqsa Mosque and the Dome of the Rock and (Haram al-Ibrahimi Mosque), religious pluralism of Palestinian society, religious holiday (Christian and Muslims), following the foot step of the prophet, respect for monotheistic religions, greetings, Islamic history reciting the Quran and finally Christian holy place and religious sites (Nativity and sepulchre churches).

But, the most images that relate to the religious identity and exist in the school books are: Islamic and Christian holy religious places and sites, greetings and religious holidays.

It is clear the reasons why religious identity was emphasized. Palestinian society is a religious one, all monotheist religions started or grew in Palestine, and religious places have religious values, political part of the conflict, economical (tourism), social and historical values. Religion is part of the Palestinian identity. Respect for religious holy places and holidays are highlighted as well with an emphasis on the need for religious tolerance and respect of diversity. Religion is seen as believe and as a daily practice-like; greetings, helping poor, respecting and listening to parents and elderly as well.

This perspective is taken into consideration the history of religion in the area and how it became as part of the public and official life of the people. Though it could be seen that more emphasis was more on the Islamic religion than Christian and this may pose critics but someone may justify it by the population (Muslims Christian)ratio (98% to 2%) of the Palestinian.

Those results agree with the findings represented in articles written by, Adwan (2001), Durrani (2010), and Georg Eckert Institute for International Textbook Research (2004).

8.1.7. What are the forms of social identity portrayed in the Palestinian civic and national education school books?

The results of the factor analysis of the teacher's responses indicated that the major forms that are related to the social identity at 61,196% of variance responses are: Accept the criticism of others and Social adjustment (25,517%), Good social relations, Respect for parents, the elderly and others (17,985%) and finally cooperation between members of the community (17,693%).

The analysis of the written content indicates that the most prevalent written texts relate to the social identity and exist in the school books are: cooperation between members of the community, respecting others and accepting them, good social relations with members of the community (family, friends, neighbours), participation in social events, accepting the advice of the elderly and finally social cohesion.

But, the most images that relate to the social identity and exist in the school books are:

Cooperation between members of the community, participation in social events, good relation with members of the community, respect for parents, accepting the advice of the elderly and finally social cohesion.

Teachers view, and content analysis (written texts and images) focus on similar forms of social identity. It is clearly seen that cooperation, participation, social adjustment, respecting others and parents and their advices, strong and good social relationship and encouraging pupils to accept criticism are the most repeated forms of social identity. From one side, Palestinian society is more concerned with their children adhere to their society and to be engaged in its activities.

8.1.8. What are the forms of psychological identity portrayed in the Palestinian civic and national education school books?

The results of the factor analysis of the teacher's responses indicated that the major forms that are related to the psychological identity at 63,693% of variance responses are: Self-esteem, Self-confidence (23,756%), Sense of security and Psychological adjustment (22,501%) and finally perseverance and ambition (13,863 %).

The analysis of the written content indicates that the most prevalent written texts relate to the psychological identity and exist in the school books are: tending to affair in a sounding way, self-confidence, and attention to the external appearance. Self-esteem, determination to achieve things, creativity, accept, respect, and excellences and finally psychological adjustment.

But, the most images that relate to the psychological identity and exist in the school books are: Attention to the external appearance, psychological adjustment, tending to affairs in a sound way and finally self-confidence.

Though the forms of psychological identity that are viewed highly be teachers also mentioned in details in the written text and less presented in images. There many frequencies of mentioning Self-esteem, Self-confidence, Sense of security, Psychological adjustment t and being ambitious individual and able to take care of self and who is described as determents to achieve and excel and finally, Palestinian is concerned how they appear. Though, there are individual traits but social intervention is noticed in looking at the Palestinian individual identity.

Those results agree with the findings represented in articles written by, Cox (2009).

8.1.9. What are the forms of geographical identity portrayed in the Palestinian civic and national school books?

The results of the factor analysis of the teacher's responses indicated that the major forms that are related to the geographical identity at 69,717% of variance responses are:

Map of the Arab World and Borders of historic Palestine (30,690%), Identify the cities, villages, towns, the refugees' camps and the desert and mentioning the names of all What? (22,598 %), the borders of Palestine after the Israeli occupation and mentioning the names of occupied Palestinian cities in the 1948 (16,429%).

The analysis of the written content indicates that the most prevalent written texts relate to the geographical identity and exist in the school books are: maintaining the names of Palestinians cities in the West Bank and Gaza Strip, geography of Palestine, places of tourism in our country, maintaining the names of the occupied Palestinian cities in 1948

But, the most images that relate to the geographical identity and exist in the school books are: places of tourism in our country, geography of Palestine and maintaining the names of Palestinian cities in West Bank and Gaza Stirp.

Forms of geographical identity are important to Palestinian identity either as part of the Arab geography or and as separate entity since there is a clear evidence of their existence in history and geography, in West Bank, in Gaza Strip and inside Israel. There are so much concern in pointing to the locations and places of residence of the Palestinians to show the

continuity and relatedness of the Palestinian to the region and its history and its religious tourism.

Though, one of the greatest Challenges Racing ordinary Palestinian these days is how and what to define the geography of the Palestinian geographical entity as a result of occupation, building walls, Oslo Accords and the un-implementation of the UN resolutions. Social media and European experiences exceeded the physical geography but still for Palestinian context it is important to define geographical borders clearly then geographical borders may become irrelevant by the future generations.

Those results agree with the findings represented in articles written by, Khodayar (2008).

8.1.10. What are other forms of Palestinian identity portrayed in Palestinian civic and national school books?

The results of the factor analysis of the teacher's responses indicated that the major forms that are related to different forms of identities indicate that pupils are encouraged to get rid off selfishness and hatred and to embrace the feeling of brotherhood and love. Israel State was mentioned only once in the context of its using Palestinian water. Though, denying Israel's right to exist, Anti- Israel and destruction and elimination of Israel, Jihad, Guerrilla fighter, organized terrorism, Nazism, international imperialism, religious extremism and anti-Semitism, coexistence with the Israelis, hatred and violence and finally Judaism, Settlements, Zionism and Peace process have not been mentioned in the targeted school books. But, martyrdom and martyrs are mentioned in the course of Israeli violent attacks on Palestinians

The analysis of the written content indicates that the most prevalent written texts relate to other forms of identity and exist in the school books is fighting hatred and State of Israel which is mentioned only once.

It is clear from the list of the other forms of identities that are included in the questionnaire and are related to Israel and its legitimacy, Israelis practices, Judaism, suffering violence, anti-Semitism, Zionism and Nazism and international imperialism, peace process are not focused on in the targeted schools books.

This is natural in protracted and intractable conflict in which the Palestinians are engaged in until now that such characteristics of identity are not mentioned or emphasized in the school books as an indication to the nature of relation with the other rival.

This is of course determining how to look at the other's deeds and what images school books try to guide on others.

Those results agree with the findings represented in articles written by, Abukhayran (2011), Moughrabi (2008), IPCRI (2005), IMPACT-SE (2011), Jawabreh (2005), Abu Zahria (2004), Belgian Technical Co-operation (2004), Georg Eckert Institute for International

Textbook Research (2004), Reiss (2004), as well as, Nordbrush (2002). These studies assert that PA textbooks do not incite Palestinians toward anti-Jewish violence or constitute a war curriculum.

In the same time the finding of this study disagree with the findings represented in articles written by, Meridor (2006), Bowen (2002), The Center for Monitoring the Impact of Peace (CMIP)'s (2001), Groiss (2001), Brown (2000), and Israeli (1999) indicates that the textbooks produced, sponsored or adopted by the PA, anti-Jewish stereotypes, anti-Israeli and anti-Western statements of hatred . and the books contain incitement against the State of Israel and the Zionist movement, one of them even employing anti-Semitism.

8.1.11. How Does the Palestinian civic and national school books define the Palestinian Identity?

According to teachers preferred priority the types of Palestinian identity are ranked order from the most common to the least common as follows: National (Palestinian), Religion (Muslim/Christian), National (Arab), Political (Belonging to a political party), Geographic (Belonging to a place of residence), Civil, and Social (Belonging to the family or community or tribe) and finally Cultural identity.

It seems that this priority reflects the most things Palestinian lack and teachers put it at their highest demand to the least in the light of their political situation. It moves national (Palestinian) as the most preferred type of identity but cannot stand by itself though it should be followed by religion since it is a source of support and part of the daily practice of the conflict but finally teachers put at the end the social and cultural identities.

This sequence of identity does not coincide with how the types of Palestinian identities have been prioritized according to the teachers' point of view when responding to the questionnaire items. But, I think this is how the teachers see the importance of identity. At the same time, there is no identity nor can its forms stand by itself or alone and in complete isolation from other forms of identity. When deeply analysed it is expected that the same forms could be related to more than one identities.

Those results agree with the findings represented in articles written by, Foster (2007).

8. 2. Discussion and interpretation of the results according to hypotheses of the study.

The study tested the validity of 12 null hypotheses at α≤0.05 level of significance.

8.2.1. Hypothesis one: There are no statistical significant differences at α≤0.05 in the portrayal of Palestinian identity in civic and national schoolbooks from the teacher's point of view according to districts.

Results indicated that this hypothesis was accepted in all forms of identity/ies except the other issues related to identity in general. This could be resulted because teachers in Hebron and Bethlehem district live in almost the same political, social and economic situations and they teach the same school books in schools with more or less the same working conditions under the same educational system. But, Hebron district is much bigger in population and in geographical space than Bethlehem district and its inhabitants suffer more from the harassments of the settlers, and check points that restrict their freedom of movement and schooling. These other issues that are mainly related to Zionism, settlements, anti-Israeli, jihad, martyrdom, Judaism, religious extremism, violence….etc which are more relevant to life in Hebron district than Bethlehem district especially because extreme religious settlers are living between the Palestinian inhabitants inside Hebron and guarded by Israeli armies and violence encounters between both sides is on a daily bases. But, there are no settlers or settlement located inside Bethlehem and the encounters between them and the Palestinian are less than in Hebron district.

8.2.2. Hypothesis tow: There are no statistical significant differences at α≤0.05 in the portrayal of the Palestinian identity in civic and national education school book for grades 1-4 from the teacher's point of view according to gender.

Results indicated that this hypothesis was rejected in all forms of the Palestinian identity regard: national, pan-Arabic, civilian, cultural, social, psychological, other issue and in general in civic and national school books from the teacher's point of view according to their gender in favour of male teachers except the religious and geographical identities were accepted part of this hypothesis, Because there are no significant differences in the portrayal of the religious and geographical identities.

This could be resulted because the male teachers due to by in large to male teachers are engaged more in politics and public life than female teachers

8.2.3. Hypothesis three: There are no statistical significant differences at α≤0.05 in the portrayal of Palestinian identity in civic and national schoolbooks from the teacher's point of view according to their religion (Islam and Christianity).

This hypothesis was accepted. Therefore there are no differences in the teacher's point of view in relation to types of identities according to their religions (Islamic and Christianity). This could be because both Palestinian Muslims and Christians live under the same living conditions and their perception of Palestinian identity and aspirations are very similar. Besides they teach the same school books in almost the same working conditions. People engaged in external and long conflict tend to harmonize their views as a survival mechanism and to be able to sustain themselves. Also, Palestinian Muslims and Christians relationship is so strong and their national aspiration is a priority for both of them.

8.2.4. Hypothesis four: There are no statistical significant differences at α≤0.05 in the portrayal of Palestinian identity in civic and national schoolbooks from the teacher's point of view according to teacher's age groups.

This hypothesis was accepted as well because teachers of all ages teach the same school books in schools with almost the same working conditions and under the same living condition. Palestinian teachers regardless of their ages their perception of their identity is very similar due to the long years of occupation that affected all aspects of their lives.

8.2.5. Hypothesis five: There are no statistical significant differences at α≤0.05 in the portrayal of Palestinian identity in civic and national schoolbooks from the teacher's point of view according to their academic qualifications.

Results indicate that this hypothesis was accepted as well because the majority of the teachers in schools are from districts and were trained in the same universities (Hebron and Bethlehem universities) and almost in the similar training programs and subjected to the same in-service training programs which supervised by the ministry of education. Also, all of them are required to fulfil the same teaching requirements regardless of their qualifications. They also have to teach the same school books with the same available resources and they are almost from the same cultural, economic, social and academic backgrounds.

8.2.6. Hypothesis six: There are no statistical significant differences at α≤0.05 in the portrayal of Palestinian identity in civic and national schoolbooks from the teacher's point of view according to their years of experience.

Teachers according to years of experiences in teaching have the same view in relation to all types of identity except their views differ in relation to civic identity. The differences exist between teachers with less than 5 years of experiences and 5-10 years of experiences in

favour of the latter Group. This may resulted that teachers of more years of experiences are much more experienced and aware of the components and importance of the civic identity to the Palestinian pupils more than those with less years of experiences who just started teaching and have to deal with their abilities to prove themselves as good teachers and to adjust to the teaching profession and its requirements. They usually face more challenges, problems and need to spend so much time and energy than teachers with more years of experiences in preparation, classroom management, pupils' disciplines and understanding the nature of the school books and school System and finally they are new on the job and do not feel secure in it so far.

8.2.7. Hypothesis seven: There are no statistical significant differences at α≤0.05 in the portrayal of Palestinian identity in civic and national schoolbooks from the teacher's point of view according to school supervising authority.

