



Western Michigan University
ScholarWorks at WMU

Honors Theses

Lee Honors College

12-3-2019

How do Israelis and Palestinians interpret their own histories as evidence that they have claim over Israeli held territory?

Jacob Kubiak

Western Michigan University, jacobakubiak@gmail.com

Follow this and additional works at: https://scholarworks.wmich.edu/honors_theses



Part of the International Relations Commons

Recommended Citation

Kubiak, Jacob, "How do Israelis and Palestinians interpret their own histories as evidence that they have claim over Israeli held territory?" (2019). *Honors Theses*. 3227.

https://scholarworks.wmich.edu/honors_theses/3227

This Honors Thesis-Open Access is brought to you for free and open access by the Lee Honors College at ScholarWorks at WMU. It has been accepted for inclusion in Honors Theses by an authorized administrator of ScholarWorks at WMU. For more information, please contact wmu-scholarworks@wmich.edu.



Competing Narratives:

How Israel and Palestine Interpret Their Own Histories

Thesis

Jake Kubiak

PRIMARY QUESTION

How do Israelis and Palestinians interpret their own histories as evidence that they have claim over Israeli held territory?

ABSTRACT

The Israeli-Palestinian War over Israeli-held territories has been a major controversy for many years. The modern conflict has been raging on since 1948. This conflict has caused the displacement of 1.4 million Palestinians, uprooting them from what they believe to be their ancestral home. Along with this displacement, the conflict has caused infrastructural collapse and the rise of terrorist organizations within Israel and Palestinian territories. Both groups have their own evidence in claiming the Israeli-held territory, including archaeological history and ancient texts to argue that they are the rightful owners of this land. The narratives of land claim belief are built on archaeological evidence, the information within Holy Books, and historical record. The stories of Israelis and Palestinians are retold to their younger generations through education; both informal and formal.

The main question this paper will discuss is: how do Israelis and Palestinians interpret their own histories as evidence that they have claim over Israeli held territory? An in-depth examination of both parties will be discussed. Two sub-questions will be talked about: what justification do the parties in question have in claiming the Holy Land and what do they teach their students in schools? The Holy Land holds a great deal of significance to both Palestinians

and Israelis. When searching for evidence of which group was inhabiting the land first, ancient Holy texts are a valuable resource. Holy books contain information based on this subject, as well as claims tied to the Holy Land. Three holy books will be examined, the Bible, the Quran and the Torah. Archaeology and the control of how historical evidence is presented to the public will also be explored. Who is in control of these narratives and the history of the area? What kinds of research questions are archaeologists and historians interested in discovering through archaeology? By focusing on these questions, we can determine how Israel and Palestine are interpreting their own histories. The educational aspect is important within the Israeli territory because it is how history is interpreted and taught as factual. We will conduct a close examination of what each group teaches their students. Often schools have the power to influence the values that citizens maintain throughout their lives. Textbooks from different periods will be examined to see what these schools were teaching.

LITERATURE REVIEW

Sultan, Sohaib Linking faith: common experience in the Scriptures “Dummies, A Wiley Brand”

This article discusses the common ground between Judaism, Christianity and Islam, which are all Abrahamic religions. Often, discussion is brought up about the differences between these three religions but there is more in common than one would think. All three preach central

messages are similar, that God created us all, and to spread peace and love to everyone. These religions also, all share similar stories and events that occurred in history.

Why you believe the Bible? "Every student"

This article informs the audience about the history of the Bible, who wrote it and defends its credibility. All of the writers had the same central message, that God created us all and he wants us to have a relationship with him. Archaeological evidence is also discussed to defend what the Bible says is true and the events in it happened. This is important to know how credible these books are when conducting research on history.

Mohammad, Khaleel Assessing English translation of the Quran "Middle East Forum" 2005

This forum discusses the difficulty translations of the Quran, which is written in Arabic and its translation into English. This counts toward all three holy texts and how meaning can be lost or meaning can be interpreted differently due to the language it is in. From language to language, words are typically not word for word translated. There are different meanings, and this can lose one language's values of that meaning.

'The Arab-Israeli Conflict in Israeli History Textbooks, 1948-2000'

Elie Podeh

2002

Elie Podeh conducted a research project looking into the attitudes toward teaching the Arab-Israeli conflict within the Israeli Education program's textbook usage. She categorizes these attitudes in three sections, the Early Phase (1920-1967), the Middle Phase (1967-1985), and the Adult Phase (1985-2000). The primary points discussed are as follows; How is the 'other' described ethnically or nationality wise, is the 'other' discussed in positive, negative, or neutral terms, what are the aims or goals of the 'other' as described in the textbooks, known facts presented as accurate, tone in textbooks used, whether rational or neutral, facts or details censorship, and disproportionate bias. This thorough analysis covers multiple areas of conflict coverage and the interpretation of the history surrounding the Palestinian-Israeli War.