This hypothesis was accepted because all teachers regardless of the school supervising authority (public, private, UNRWA) have to teach the same school books, their working conditions are almost the same and they follow the same educational system which reflects the Palestinian cultural and philosophy. All teachers are required to do the same things irrelevant of the types of school (public, private and UNRWA).

8.2.8. Hypothesis eight: There are no statistical significant differences at α≤0.05 in the portrayal of Palestinian identity in civic and national schoolbooks from the teacher's point of view according to locations of schools.

This hypothesis was accepted and therefore there are no differences in teacher's views toward Palestinian identity according to locations of schools either in villages or in cities or in refugee's Camps. This may due to that teachers teaching in a school come from these different locations and work together, there are no differences between those who live in these different locations because of the daily interactions and the closed geographical areas between them in addition to mix marriages, close social relation and political interests.

8.2.9. Hypothesis nine: There are no statistical significant differences at α≤0.05 in the portrayal of Palestinian identity in civic and national schoolbooks from the teacher's point of view according to school area (A, B and C).

This hypothesis was not rejected due to according to the locations of the schools in different areas (A, B and C) because the division was only made according to Oslo Accords and more less Stayed at agreement levels but their realities continue to be the same and some teachers may live in one area but work in another and some teachers moved to teach form one area to another and that limits the differences among them especially when it comes how they view their identity.

8.2.10. Hypothesis ten: There are no statistical significant differences at α≤0.05 in the portrayal of Palestinian identity in civic and national schoolbooks from the teacher's point of view according to grade level they teach.

The results indicate that parts of this hypothesis that related to cultural and geographical aspects of identities were rejected, according to the level of grades teachers are teaching. The differences exist between those who teach grade 4 and those who teach grade one in favour of the former. But the other parts of hypothesis that are related to other types of identities were accepted.

Teachers in upper grades are much more concerned in developing the cultural and geographical identity of their pupils because they may think pupils at age of ten years may comprehend them and therefore required that it is important to give them much attention. While teachers of grade one are much more concerned with teaching their pupils the basics of readings, writings and basic math and they may think that the concepts related to especially their cultural and geographical identities are irrelevant to pupils in this age.

8.2.11. Hypothesis eleven: There are no statistical significant differences at α≤0.05 in the portrayal of Palestinian identity in civic and national schoolbooks from the teacher's point of view according to the textbook they teach.

Teachers are not different in their views when it comes to what school books they teach be civic or national or both therefore, this hypothesis was accepted.

This is because that most teachers may teach both textbooks at the same time and in the same way and the differences between on how to view Palestinian identity become so small. Also, they may see teaching the two sets of textbooks both at these levels and their contents complement each other. This means that just teaching these school books is not influential enough to create difference between teachers' point of view.

8.2.12. Hypothesis twelve: There are no statistical significant correlations at α≤0.05 between the independent variables: district, gender, religion, age group, academic qualification, years of experience, school authority, school location, school area, teaching textbook and teaching grade and the level of portrayal of Palestinian identity in civic and national school books from the teacher's point of view.

The results show that there are significant correlation between how teachers view the identity according to their gender and the areas they are working in (A, B, and C). Therefore, we reject these parts of this hypothesis.

But, the correlation coefficient between the types of other identities and other independent variables are not significant therefore we accept these parts of this hypothesis.

This means that gender of the teachers and areas in which schools are located and the views of identity are related due to that some teachers (male/female and in these different areas) may realised the concept and the components of their identity and became much more sensitive to it than others according to other independent variables.

CHAPTER NINE:
Conclusion and way forward

CHAPTER NINE: CONCLUSION AND WAY FORWARD

Based on the used study approach and its finding this chapter includes conclusion remarks and way forward. There is no doubt that the study focused in a complicated issue and tried all possible approach to collect data and adhere to all scientific protocols and criteria. There is no complete and clean study for pitfalls and mistakes either occurred through collecting the data, statistical analysis, time constraints, translation challenges and or limitations of literature or previous studies. This study and its results are limited to the variables and to the context it is administered in. Though, this study added by it's methodology, procedures as well as it's results' valuable contributions to the field of school books analysis and identity/ies portrayal and to literature in general.

9.1. Conclusion

It is clear that both sets of schoolbooks have emphasized a wide range of forms of identity in a serious attempt to structure a unique Palestinian identity. Though, the level and the degree of these forms of identity in general are at moderate and low degree with some exception high. Of course structuring identity is not and should not be limited to civic and national school books not it is limited to those grades only. Other school books as well touch upon the issue of identity. A further investigation on how identity is portrayed in other school books and cross subjects is needed.

The results indicates that there are not much significant differences between the variables of the study and the view of the teachers toward the forms of identities presented in these school books except in a very few and limited cases like according to: district variable only when it comes to other issues, gender when it comes to national, pan-Arabic and Islamic, civic, cultural, social, psychological in favor of male teachers due to by and large to male teachers are engaged more in politics and public life, the years of experiences variable in civic identity only between those teachers who have less than five years of experiences and those with 5-10 years in favor of the later, and between those who teach in fourth grade and those who teach in first grade in favor of the later as well. From one side, this may resulted because of the same education system that teachers teach in, using the same school books, and have similar training programs and they shared expectations from their teaching and their traditional role toward school books in general and more or less toward these school books in specific. From the other side this may resulted from the political, economic and social contexts Palestinian people still living under. We should not overlook that there are slight differences in teacher's views toward these forms of identities which indicate to certain level of heterogeneity but with no statistical significance.

It is natural that school books cannot cover all types of identities and all of it's forms but these school books dealt fairly well in presenting them and prioritizing them according to

the Palestinian aspiration like Palestinian national, religious, geographical (political symbol) identities.

It is clear that the current political situation-being under occupation and their daily suffering and trauma affected these forms of identity and their priority so some of these forms of identity seem utopian and not easy to achieve but at least by emphasizing such forms like national, independents, political participation and symbols (flags, maps, geographical borders Jerusalem as the capital), gender equality and human rights in textbooks for these young children consider valuable approach because formation of identity takes time and theories and literature strongly recommends to start at younger age.

It is obvious that the forms and types of identities school books highlight is also a reflection of the nature of Palestinian society and it's cultural and societal traditions and needs: like stressing customs and traditions, dresses and embroideries, folklore, songs and even language dialects norms, family cohesiveness, patriarchal structure, the paradox and separation between gender and their role and positions in the society and tradition.

There is an emphasis on religious identity and on its forms in these school books since Palestinian society is described by being religious, religious diversities, religious coexistence and tolerance and respects. It encourages pupils to develop a respect for diversity and to develop a plural society.

The authors of the books realized the negative aspects of tribalism, hatred, anti-Semitism, religious discrimination, violence and Jihad (as politically presented especially in the west), discrimination that is clearly seen from their minimal presences in school books and as stated by the school teachers.

Though the majority of these forms are presented in written forms compared to images forms but it was done in a complimentary manner and authors may leave the space for teachers to use examples and other examples or forms of identity and in different ways.

9.2. Way forward and Recommendations

The study dealt with an important aspect of Palestinian life, its structure and the future prospect of their "Identity", therefore, the following tips and recommendation may help in positively the processes of forming these identity/ies and to help politicians and decision makers, intellectual/educators and practitioners to understand more this topic: how identity is formed, what factors influenced it is structure and structuring, how to intervene in a preventive way to avoid any split and difficulties in the concept of identity which may lead to social and individual mal-adjustment. Of course, the recommendations presented here are not exhaustive ones but it could be a way forward.

1. First: to expand and move the scope of identity in school books to include global and human forms of identity that encourages pupils to be globally oriented and emphasize equality and dignity of human being.

2. Second: schools to present forms of identity more in images that are much attractive to pupils of young ages and in more exercises that engage pupils in role play, simulation and real life situation.

3. Third: Textbooks are to emphasize certain common denominators-same content- but allow for more material and content to be used in classroom from outside the content of the school books.

4. Fourth: Teachers to be professional trained to develop their abilities to deal with school books in a more hermeneutic approach and to question some of their contents and their legitimacy in the road to encourage the presence of more pluralism, respect for diversity and expressing freely teachers and pupils opinions.

5. Five: Teachers are encouraged to use more films, stories, social media and ICT when teaching in general and when discussing identities and their forms.

6. Six: To do further studies on the effect of the content of these school books specifically on the formation of pupils' identity.

7. Seven: It would be recommended to use a longitudinal research approach using observation, interviews and following the developmental knowledge, skills and attitude of pupils as they grow up. This study could be comparative in relation to gender, family backgrounds and even countries that are at different levels of positioning their nationality.

8. Eight: Further study may be encouraged to investigate the pedagogical approaches used by teachers in teaching and learning these forms of identities, challenges and how to improve that.

9. Nine: To carry out a comparative studies that include more than one countries in the areas of how school books and teaching and learning deal with the issue of identity

10. Ten: The Palestinian Ministry of education and the curriculum center are to move slowly from using and depending fully on the complete centralized school books system to a more open market with guidelines and criteria on what to emphasize- core topics and values- that Palestinian teachers and schools are to addressed clearly. This has to be accompanied by more rigorous system of evaluation.

11. Eleven: schools are to be enriched with educational resources and facilities so educating pupils become more dynamics and address the challenges of social media and the influx of information.

12. Twelve: A further recommended study could focus on analyzing the presentation of the Palestinian identity in school books using qualitative semiotic analysis of the written and images texts

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FIGURES

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Figure No. (1). The General Bases of the Palestinian Curriculum
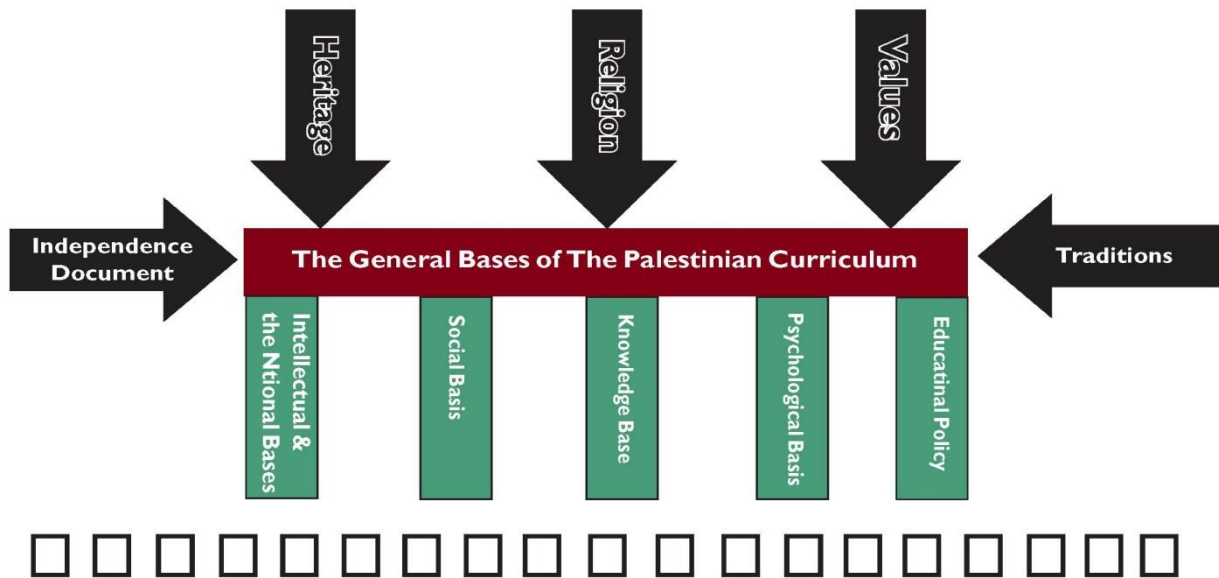
Figure No. (2). Palestine: West Bank & Gaza Strip
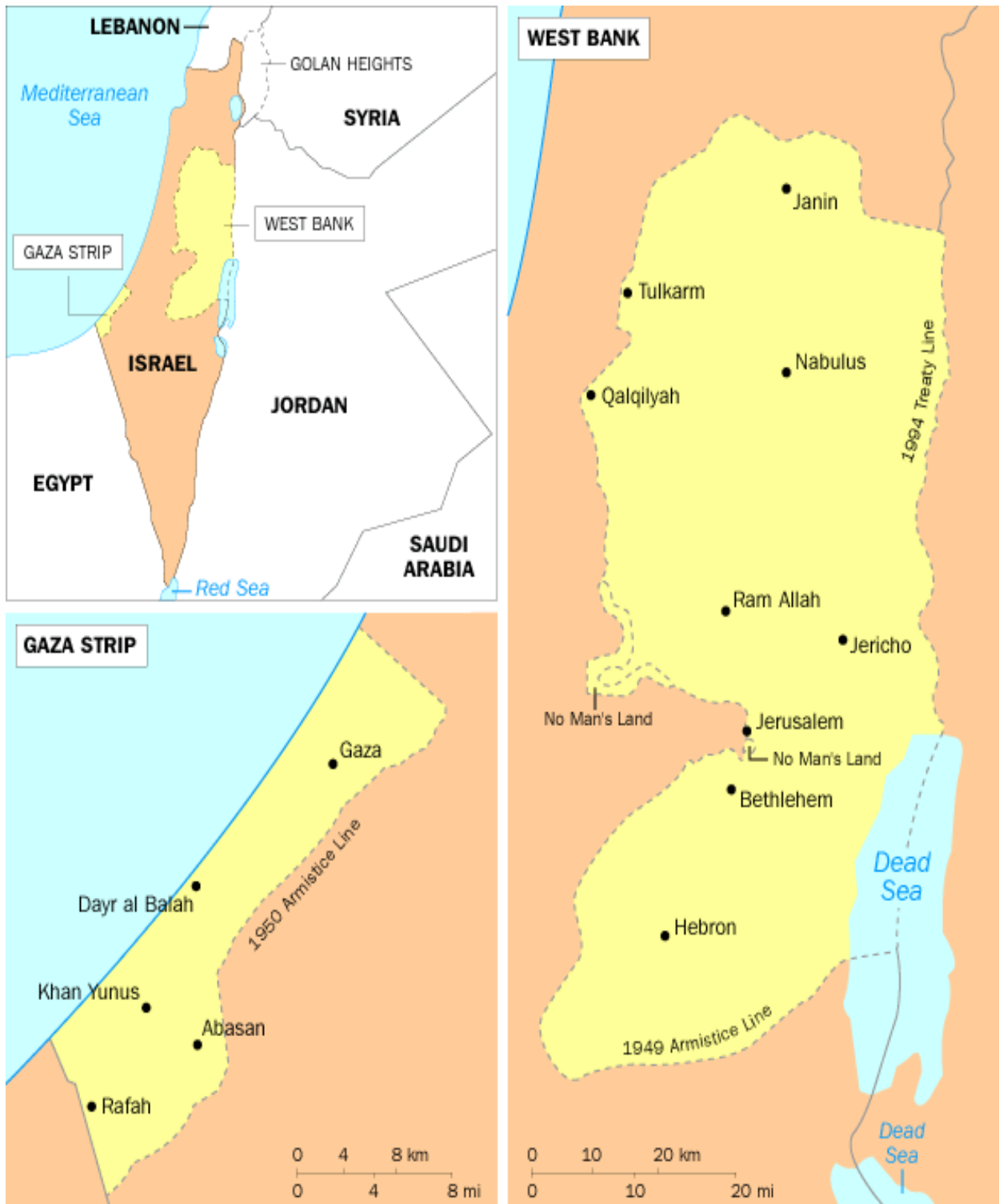
Figure No. (3). The Palestinian loss of land 1946 to Present
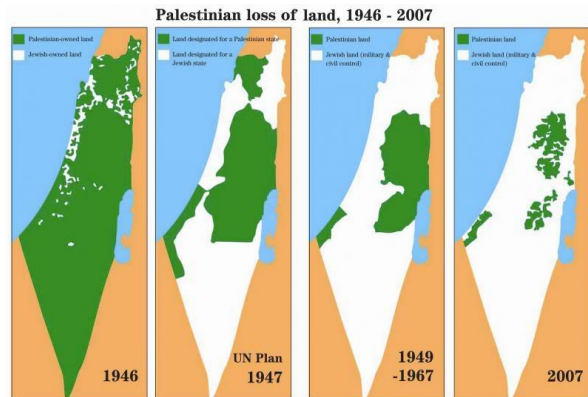
Figure No. (4). The Oslo Accords between Palestinian and Israelis

Oslo II, 1995

Palestinian Academic Society for the Study of International Affairs
(PASSIA)

Figure no. (5). Sample distribution by district
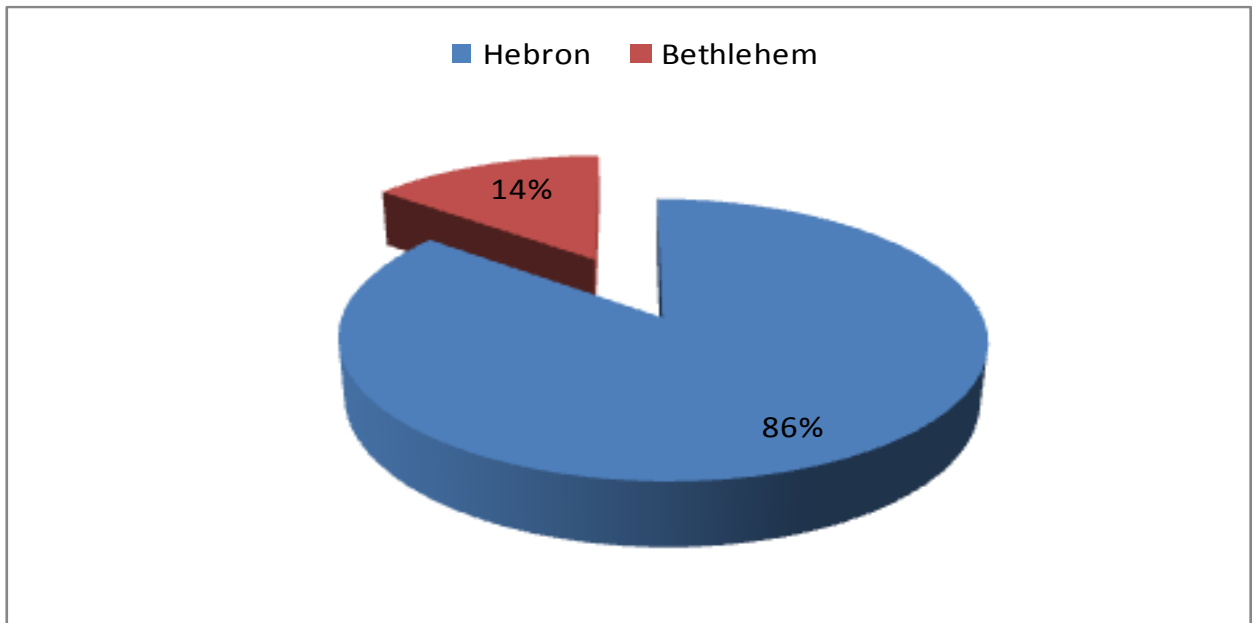
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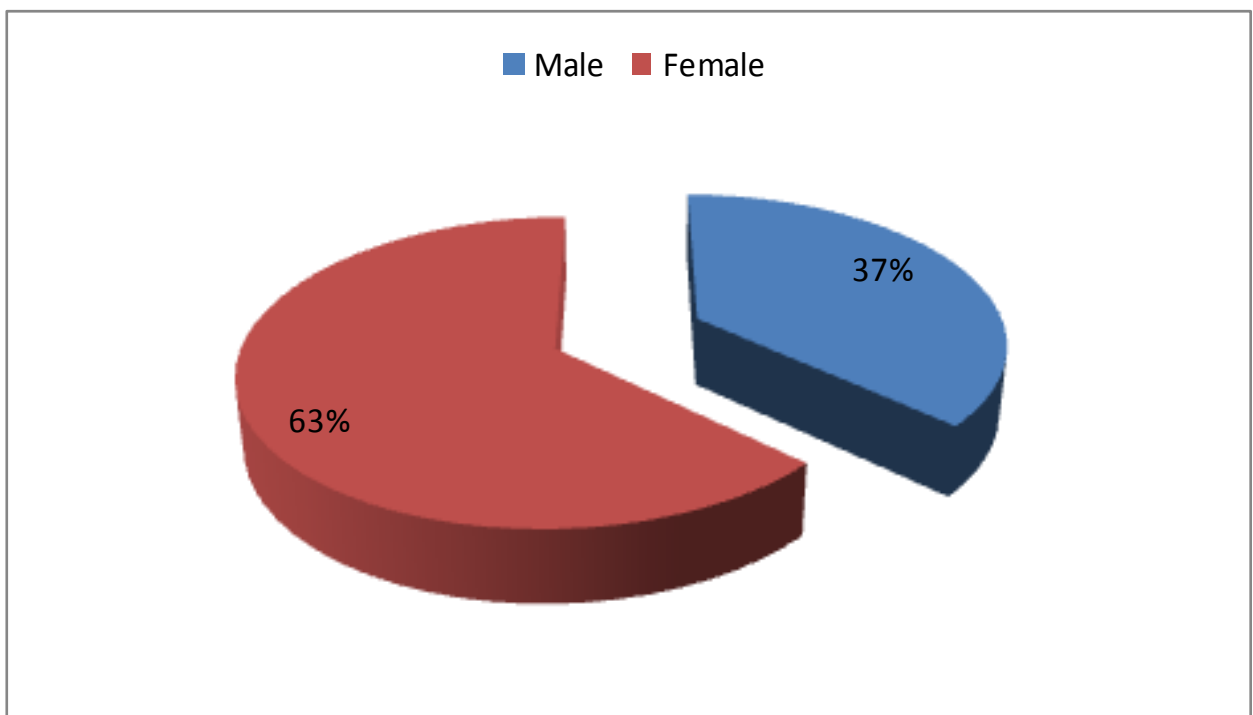
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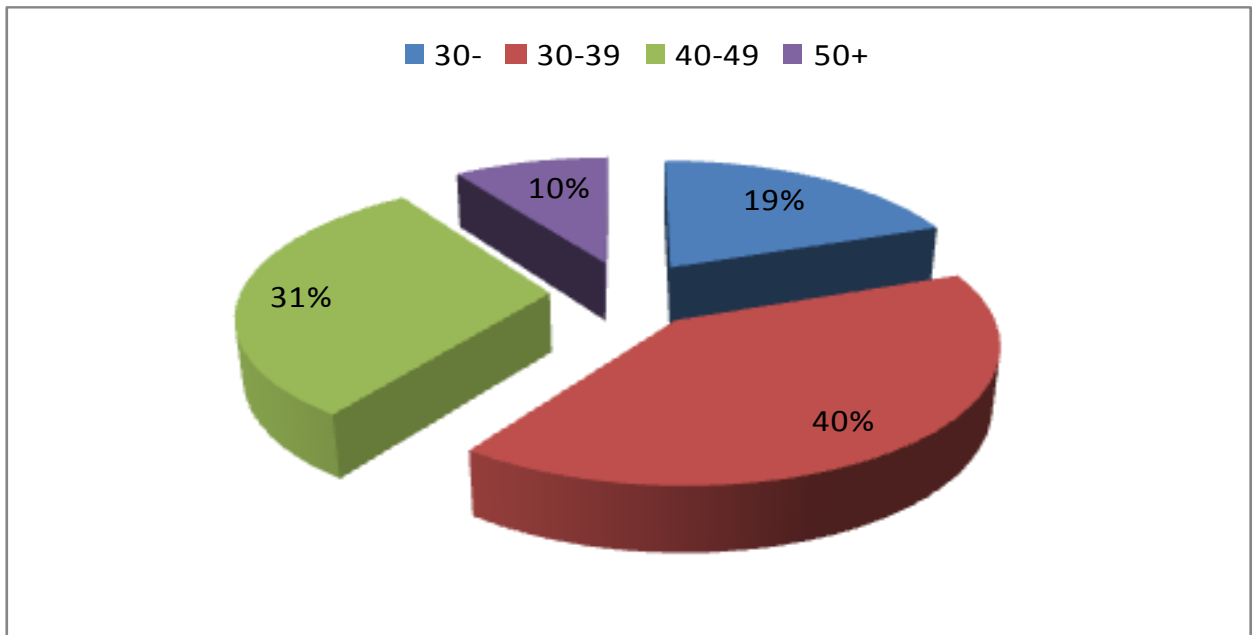
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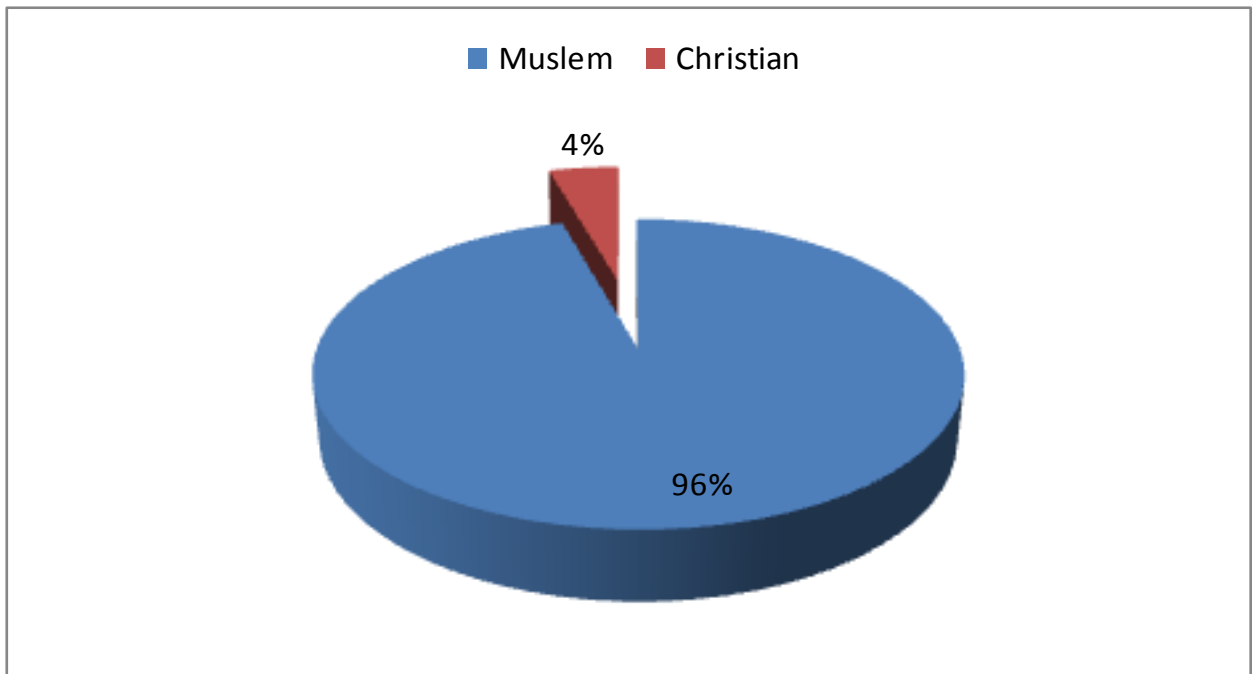
Figure no. (9). Sample distribution by academic qualification
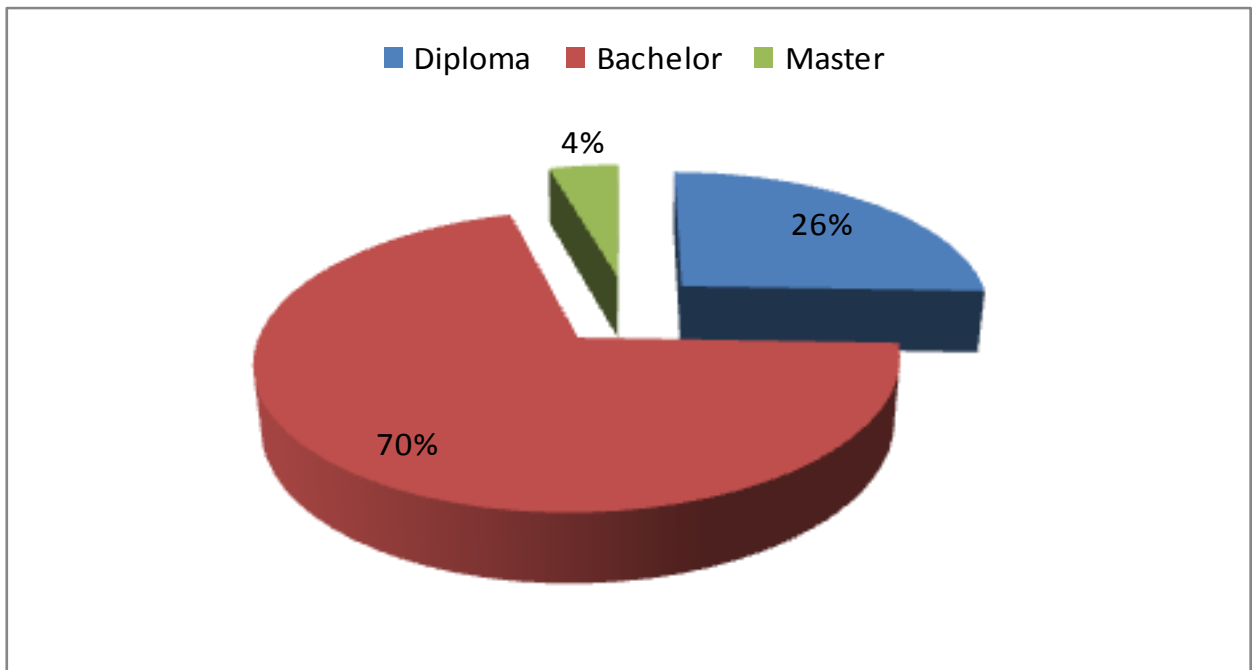
Figure no. (10). Sample distribution by years of experience
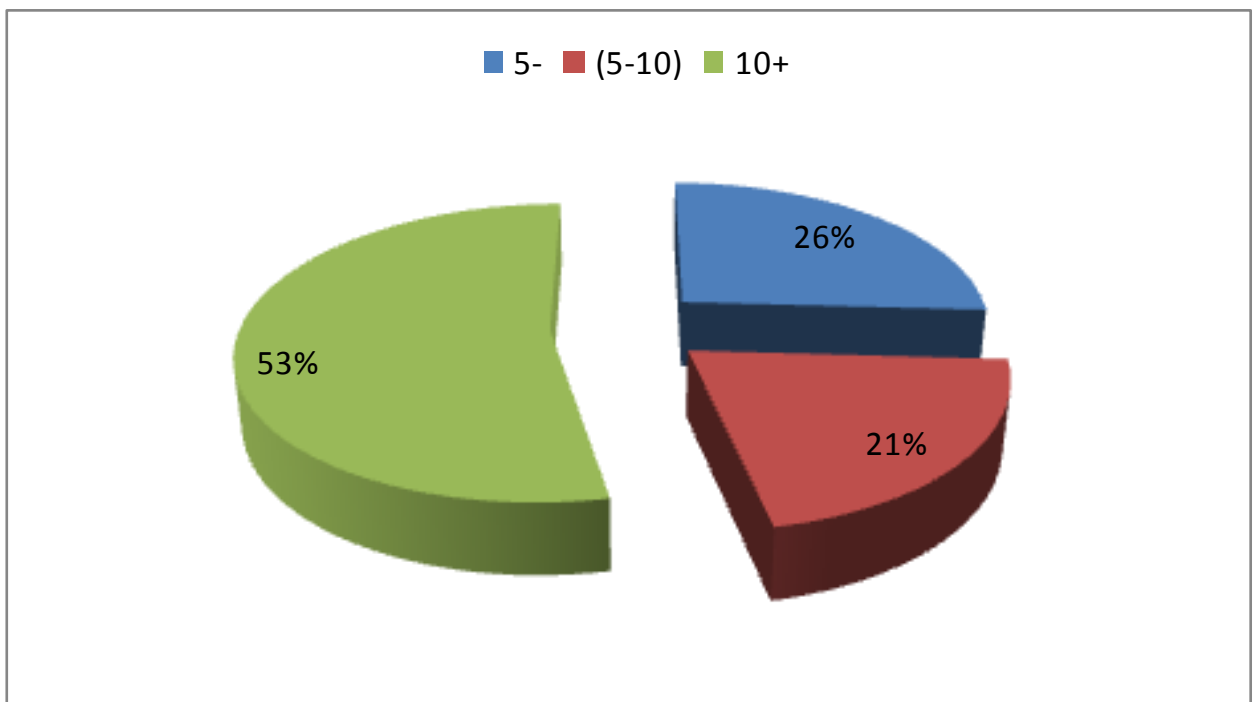
Figure no. (11). Sample distribution by school authority