'CRS Report for Congress; Palestinian Education and the Debate Over Textbooks'

Update May 3, 2005

The CRS Report for Congress; Palestinian Education and the Debate Over Textbooks is a report that address the concerns of Palestinian education inciting conflict between Palestinians and

Israelis. To work towards peace and resolution, this study was conducted to see whether the claim that Palestinian textbooks incited violence against Israelis was found true or not. The Report addresses five main allegations: Negative Depictions of the “Other” in Palestinian Authority Textbooks, Historical Inaccuracy in PA Textbooks, Geography and Non-Recognition of Israel, Palestinian Islamism and Inciting Violence, and Limited Value Placed on Peace in Palestinian Textbooks. The Report summarizes these studies in listed tables. While this Report is brief in quantity, the information given is concise and informative.

*‘DETAILED COMPARISON OF THE REPORTS ON PALESTINIAN TEXTBOOKS BY THE
CENTER FOR MONITORING THE IMPACT OF PEACE AND REPORT II OF THE ISRAEL
PALESTINE CENTER FOR RESEARCH AND INFORMATION AND OBSERVATIONS’*

2004

The Israel Palestine Center for Research and Information and Observation (IPCRI) is a Jerusalem based organization. IPCRI believes that “despite decades of peacebuilding efforts in the Middle East, the Israeli-Palestinian conflict is still characterized by extreme division where people live under oppression and in an unjust reality. IPCRI aspires towards justice, equality and freedom by challenging the power dynamics resulting from the status quo. Through facilitating new relations between the different sides, we seek to create innovative ways to change the reality on the ground.” IPCRI’s main goal is to seek a peaceful outcome and end of the Palestinian-Israeli conflict. Both ethnic groups are represented in this organization. This document seeks to shed light on the subject by presenting facts, and therein seeking to uncover problems or

solutions that textbook coverage of this large problem could bring. Spanning from 2000 to 2005, they released studies and research based on Palestinian textbook passages discussing Israel and the Palestinian-Israeli conflict. This research compares the surveys of Palestinian textbooks that were completed in 2000-2005. It references and lists specific passages regarding the treatment of the history of the region, as well as sections discussing the conflict itself. The document is a user friendly navigation of the in-depth surveys of these textbooks, created as a reference for those interested in this topic. The comparable surveys include topics of the coverage and treatment of history and geography of the region, concepts of Palestine, peace and tolerance, references to Zionism and Israel, Jihad, and Palestinian liberation. As a whole, the source has proved useful to navigating the textbooks in question, the research already done, and easily using the information to draw independent conclusions based on the information presented.

Glubb, John B., *Peace in the Holy Land*, London, Hodder and Stoughton, 1971

This book is an extensive examination of the history the Holy Land dating back to Biblical references to the conquest of the territory found in the Old Testament through the Middle Ages until after the creation of the modern state of Israel. The author details the historical boundaries of the lands composing Palestine along with maps depicting the extent of the area considered to be Palestine in certain periods of history. Of interest the fact that the land was inhabited by many different ethnic cultural groups over the ages, each group retained its traditional names rather than identifying themselves as “Palestinians”. With the rise of Zionism in the 19th century the concept of Palestine comprising a nation appears to gain traction.

Krämer, Gudrun, *A History of Palestine*, From the Ottoman Conquest to the Founding of the State of Israel, Princeton and Oxford, Princeton University Press, 2008

This history of Palestine is focused primarily on the history of Palestine from the Middle of the 18th century. Of particular interest in the account of the increased migration of Jews in the 1920's after the British Mandate creating pressure on the Arab people enhancing the concept of separate States.

Pappe, Ilan, *A History of Modern Palestine*, Cambridge & New York, 2004

As the title states, this is a history of Modern Palestine. One section of the book examines the Concept of one land, two people. With the influx of Jews from industrialized countries, the differences between the Jews and Arabs became apparent leading to the concept of two different nations.

Parkes, James, *Whose Land?* A History of the Peoples of Palestine, New York,

Taplinger Publishing Co., Inc., 1971

Chapter 13 of this book analyses the concept of nationalism arising in the Arab population beginning near the end of the nineteenth century gaining influence after the First World War due in part to the distrust the Arabs had toward the Western world.

Sand, Shlomo, ***The Invention of the Land of Israel***, From the Holy land to Homeland, London & New York, Verso, 2012

This book is an examination primarily of the evolution of the modern state of Israel. The chapter of “Making Homelands” discusses the idea of ethnic origin and land giving rise to a volatile linkage between the concepts of an ethnic population becoming associated with the concept of land. It reviews the emerging concept of “Palestine” after the First World War with the British mandate and the requirement of the mandate to serve two distinct populations.