■ Government ■ Private ■ Unrwa

11% 5%

84%
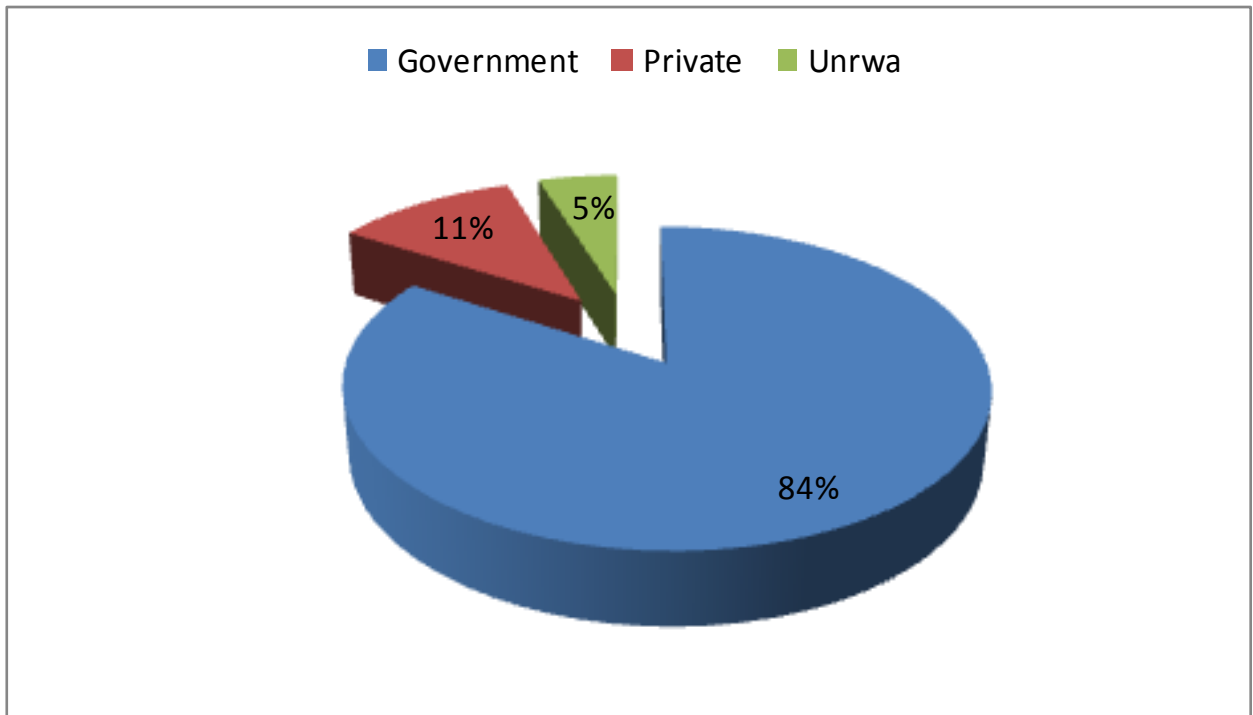
Figure no. (12). Sample distribution by school location