The British White Paper of 1939, The Avalon Project, Yale Law School, Lillian Goldman Law

Library, https://avalon.law.yale.edu/20th_century/brwh1939.asp

This is the entire White paper, not a commentary or analysis.

William Foxwell Albright and other contributors, ***Palestine***, Encyclopedia Britannica, <https://www.britannica.com/place/Palestine>, October 3, 2019

This article examines how both the geographic area designated by the name and the political status of it have changed over the course of some three millennia.

Editors of the Encyclopedia, *Zionism*, Encyclopedia Britannica,

<https://www.britannica.com/topic/Zionism>, Jan. 30, 2019

This article discusses in part the effect that the large-scale extermination of European Jews by the Nazis led many Jews to seek refuge in Palestine and many others, especially in the United States, to embrace Zionism and the resulting tensions that lead to conflict in the region.

Feras, Hammami. *Conservation Under Occupation: Conflictual Powers and Cultural Heritage*

Meanings. Planning Theory & Practice. Jun 2012, Vol. 13 Issue 2, p233-256. 24p.

This online article describes the conservation efforts in the Holy Land, particularly in Nablus, and how Israeli occupation affects Palestinian identity and narrative. It focuses primarily on the conservation history and law in the area, and also touches a bit on how this relates to archaeology. The majority of this article was used in the paper to point out the effect that Israeli occupation has had on the Palestinian population in the Holy Land, and how this has negatively impacted their formation of identity and cultural narrative.

Weiss, Bari. *Can an Archaeological Dig Change the Future of Jerusalem?*. The New York Times, 2019.

<https://www.nytimes.com/interactive/2019/03/30/opinion/sunday/jerusalem-city-of-david-israel-dig.html>

This online article from the New York Times gives a detailed account of Israeli archaeology in Jerusalem, and how this is impacting the Palestinian population. It talks about the discovery of what is believed to be the City of David and a few major finds from the site. It presents the perspective of both sides: Israeli and Palestinian. There are interviews with several people from each side as well. Motivations behind the Israeli excavations are mentioned, as well as the effect of digging in the area. It touches on some of the current affairs and politics, particularly related to archaeology. This article was cited in the paper to explain the effects of the power imbalance when it comes to archaeology in the Holy Land, particularly Jerusalem.

Canby, Courtlandt and Kocybala, Arcadia. *A Guide to the Archaeological Sites of Israel, Egypt and North Africa*. Hudson Group, 1990.

This encyclopedia details the major sites in the Holy Land and the Israeli archaeology that has been conducted over the years. It also touches a bit on the history of archaeology in the area, and how it has been influenced by foreign powers. The majority of the book, however, is dedicated to archaeological methods and the descriptions of sites in the state of Israel, as well as some of the major findings and interpretations. This was used to help determine the research interests of Israeli archaeologists, as well as elaborate on the history of archaeology in the area.

SUB QUESTIONS

1. What justification do the parties in question have in claiming the Holy Land?
2. What do Israelis and Palestinians teach their students in schools?

THE HISTORY AND ETYMOLOGY OF PALESTINE

Etymology is the study of the origin of words and the way in which their meanings have changed throughout history. Throughout history the geographical area widely known as the Middle East has been occupied by numerous different ethnically and culturally diverse people. The region is strategically located along trade routes between the ancient empires of Egypt, Europe and Asia. It has been conquered numerous times by peoples of a variety of religions and cultural traditions, but the name Palestine has been ascribed to this region from ancient times.

Introduction

Until the establishment of the State of Israel in 1948, the term 'Palestine' was a universal reference for the area of land commonly referred to as the 'Holy Land'. In less than one hundred years, the word has been dramatically reassigned in meaning, use, and common understanding to

now reference the Arab or Muslim peoples descending from those residing in the land prior to Jewish resettlement.

The shift in the concept of 'Palestine' from an area of land to a nation of peoples has impacted the politics of the region and the international community's response to conflicts that have arisen between competing interests in the area. The reassignment of the meaning of Palestine has occurred rapidly when considering the ancient roots of the meaning of 'Palestine' as a region.