■ City ■ Village ■ Camp

7%

38%

55%
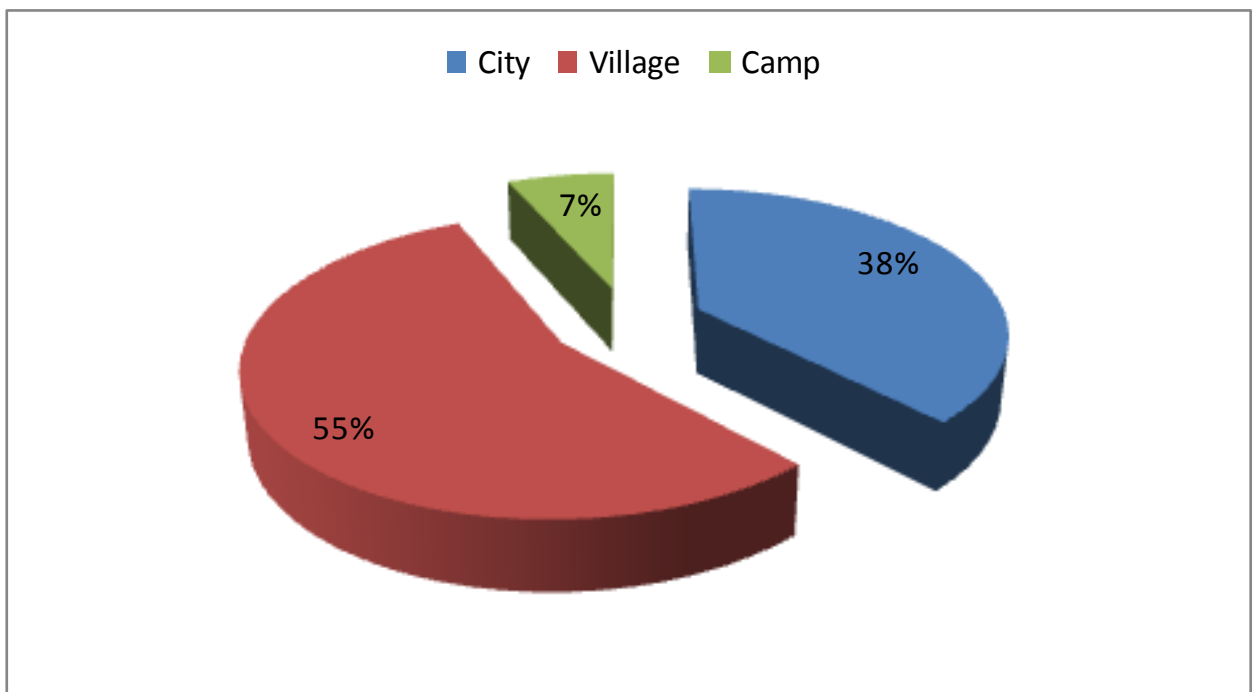
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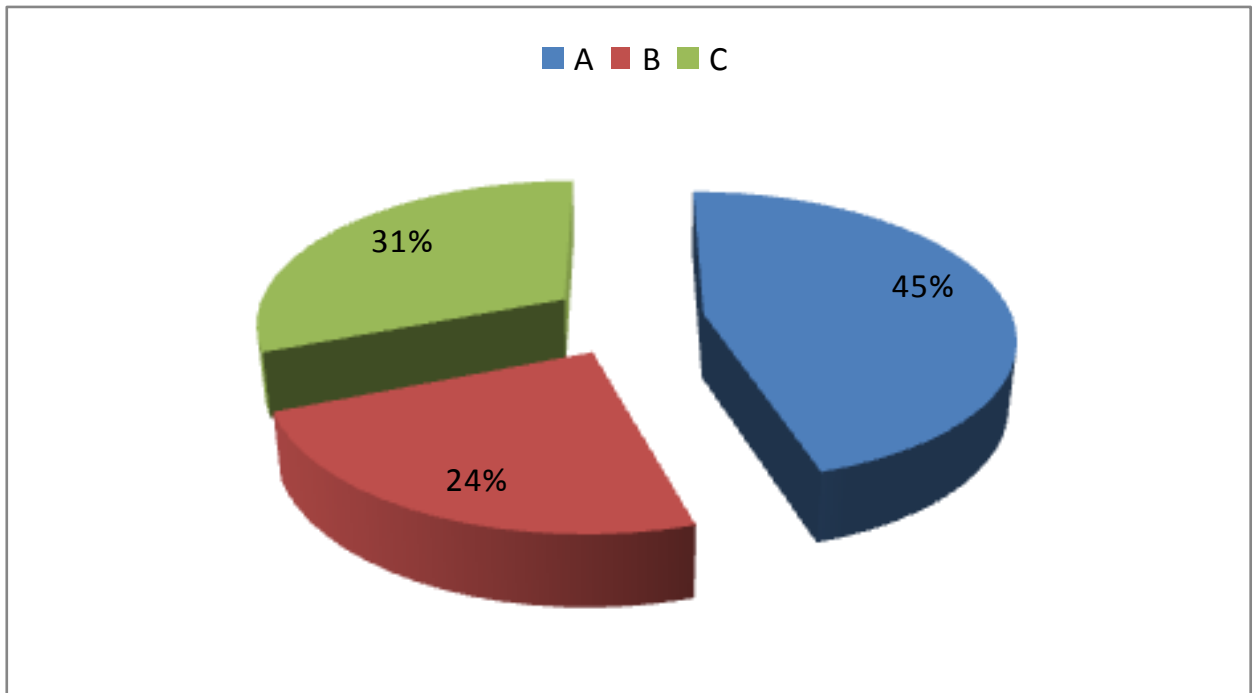
Figure no. (14). Sample distribution by teaching textbook
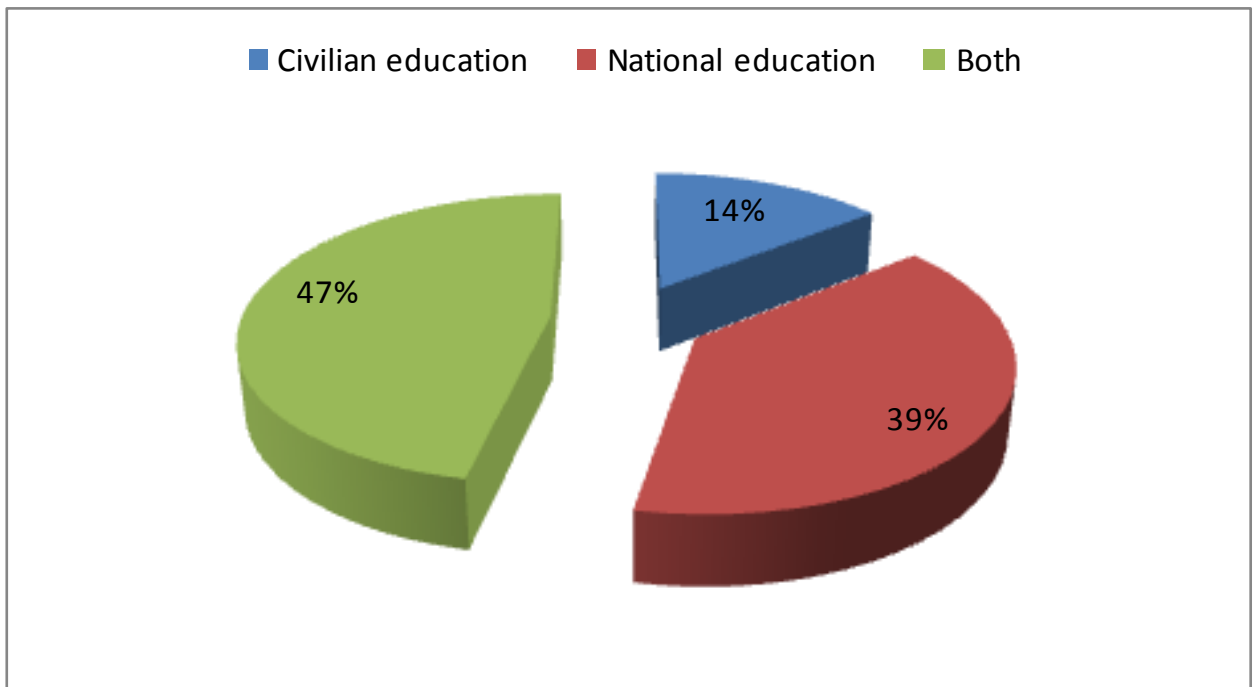
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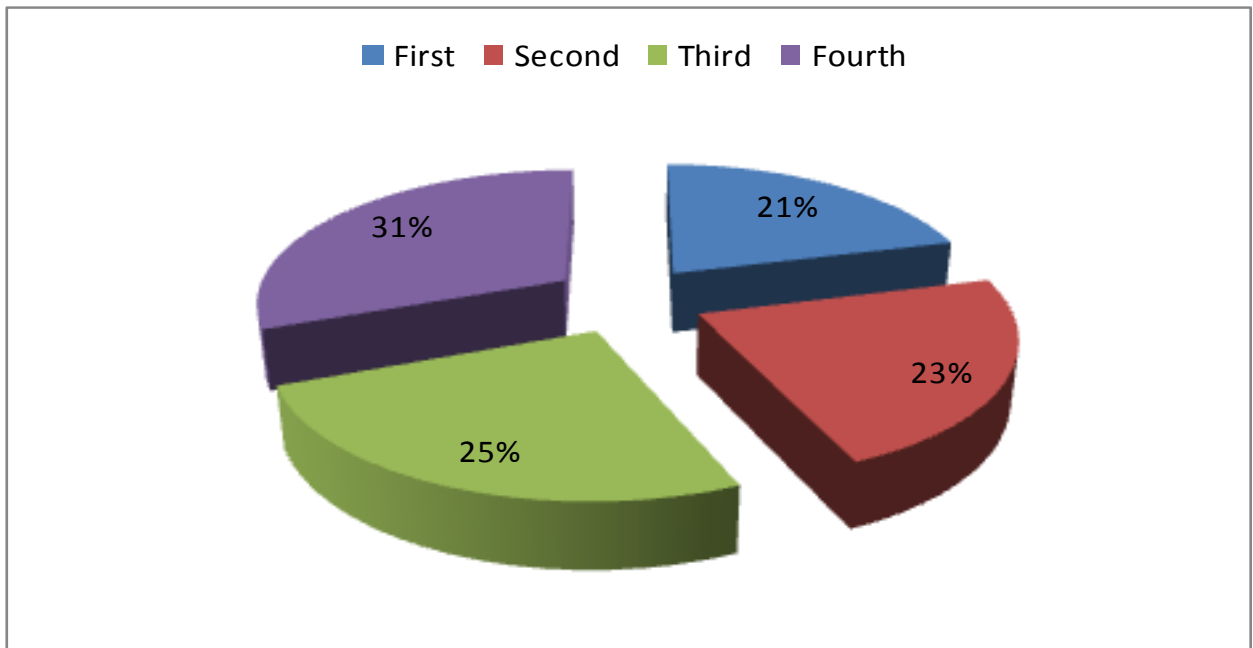
APPENDIXES

Appendix A. The sample size calculator web

Appendix B. The Questionnaire of the Study in Arabic

جــامعــة غرنـــاطــة

كليــة العلوم التـربوية

الهويــة الفلسطينيــة كما تعكسها المنـاهج المدرسيـة من وجهة نظر المعلمين

أخي المعلم / أختي المعلمة

تحية وبعد،،،

يقوم الباحث بإجراء دراسة تحليلية ومن وجهة نظر المعلمين بعنوان" **الهويــة الفلسطينيــة كما تعكسها المنـاهج المدرسيـة من وجهة نظر المعلمين"**، وذلك لإكمال متطلبات الحصول على درجة الدكتوراه في أسس المناهج وتدريب المعلمين. وقع عليكم الاختيار لتكونوا ضمن عينة الدراسة، أرجو منكم التعاون مع فريق البحث الميداني بتعبئة الاستبانة المرفقة وذلك بما يتوافق مع وجهة نظركم، علماً بأن بيانات الدراسة ونتائجها هي لأغراض البحث العلمي فقط، وسيتم الحفاظ على سريتها، أرجو عدم كتابة أسمائكم أو ما يشير إليكم، شاكرين لكم حسن تعاونكم.

إعداد: أشرف محمد أبو خيران   إشراف: د. فرناندو خوستيثيا، د.خيسوس دومنغو، د.سامي عدوان

القسم الأول: معلومات عامة

الرجاء وضع دائرة حول رمز الإجابة التي تنطبق عليك

1) الجنس   1. ذكر   2. أنثى

2) الديانة   1. مسلم   2. مسيحي

3) العمر 1. 30 فما دون   2. 30-   3. 40 -40   4. 50 فما فوق

4) المؤهل العلمي   1. دبلوم   2. بكالوريوس   3. ماجستير فأعلى

5) سنوات الخبرة   1. أقل من 5   2. 5-10   3. أكثر من 10

6) السلطة المشرفة على المدرسة التي تعلم فيها   1. حكومية 2. خاصة 3. وكالة

7) موقع المدرسة   1. مدينة   2. قرية   3. مخيم

8) منطقة المدرسة   1. منطقة أ (A)   2. منطقة ب (B)   3. منطقة ج (C)

9) المادة التي تدرسها   1. تربية مدنية   2. تربية وطنية   3. تربية مدنية و وطنية

10) الصف الذي تدرسه   1. أول   2. ثاني   3. ثالث 4. رابع

القسـم الثـاني: فقرات الاستبـانـة

أرجو منك قراءة الفقرات الآتية بعناية والإجابة عليها بوضع اشارة حول رمز الاجابة بجانب كل فقرة حسب مـا تراه / ترينه مناسباً. **إلى أي مدى يعكس المنهـاج الذي تدرسه الأمور أو المواضيع الآتية المتعلقة بالهوية الفلسطينية**

بدرجة قليلة	بدرجة متوسطة	بدرجة كبيرة	**أولاً: الهوية الوطنية (السياسية)**	الرقم
3	2	1	الاحتلال العسكري الاسرائيلي للأرض الفلسطينية	.1
3	2	1	النضال السلمي الفلسطيني (هبات، مسيرات، مظاهرات، اضرابات، احتجاجات)	.2
3	2	1	الانتفاضات الفلسطينية	.3
3	2	1	الكفاح الفلسطيني المسلح	.4
3	2	1	الفصائل الفلسطينية	.5
3	2	1	منظمة التحرير الفلسطينية	.6
3	2	1	قادة الشعب الفلسطيني	.7
3	2	1	القدس الشريف	.8
3	2	1	معاناة الفلسطينيين (شهداء، جرحى، أسرى، مبعدين)	.9
3	2	1	خسائر مادية (مصادرة الاراضي،هدم البيوت، تدمير المزارع، وقلع الاشجار)	.10
3	2	1	الاستشهاديون الفلسطينيون	.11
3	2	1	المجازر التي ارتكبت بحق الشعب الفلسطيني	.12
3	2	1	جدار الفصل العنصري	.13
3	2	1	الحواجز الاسرائيلية	.14
3	2	1	اتفاقيات السلام (أوسلو)	.15
3	2	1	السلطة الوطنية الفلسطينية (الكيان الفلسطيني والسيادة الفلسطينية)	.16
3	2	1	حب الوطن والأرض والانتماء لها	.17
3	2	1	المناسبات والأعياد الوطنية الفلسطينية	.18
3	2	1	العلم الفلسطيني	.19
3	2	1	النشيد الوطني الفلسطيني	.20
3	2	1	خارطة فلسطين (حدود فلسطين)	.21
3	2	1	وثيقة السفر الفلسطينية	.22
3	2	1	وثيقة الاستقلال	.23
3	2	1	أسماء المدن والقرى الفلسطينية المدمرة	.24
3	2	1	المجلس التشريعي الفلسطيني	.25
3	2	1	الاستمرار والبقاء	.26
3	2	1	الحقوق والثوابت الوطنية الفلسطينية (حق العودة، حق تقرير المصير، الاستقلال)	.27
3	2	1	تقسيم فلسطين	.28
3	2	1	النكبة الفلسطينية عام 1948	.29
3	2	1	تحرير فلسطين	.30
3	2	1	دولة فلسطين المستقلة	.31
3	2	1	المخيم واللجوء والشتات	.32
3	2	1	الشرعية الدولية بخصوص القضية الفلسطينية (قرارات مجلس الامن، محكمة العدل الدولية)	.33
3	2	1	الوحدة الوطنية	.34

بدرجة قليلة	بدرجة متوسطة	بدرجة كبيرة	ثانياً: الهوية القومية والعربية والإسلامية	الرقم
3	2	1	الشعور الجمعي القومي العربي	35.
3	2	1	الشعور الجمعي الاسلامي	36.
3	2	1	النكسة عام 1967	37.
3	2	1	فلسطيني (عرب الداخل) 1948	38.
3	2	1	الصراع الفلسطيني-الاسرائيلي	39.
3	2	1	الأمة العربية والروابط بينها	40.
3	2	1	اللغة العربية المشتركة	41.
3	2	1	التاريخ العربي المشترك	42.
3	2	1	الشعور الجمعي العربي	43.
3	2	1	الثقافة العربية المشتركة	44.
3	2	1	المصير العربي المشترك	45.
3	2	1	الامتداد والتواصل الجغرافي	46.
3	2	1	حركات التحرر العربية	47.
3	2	1	الانتماء الديني العربي المشترك	48.
3	2	1	الصراع العربي- الاسرائيلي	49.
3	2	1	الوحدة العربية طبيعتها ومكوناتها	50.
3	2	1	جامعة الدول العربية ومكوناتها	51.
3	2	1	مؤتمرات القمم العربية وقراراتها	52.
3	2	1	خارطة الوطن العربي	53.
3	2	1	الأحزاب السياسية العربية	54.
3	2	1	مشكلات الأمة العربية وتحدياتها	55.

بدرجة قليلة	بدرجة متوسطة	بدرجة كبيرة	ثالثاً: الهوية المدنية الفلسطينية	الرقم
3	2	1	الانتماء للمجتمع	56.
3	2	1	الإحساس والاعتزاز بالمواطنة	57.
3	2	1	القيام بالأعمال التطوعية	58.
3	2	1	الاهتمام بما يجري في المجتمع المدني من أمور	59.
3	2	1	المحافظة على البيئة والممتلكات العامة	60.
3	2	1	الالتزام بالقوانين والأنظمة	61.
3	2	1	المساواة بين الجنسين	62.
3	2	1	احترام المرأة	63.
3	2	1	تشجيع التعليم والعمل والانتاج	64.
3	2	1	التعريف بمؤسسات المجتمع المدني	65.
3	2	1	الالتزام بالقيم والعادات والتقاليد المجتمعية	66.
3	2	1	الحوار والتعددية والديمقراطية	67.
3	2	1	احترام كبار السن	68.
3	2	1	توزيع الأدوار والمراكز	69.

	بدرجة قليلة	بدرجة متوسطة	بدرجة كبيرة		الرقم
	3	2	1	الحقوق المدنية للمواطن	70.
	3	2	1	الواجبات المدنية للمواطن	71.
	3	2	1	حقوق الانسان	72.
	3	2	1	الرفق بالحيوان	73.
	3	2	1	مهارات الاتصال السلمية والحضارية	74.
	3	2	1	المعايير الأخلاقية للمجتمع الفلسطيني	75.
	3	2	1	احترام مشاعر الآخرين	76.
	3	2	1	الاستقلالية والقدرة على اتخاذ القرار	77.
	3	2	1	المسلكيات الصحيحة والمقبولة في المجتمع الفلسطيني	78.
	3	2	1	احترام قدرات الآخرين	79.
	3	2	1	المشاركة السياسية	80.
	3	2	1	التسامح والتعايش	81.
	3	2	1	النظام الصالح بالحكم	82.
	3	2	1	العدالة في المجتمع	83.
	3	2	1	الحرية الشخصية	84.
	3	2	1	التوجه نحو الحياة	85.
	3	2	1	الثقافة والوعي السياسي الفلسطيني	86.
	3	2	1	حرية الرأي والتعبير	87.
	3	2	1	حرية العبادة	88.

بدرجة قليلة	بدرجة متوسطة	بدرجة كبيرة	رابعاً: الهوية الثقافية الفلسطينية	الرقم
3	2	1	الاندماج بالعائلة والتماسك العائلي	89.
3	2	1	الانتماء القبلي (العصبية)	90.
3	2	1	اللباس الفلسطيني التقليدي (الثوب، الكوفية)	91.
3	2	1	الأغاني الشعبية الفلسطينية (الفلكلور)	92.
3	2	1	اللهجة الفلسطينية	93.
3	2	1	الأكلات الشعبية الفلسطينية	94.
3	2	1	العادات التقاليد الأعراف والسنن الاجتماعية الفلسطينية	95.
3	2	1	الأمثال الشعبية الفلسطينية	96.
3	2	1	الحكاية الشعبية الفلسطينية	97.
3	2	1	احترام التنوع الثقافي الفلسطيني	98.
3	2	1	صفات المجتمع الفلسطيني الثقافية	99.

بدرجة قليلة	بدرجة متوسطة	بدرجة كبيرة	خامساً: الهوية الدينية الفلسطينية	الرقم
3	2	1	مستوى التدين	100.
3	2	1	الجهاد في سبيل الله	101.
3	2	1	الايمان بالقضاء والقدر	102.
3	2	1	أداء الفروض الايمانية (صلاة، صوم، حج، زكاة)	103.
3	2	1	التفريق بين الحلال والحرام	104.
3	2	1	الاقتداء بالرسول الكريم صلى الله عليه وسلم	105.

3	2	1	الالتزام بتعاليم الاسلام	106.
3	2	1	الدفاع عن المعتقدات الدينية	107.
3	2	1	قراءة القرآن	108.
3	2	1	الدعاء	109.
3	2	1	التسبيح	110.
3	2	1	مساعدة الفقراء	111.
3	2	1	الأماكن والمقدسات الدينية الاسلامية (المسجد الاقصى وقبة الصخرة)	112.
3	2	1	الأماكن والمقدسات الدينية الاسلامية (الحرم الابراهيمي الشريف)	113.
3	2	1	الأماكن والمقدسات الدينية المسيحية (كنيسة القيامة)	114.
3	2	1	الأماكن والمقدسات الدينية المسيحية (كنيسة المهد)	115.
3	2	1	الأعياد الدينية (الاسلامية والمسيحية)	116.
3	2	1	التسامح الديني	117.
3	2	1	التعددية الدينية للمجتمع الفلسطيني	118.
3	2	1	احترام الديانات السماوية	119.
3	2	1	بر الوالدين	120.
3	2	1	طرح السلام (التحية)	121.
3	2	1	التاريخ الاسلامي	122.

بدرجة قليلة	بدرجة متوسطة	بدرجة كبيرة	سادساً: الهوية الاجتماعية الفلسطينية	الرقم
3	2	1	احترام الآخرين وتقبّلهم	123.
3	2	1	العلاقات الاجتماعية الطيبة مع أفراد المجتمع (الأسرة، الأصدقاء، الجيران)	124.
3	2	1	الحديث مع الناس (منفتح مع الناس)	125.
3	2	1	الثقة بالآخرين	126.
3	2	1	تقبل نقد الآخرين	127.
3	2	1	الاهتمام بمشكلات الآخرين والشعور بمعاناتهم	128.
3	2	1	التضحية من أجل الآخرين	129.
3	2	1	التمتع بالحياة	130.
3	2	1	المشاركة في المناسبات الاجتماعية	131.
3	2	1	الاختلاط بالناس	132.
3	2	1	التعرف على أناس جدد (بناء علاقات)	133.
3	2	1	التعاون بين أفراد المجتمع	134.
3	2	1	احترام الوالدين	135.
3	2	1	الأخذ بنصيحة كبار السن	136.
3	2	1	التكيف الاجتماعي	137.
3	2	1	قدرة التأثير في الآخرين (الكاريزما)	138.
3	2	1	التماسك الاجتماعي	139.

بدرجة قليلة	بدرجة متوسطة	بدرجة كبيرة	سابعاً: الهوية النفسية الفلسطينية	الرقم
3	2	1	التصرف في الأمور بالطريقة الصحيحة	140.
3	2	1	الطموح	141.

بدرجة قليلة	بدرجة متوسطة	بدرجة كبيرة		الرقم
3	2	1	المثابرة	142.
3	2	1	التفاؤل	143.
3	2	1	التفاني	144.
3	2	1	الاهتمام بالمظهر الخارجي	145.
3	2	1	الاعتداد بالشخصية	146.
3	2	1	الرضا عن الحياة	147.
3	2	1	الاصرار على تحقيق الأمور	148.
3	2	1	الشعور بقيمة الحياة	149.
3	2	1	الشعور بالأمن	150.
3	2	1	التقييم الذاتي	151.
3	2	1	التكيف النفسي	152.
3	2	1	البذل والعطاء	153.
3	2	1	الإبداع والتميز	154.
3	2	1	الكرامة الشخصية	155.
3	2	1	تقبل واحترام وتقدير الذات	156.
3	2	1	الاعتزاز الذاتي	157.
3	2	1	الايثار	158.

بدرجة قليلة	بدرجة متوسطة	بدرجة كبيرة	ثامناً: الهوية الجغرافية الفلسطينية	الرقم
3	2	1	القارة التي يقع فيها الوطن العربي	159.
3	2	1	الاماكن السياحة في بلادنا	160.
3	2	1	خارطة الوطن العربي	161.
3	2	1	حدود فلسطين التاريخية	162.
3	2	1	حدود فلسطين بعد الاحتلال الاسرائيلي	163.
3	2	1	جغرافية فلسطين	164.
3	2	1	ذكر اسماء المدن الفلسطينية في الضفة وغزة	165.
3	2	1	ذكر اسماء المدن الفلسطينية المحتلة داخل ال48	166.
3	2	1	تحديد المدينة والقرية والبلدة والمخيم والبادية	167.

بدرجة قليلة	بدرجة متوسطة	بدرجة كبيرة	تاسعاً: متفرقات اخرى ترتبط بالهوية الفلسطينية	الرقم
3	2	1	الصهيونية	168.
3	2	1	اليهودية	169.
3	2	1	دولة إسرائيل	170.
3	2	1	المستوطنات	171.
3	2	1	العملية السلمية	172.
3	2	1	التعايش مع الاسرائيليين	173.
3	2	1	الجهاد	174.
3	2	1	الاستشهاد	175.
3	2	1	التطرف الديني	176.
3	2	1	العنف	177.

3	2	1	الفدائي	178.
3	2	1	الجيش الشعبي	179.
3	2	1	تدمير إسرائيل والقضاء عليها	180.
3	2	1	اللاسامية	181.
3	2	1	الحقد والكراهية	182.
3	2	1	انكار حق إسرائيل في الوجود	183.
3	2	1	معاداة إسرائيل	184.
3	2	1	الارهاب المنظم	185.
3	2	1	الامبريالية العالمية	186.
3	2	1	النازية	187.

188. من وجهة نظرك، كيف يعرّف المنهاج الذي تدرسه الهوية الفلسطينية؟ الرجاء الترتيب بحيث (الرقم 1 الأكثر أهمية،.... والرقم 8 الأقل الأهمية).

الترتيب حسب الأهمية	الهوية
	الدينية (مسلم/مسيحي)
	الوطنية (فلسطيني)
	القومية (عربي)
	الثقافية (ثقافات فرعية)
	الاجتماعية (الانتماء إلى العائلة أوالقبيلة أو العشيرة)
	الجغرافية (الانتماء إلى مكان السكن)
	السياسية (الانتماء إلى الحزب السياسي)
	المدنية (الاحساس بالمواطنة)

شــاكرين لكم حسن تعــاونـك معنا،،،

الباحث

Appendix C. The Questionnaire of the Study in English

The University of Granada

Faculty of Education

Palestinian Curriculum and the Representation of Palestinian Identity

Dear Teachers,

The researcher is carrying out an analytical study titled, "Palestinian Curriculum and the Representation of Palestinian Identity" as part of partial fulfillment for the requirement to obtain a Doctorate of Philosophy in Education. You were selected randomly to be part of the study sample. Therefore, I highly appreciate your cooperation with the field researcher's team to fill out the attached questionnaire according to your own views. The data of the study will be used for research purposes only and it will be kept confidential. You are not requested to write your name or anything that denotes it.

Thanks a lot for your generous cooperation.

Prepared By: Ashraf M. H. Abukhayran

Supervised By: Prof. Fernando Justicia   Prof. Jesús Domingo Segovia Prof. Sami Adwan

Section One: General Information

Please circle the answer that applies to you.
1) Gender 1. Male 2. Female

2) Religion: 1. Muslim   2. Christian
3) Age: 1. 30 and under   2. 30-40   3. 40-50   4. 50 and above
4) Academic Qualifications: 1. Diploma   2. Bachelor   3. Master's degree or higher
5) years experience: 1. Less than 5   2. 5-10   3. More than 10
6) The Supervising Authority, the school where she teaches: 1. Government 2.Private 3.UNRWA
7) School site: 1. City 2. Village 3. Refugees' Camp
8) School district: 1. Area (A)   2. Area (B)   3. Area (C)
9) The Course you are studying: 1. Civic Education   2. National Education   3. Civic and National Education
10) The Class you are teaching: 1.First   2.Second   3.Third   4.Fourth

The portrayal of the Palestinian identity in civic and national school books

Section Tow: The items of the questionnaire

Please read each item carefully and write (X) next to the right answer according to you.

To what extent does the curriculum you are teaching reflect the following topics in relation to Palestinian identity?

No.	First: National Identity (political)	Veryhigh	moderate	Very low
1.	Israeli military occupation of Palestinian land	1	2	3
2.	Peaceful Palestinian Struggle (donations, marches, demonstrations, strikes, protests)	1	2	3
3.	Palestinian Intifadas	1	2	3
4.	Palestinian armed struggle	1	2	3
5.	Palestinian factions (parties)	1	2	3
6.	Palestinian Liberation Organization	1	2	3
7.	Leaders of the Palestinian people	1	2	3
8.	Jerusalem	1	2	3
9.	The suffering of the Palestinians (the martyrs, wounded, prisoners, deportees)	1	2	3
10.	Material losses (Land confiscation, House demolition, destruction of farms, and Uprooting of trees)	1	2	3
11.	Palestinian self-sacrificing martyrs	1	2	3
12.	The massacres committed against the Palestinian people	1	2	3
13.	Apartheid Wall	1	2	3
14.	Israeli military checkpoints	1	2	3
15.	Peace agreements (Oslo Accords)	1	2	3
16.	Palestinian National Authority (Palestinian entity and Palestinian sovereignty)	1	2	3
17.	Love of the home country, the homeland and belonging to it	1	2	3
18.	Palestinian national holidays and festivals	1	2	3
19.	The Palestinian flag	1	2	3
20.	Palestinian National Anthem	1	2	3
21.	Map of Palestine (The borders of Palestine)	1	2	3
22.	Palestinian travel document	1	2	3
23.	The Declaration of Independence	1	2	3
24.	The names of Palestinian towns and villages that were destroyed in 1948	1	2	3
25.	Palestinian Legislative Council	1	2	3
26.	Continuity and Survival	1	2	3
27.	Rights and the Palestinian national constants (the right of return, the right to self-determination, independence)	1	2	3
28.	The partition of Palestinian	1	2	3
29.	Palestinian Nakba 1948	1	2	3
30.	The liberation of Palestine	1	2	3
31.	Independent State of Palestine	1	2	3
32.	Refugees' Camp, displacement and the Diaspora	1	2	3

No.		Very high	Moderate	Very low
.33	International legitimacy on the Palestinian issue (Security Council resolutions, International Court of Justice)	1	2	3
.34	National Unity	1	2	3

No.	Second: National, Pan-Arabic and Islamic identities	Very high	Moderate	Very low
.35	Collective Pan-Arab consciousness	1	2	3
.36	Collective Islamic consciousness	1	2	3
.37	Setback in 1967	1	2	3
.38	Palestinians (Israeli Arabs) 1948	1	2	3
.39	Palestinian- Israeli conflict	1	2	3
.40	The Arab nation and their internal ties	1	2	3
.41	Common Arabic language	1	2	3
.42	Common Arab history	1	2	3
.43	Arab collective consciousness	1	2	3
.44	Common Arab culture	1	2	3
.45	Common Arab future	1	2	3
.46	expansion and geographic contiguity	1	2	3
.47	Arab liberation movements	1	2	3
.48	Common Arab-religious affiliation	1	2	3
.49	Arab-Israeli conflict	1	2	3
.50	Arab Unity: nature and components	1	2	3
.51	League of Arab States and its components	1	2	3
.52	Conferences and resolutions of Arab summits	1	2	3
.53	Map of the Arab world	1	2	3
.54	Arab political parties	1	2	3
.55	Problems and challenges that face the Arab nation	1	2	3

No.	Third: Civic Palestinian Identity	Very high	moderate	Very low
.56	Belonging to the community	1	2	3
.57	Sense and pride in citizenship	1	2	3
.58	Doing volunteer work	1	2	3
.59	Attention to what is happening in civic society matters	1	2	3
.60	Preservation of the environment and public property	1	2	3
.61	Compliance with laws and regulations	1	2	3
.62	Gender equality	1	2	3
.63	Respect for women	1	2	3

.64	Promotion of education, employment and production	1	2	3
.65	Introducing civil society institutions	1	2	3
.66	Commitment to social values, customs and traditions.	1	2	3
.67	Dialogue, pluralism and democracy	1	2	3
.68	Respect for the elderly	1	2	3
.69	Distribution of roles and positions	1	2	3
.70	Citizen's civil rights	1	2	3
.71	Citizen's civic duties	1	2	3
.72	Human Rights	1	2	3
.73	Humane Society	1	2	3
.74	Peaceful and civilized communication skills	1	2	3
.75	Ethical standards of the Palestinian society	1	2	3
.76	Respect for the feelings of others	1	2	3
.77	Independence and ability to make decisions	1	2	3
.78	Sound and accepted behaviors in Palestinian society	1	2	3
.79	Respect for the capabilities of others	1	2	3
.80	Political participation	1	2	3
.81	Tolerance and coexistence	1	2	3
.82	The rules of good governance	1	2	3
.83	Justice in society	1	2	3
.84	Personal freedom	1	2	3
.85	Orientation toward life	1	2	3
.86	Palestinian culture and political awareness	1	2	3
.87	Freedom of opinion and expression	1	2	3
.88	Freedom of worship	1	2	3

No.	**Fourth: The Palestinian cultural Identity**	Very high	moderate	Very low
.89	Integration into family and cohesion	1	2	3
.90	Tribalism	1	2	3
.91	Traditional Palestinian dress (embroidered dress, kafieh)	1	2	3
.92	Palestinian folk songs (folklore)	1	2	3
.93	Palestinian dialect	1	2	3
.94	Palestinian Popular dishes	1	2	3
.95	Palestinian social Customs and traditions, norms and mores	1	2	3
.96	Palestinian popular proverbs	1	2	3
.97	Palestinian folktale	1	2	3
.98	Respect for Palestinian cultural diversity	1	2	3
.99	Cultural traits of the Palestinian society	1	2	3

No.	Fifth: The Palestinian religiosity Identity	Very high	moderate	Very low
100.	The level of religiosity	1	2	3
101.	Jihad for the sake of Allah	1	2	3
102.	Pre-destination	1	2	3
103.	Performaning of the pillars of Islam (prayer, fasting, Hajj, Zakat)	1	2	3
104.	Differentiating between what is permissible and what is forbidden	1	2	3
105.	Following the footsteps of the Prophet (May God's Peace and Prayer Be Upon Him)	1	2	3
106.	Abiding by the teachings of Islam	1	2	3
107.	Defending religious beliefs	1	2	3
108.	Reciting the Quran	1	2	3
109.	Saying supplications	1	2	3
110.	Saying invocations	1	2	3
111.	Helping the poor	1	2	3
112.	Islamic holy and religious and sites (Al-Aqsa Mosque and the Dome of the Rock)	1	2	3
113.	Islamic holy places and religious sites (Haram al-Ibrahimi Mosque in Hebron)	1	2	3
114.	Christianity's holy places and religious sites (Holy Sepulcher church)	1	2	3
115.	Christianity's holy places and religious sites (Church of the Nativity)	1	2	3
116.	Religious holidays (Christian and Muslim)	1	2	3
117.	Religious tolerance	1	2	3
118.	Religious pluralism of the Palestinian society	1	2	3
119.	Respect for Monotheistic Religions	1	2	3
120.	Honoring parents	1	2	3
121.	Greetings (salutation)	1	2	3
122.	Islamic History	1	2	3

No.	Six: The Palestinian social Identity	Very high	moderate	Very low
123.	Respecting others and accepting them	1	2	3
124.	Good social relations with members of the community (family, friends, neighbors)	1	2	3
125.	Talking to people (open with people)	1	2	3
126.	Trust in others	1	2	3
127.	Accept the criticism of others	1	2	3
128.	Attending to the problems of others and feeling for their suffering	1	2	3
129.	Sacrifice for the sake of others	1	2	3
130.	Enjoying life	1	2	3
131.	Participate in social events	1	2	3
132.	Being social	1	2	3
133.	Meeting new people (build relationships)	1	2	3

.134	Cooperation between members of the community	1	2	3
.135	Respect for parents	1	2	3
.136	Accepting the advice of the elderly	1	2	3
.137	Social adjustment	1	2	3
.138	Ability to influence others (charisma)	1	2	3
.139	Social cohesion	1	2	3

No.	Seven: The Palestinian Psychological Identity	Very high	moderate	Very low
.140	Tending to affairs in a sound way	1	2	3
.141	Ambition	1	2	3
.142	Perseverance	1	2	3
.143	Optimism	1	2	3
.144	Dedication	1	2	3
.145	Attention to the external appearance	1	2	3
.146	Self-confidence	1	2	3
.147	Life satisfaction	1	2	3
.148	Determination to achieve things	1	2	3
.149	Sense of the value of life	1	2	3
.150	Sense of security	1	2	3
.151	Self-evaluation	1	2	3
.152	Psychological adjustment	1	2	3
.153	Giving and philanthropy	1	2	3
.154	Creativity and excellence	1	2	3
.155	Personal dignity	1	2	3
.156	Accept, respect and self-esteem	1	2	3
.157	Self-esteem	1	2	3
.158	Altruism	1	2	3

No.	Eight: The Palestinian Geographic Identity	Very high	moderate	Very low
.159	Continent, on which the Arab World is located	1	2	3
.160	Places of tourism in our country	1	2	3
.161	Map of the Arab World	1	2	3
.162	Borders of historic Palestine	1	2	3
.163	The borders of Palestine after the Israeli occupation	1	2	3
.164	Geography of Palestine	1	2	3
.165	Mentioning the names of Palestinian cities in the West Bank and Gaza	1	2	3

| .166 | Mentioning the names of occupied Palestinian cities in the 1948 | 1 | 2 | 3 |
| .167 | Identify the city, village, town, the refugees' camp and the desert | 1 | 2 | 3 |

No.	Nine:Other Miscellaneous issues associated with the Palestinian Identity	Very high	moderate	Very low
.168	Zionism	1	2	3
.169	Judaism	1	2	3
.170	State of Israel	1	2	3
.171	Settlements	1	2	3
.172	Peace process	1	2	3
.173	Coexistence with the Israelis	1	2	3
.174	Jihad	1	2	3
.175	Martyrdom	1	2	3
.176	Religious extremism	1	2	3
.177	Violence	1	2	3
.178	Guerilla fighter	1	2	3
.179	Popular Army	1	2	3
.180	Destruction and elimination of Israel	1	2	3
.181	Anti- Semitism	1	2	3
.182	Hatred	1	2	3
.183	Deny Israel's right to exist	1	2	3
.184	Anti- Israel	1	2	3
.185	Organized terrorism	1	2	3
.186	International imperialism	1	2	3
.187	Nazism	1	2	3

188. **Please rank the following aspects of identity as the focus of the curriculum (number 1 being the highest focus, and number 8 for the lowest focus).**

Identity	Sort by important
Religious (Muslim/Christian)	
National (Palestinian)	
National (Arab)	
Social (belonging to the family or community or tribe)	
Geographic (belonging to a place of residence)	
Political (belonging to a political party)	
Cultural	
Civil	

Thank you for your cooperation,

Ashraf M. H Abukhayran

Appendix D. Letter of Request for a Second Advisor

DEPARTAMENTO DE PSICOLOGÍA EVOLUTIVA Y
DE LA EDUCACIÓN

Campus Universitario Cartuja
Tels.: 958 24 37 37 / 39 68 - Fax: 958 24 90 17 / 89 75
18071 GRANADA - ESPAÑA

Prof. SAMI ADWAN
Faculty of Education
Bethlehem University

FERNANDO JUSTICIA JUSTICIA, professor of Psychology in University of Granada (Spain),

CERTIFY that Mr. Ashraf M. H. Abukhayran, a Palestinian student in the PhD program "*Fundamentos del Curriculum y Formación del Profesorado en las Areas de Educación Primaria y Secundaria*", in the Faculty of Education, University of Granada, is conducting a thesis on the "Palestinian Curriculum and the Representation of the Palestinian Identity". Mr. Abukhayran recommended you to be his second adviser. So, I highly appreciate if you agree to be his second adviser in this important subject, which will have good returns for the Palestinian Society.

In Granada, May 14, 2009

Professor Fernando Justicia Justicia
University of Granada Spain

Appendix E. Letter of Approval from the Second Advisor

Bethlehem University

7-6-2009

Professor Fernando Justicia Justicia
University of Granada
Granada-Spain

Re: Mr. Abukhayran thesis

Dear Prof. Fernando,

I am pleased to inform that I accept your request to be the second advisor for the thesis of Mr. Ashraf M. H. Abukhayran, under the title of " Palestinian Curriculum and the representation of the Palestinian Identity".

Sincerely yours:

Prof. Sami Adwan
Faculty of Education
Bethlehem University
Bethlehem-Palestine
sadwan@bethlehem.edu
+972-2741243 (ext.2212)

Rue Des Frères - Bethlehem, Palestine
Tel: +972 2 274 1241   Fax: +972 2 274 4440
E-mail: info@bethlehem.edu   http://www.bethlehem.edu

Appendix F. Facilitating Mission Letter to the Palestinian Ministry of Education

To: Palestinian Ministry of Education
Ramallah, Palestine.

This is to certify that Mr. Ashraf M. H. Abukhayran, passport number (2135575), a Palestinian student in the PhD program of Education "Fundamentos Del Curriculum Y Formación Del Profesorado En Las Areas De Educación Primaria Y Secundaria", Department of Didáctica y Organización Escolar, Faculty of Education, The University of Granada, Spain is conducting a sampling survey in the Palestinian society titled "Palestinian Curriculum and the Representation of the Palestinian Identity" to obtain a Doctorate Degree in Education.

I highly appreciate your help in facilitating his mission in this important subject, which will have good returns on the Palestinian society and the scientific research.

In Granada, June 1, 2010.

Respectfully,

Professor Jesus Domingo Segovia
Coordinator,
Faculty of Education,
The University of Granada
Teléfono: 0034 958248965
Fax: 0034 958244185
E-mail: jdomingo@ugr.es

Dpto. de Didáctica y Organización Escolar
Facultad de Ciencias de la Educación

Campus Universitario Cartuja, s/n
18071 Granada
Tfl. +34 958 24 41 85
Fax +34 958 24 89 65
e-mail: dorgaes@ugr.es

Appendix G. Facilitating Mission Letter to the Managers of Directorates of Education

Palestinian National Authority
Ministry of Education & Higher Education
Directorate General Of General Education

السلطة الوطنية الفلسطينية
وزارة التربية و التعليم العالي
الإدارة العامة للتعليم العام

الرقم : وت/ ٤ / ٤٦ / ٣ ٤٤
التاريخ ٢٨/ ٤ / ٢٠١١م
الموافق : ١٥/ ٥ /١٤٣٢هـ

السادة مديري التربية والتعليم المحترمين
(الخليل، شمال الخليل، جنوب الخليل، بيت لحم)
تحية طيبة وبعد ،،،

الموضوع: تسهيل مهمة

اسم الطالبة: (أشرف أبو خيران)   التخصص: اسس المناهج وتدريب المعلمين
الدرجة المتوي الحصول عليها □ الدكتوراه □ الماجستير □ مشروع تخرج □ بحث خاص □ مساق حلقة بحث

لا مانع من قيام الطالب المذكور أعلاه بإجراء دراسته الميدانية بعنوان " **الهوية
الفلسطينية كما تعكسها المناهج المدرسية من وجهة نظر المعلمين** "، وتوزيع الاستبانة المعدة
لهذه الغاية على معلمي ومعلمات مبحثي (التربية المدنية، والتربية الوطنية) في مدارس مديرياتكم ،
وذلك بعد التنسيق المسبق معكم ، على أن لا تؤثر على سير العملية التعليمية.

(الرجاء تسهيل المهمة)

مع الاحتــــــــرام،،،

أ. عمر عنبر

نسخة/ السيدة معالي وزيرة التربية والتعليم العالي المحترمة.
نسخة/ السيد الوكيل المحترم.
نسخة / السادة الوكلاء المساعدين المحترمين.
نسخة/ السيد مدير عام التخطيط المحترم.
نسخة/ السيد مدير عام البحث العلمي المحترم.
نسخة/ السيد مدير عام المباحث الإسلامية المحترم.
نسخة / الملف
ن.ع/ا.ي

Appendix H. List of Group of referees and expert arbitrators

No.	Professor Name	University/Institution	Country
1.	Fernando Justicia Justicia	University of Granada	Spain
2.	Jesús Domingo Segovia	University of Granada	Spain
3.	Antonio Chacón Medina	University of Granada	Spain
4.	Antonio Burgos García	University of Granada	Spain
5.	María Purificación Pérez García	University of Granada	Spain
6.	Muhsen Adas	Al-Quds University	Palestine
7.	Taiseer Abdallah	Al-Quds University	Palestine
8.	Ahmad Faheem Jaber	Al-Quds University	Palestine
9.	Omar Abu Homas	Al-Quds University	Palestine
10.	Bassam Banat	Al-Quds University	Palestine
11.	Sharif Kana'na	Birzeit University	Palestine
12.	Maurice Backleh	Birzeit University	Palestine
13.	Mahmud Miari	Birzeit University	Palestine
14.	Abdul Raheem Alsheekh	Birzeit University	Palestine
15.	Abdul Rahman Hajj	Birzeit University	Palestine
16.	Adel Rayan	Al-Quds Open University	Palestine
17.	Khaled Katalo	Al-Quds Open University	Palestine
18.	Alam Eldeen Al Khateeb	Al-Quds Open University	Palestine
19.	Sami Adwan	Bethlehem University	Palestine
20.	Abdallah Besharat	Bethlehem University	Palestine
21.	Muaeen Jabeer	Bethlehem University	Palestine
22.	Huda Musleeh	Bethlehem University	Palestine
23.	Kamil Katalo	University of Hebron	Palestine
24.	Nabil Al Jundy	University of Hebron	Palestine
25.	Muhammed Emmran	College of Educational Science (UNARWA)	Palestine
26.	Fouad Moughrabi	University of Tennessee at Chattanooga A.M. Catan Foundation	U S A Palestine
27.	Mustafa Abu Soui	University of Bard	U S A

Appendix I. Images of the covers of the Civic and National school books for grades 1st -4th (16 books)
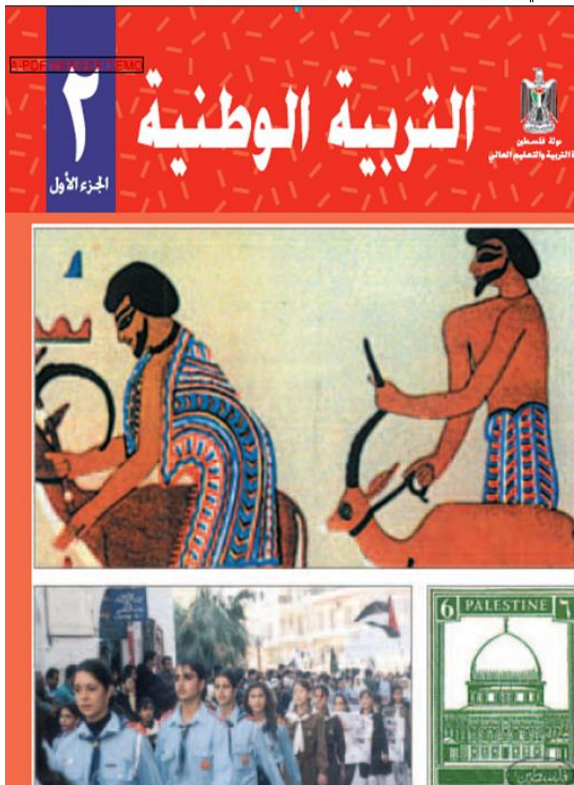

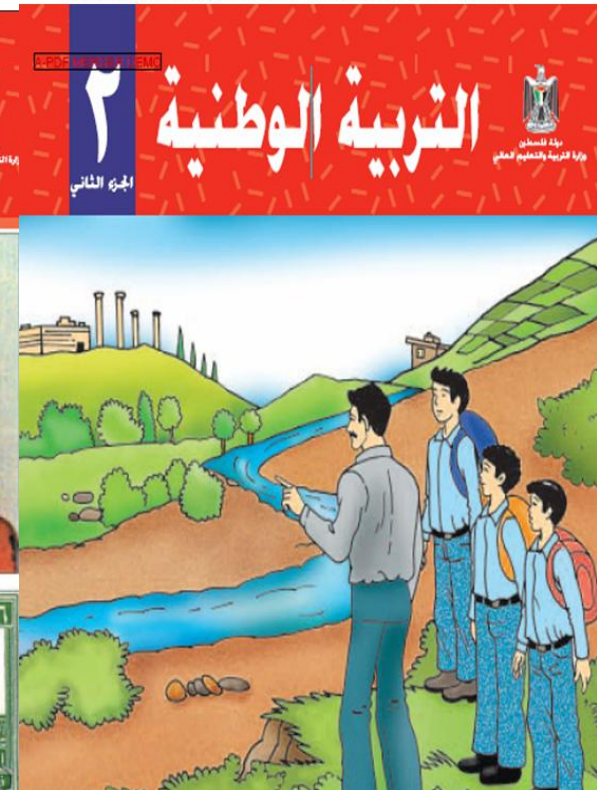1.→ Book·of·National·Education/·the·Basic·first·grade·-·Part·I¶

2.→ Book·of·National·Education/·the·Basic·first·grade·-·Part·II¶

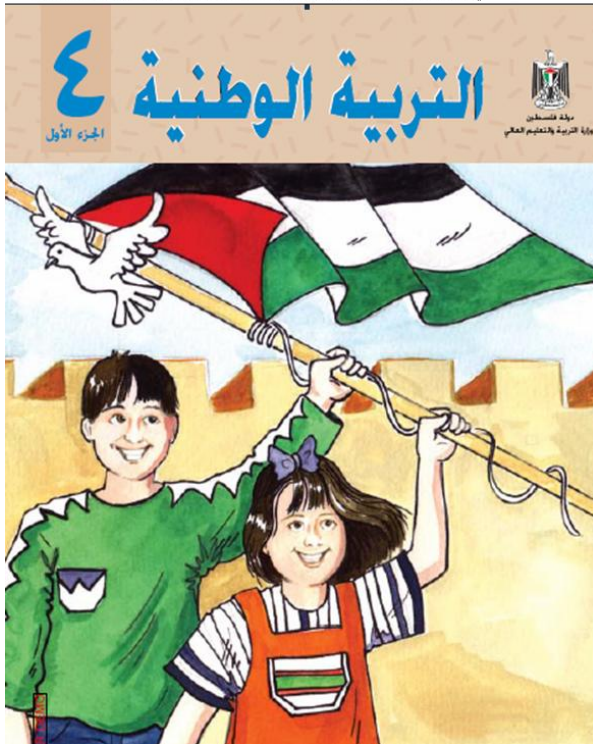3.→ Book·of·National·Education/·the·Basic·2nd·Grade·-·Part·I¶

4.→ Book·of·National·Education/·the·Basic·2nd·Grade·-·Part·II¶

5. → Book of National Education/ the Basic third Grade – Part I¶

6. → Book of National Education/ the Basic third Grade – Part II¶

7. → Book of National Education/ the Basic fourth Grade – Part I¶

8. → Book of National Education/ the Basic fourth Grade – Part II¶
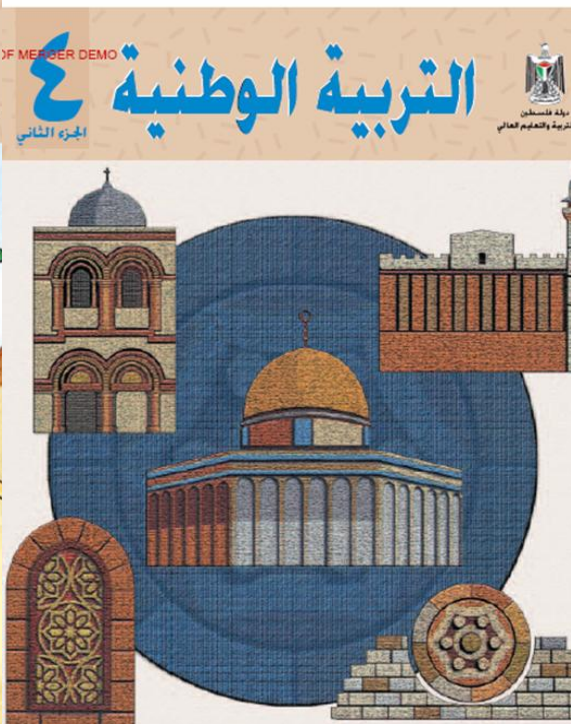
9. Book of Civic Education/the Basic first-grade - Part I

10. Book of Civic Education/ the Basic first-grade - Part II
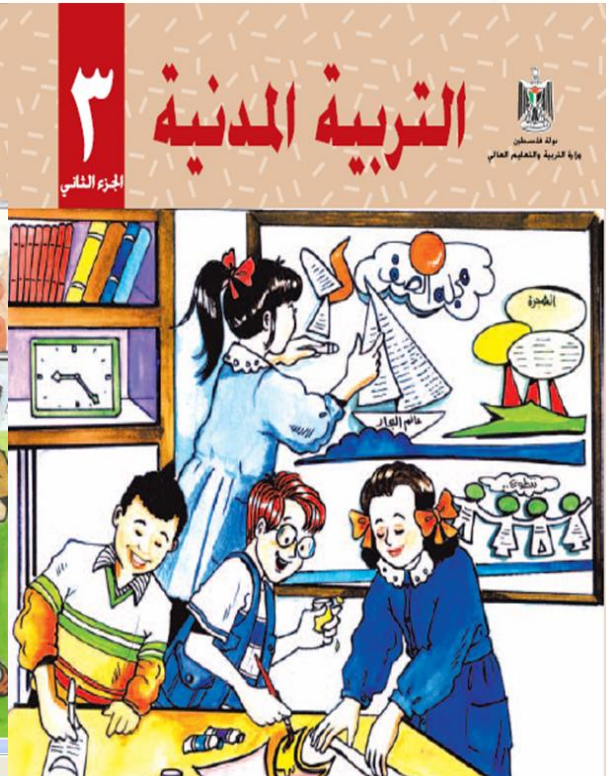
11. Book of Civic Education/ the Basic 2nd Grade - Part I
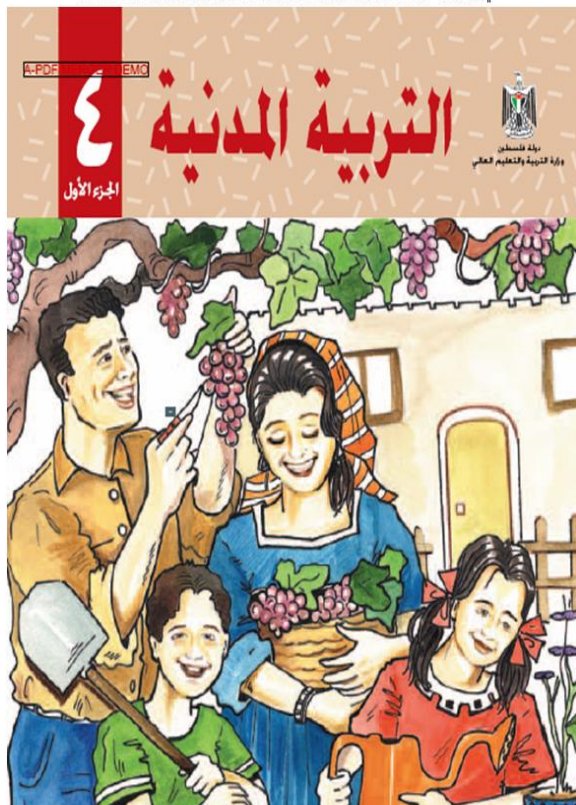
12. Book of Civic Education/ the Basic 2nd Grade - Part II

13. Book of Civic Education / the Basic third Grade – Part I

14. Book of Civic Education / the Basic third Grade – Part II

15. Book of Civic Education / the Basic fourth Grade – Part I

16. Book of Civic Education / the Basic fourth Grade – Part II.