Early Use of the Term 'Palestine'

The word Palestine derives from Philistia, the name given by Greek writers to the land of the Philistines, who in the 12th century B.C., occupied a small pocket of land on the southern coast, between modern Tel Aviv–Yafo and Gaza (Krämer 4). Herodotus was the first historian employing the clear use of the term Palestine to refer to the entire area between Phoenicia and Egypt. In 5th century B.C. Herodotus wrote of a district of Syria, called Palestine in *The Histories*. This area included the Judean Mountains and the Jordan Rift Valley (Krämer 14). Approximately a century later, Aristotle used a similar definition for the region in *Meteorology*, in which he included the Dead Sea. Later Greek writers also used the term to refer to the same region, which was followed by Roman writers. The term was first used to denote an official province in 135 A.D., when the Roman authorities under Emperor Hadrian, following the suppression of the Bar Kokhba Revolt, combined the Judaea Province with Galilee and the Paralia to form the province Syria Palaestina, referring to the region of the Holy Land (Krämer 30). The term Palaestina was not used to describe a people or a nation of people, but a geographical area. As a result of the Romans suppressing the revolt, they expelled many Jewish

people from Jerusalem and a great number from the Holy Land, then referred to as Syria Palaestina. This resulted in a Jewish diaspora that decimated the Jewish population from the geographical region, the diaspora Jews were not known as Palestinians since the name connoted a region and not a people.

Roman Influence

In the year 390 A.D. the Roman Empire was split between East and West.

As a result, all the Roman provinces were reorganized. The province of Syria Palaestina was divided into Palaestina Prima (Palaestina I) and Palaestina Secunda (Palaestina II). Palaestina Prima encompasses the vast majority of modern day Israel and Palestine. Palaestina I and Palaestina II were Byzantine provinces from 390 A.D. until their conquest by the Muslim armies in 634–636 A.D. Palaestina I and II were a part of the Diocese of the East, roughly comprised the Galilee, Yizrael Valley, Bet Shean Valley and southern part of the Golan plateau, with their capitals in Scythopolis (Bet Shean), and Caesarea Maritima (Krämer 14). The provinces experienced the rise of Christianity under the Byzantines, and Palaestina II was also a thriving center of Judaism, after the Jews had been driven out of Judea by the Romans in the 1st and 2nd centuries.

Islamic Conquest

The provincial name remained the same for the region until the Islamic conquest in the year 636 A.D. After the Islamic conquest, the name of the region remained unchanged but was linguistically converted into Arabic. The province was renamed Jund Filastin (the military district of Palestine). After the Islamic conquest Arab tribes settled the land, however, the native population, mainly composed of Aramaic-speaking Christian peasants, remained largely unchanged until Islam became the majority religion in Palestine in the 9th century, and with acculturation of the locals into Arab identity and when Arabic became the lingua franca. The province of Palestine remained active in structure and name throughout the rule of various Caliphates. The Caliphates were the Rashidun, Umayyad, Abbasid, and Fatimid. Although the territory changed hands many times among the Caliphates, the geographic boundaries of the province remained largely unchanged and the territory continued to be referred to as “Jund Filastin” (Parkes 67).

The Crusades

The First Crusade (1095–1099) was the first of a number of crusades that attempted to recapture the Holy Land, called for by Pope Urban II at the Council of Clermont in 1095. Urban called for a military expedition to aid the Byzantine Empire, which had recently lost most of the territory. The resulting military expedition of primarily French-speaking Western European nobles, known as the Princes' Crusade, not only re-captured much of the region, but went on to conquer the Holy Land which had fallen to Islamic expansion (Parkes 83). This culminated in July 1099 with the re-conquest of Jerusalem and the establishment of the Kingdom of Jerusalem.

The Kingdom of Jerusalem ceased to refer to the land administratively as Palestine. However, European sources continued to refer to the land geographically as Palestine. During this time the region experienced an increase in diversity among its population, not only with a rise in Christian population, but the Christians came from different areas of Europe, and from the Eastern Roman Empire. Arab Muslims made up a significant portion of the population. Samaritans and Jews were also prevalent. Many of the crusaders and their descendants were an elite Catholic minority. From Western Europe, they imported many of their customs and institutions, and there were close familial and political connections with the West throughout the kingdom's existence. The kingdom also inherited qualities and customs and were influenced by the pre-existing customs and populations. The majority of the kingdom's inhabitants were native Christians, especially Greek and Syriac Orthodox, as well as Sunni and Shi'a Muslims. Throughout this historical period of time, the local population did not refer to themselves as Palestinians. For several centuries the region of Palestine remained under the influence of the crusades but conflicts among the various populations and religious and ethnic factions were prevalent. The influence of the crusades began to wane and finally the Mamluk Sultanate was victorious in the siege of Acre in 1291 A.D. The result of losing the crusader-controlled city marks the beginning of the end of the crusader influence. The Crusader movement continued for several centuries. When Acre fell, the crusaders lost their last major stronghold of the Crusader Kingdom of Jerusalem. The remnants of the crusaders maintained a fortress in the north and engaged in some coastal raids, but they lost the island of Ruad in the Siege of Ruad in 1302-1303 A.D. and thereafter, they no longer controlled any part of the Holy Land. Throughout this tumultuous period, the region was referred to by several names locally, but the larger world still viewed the area as Palestine. The

inhabitants did not view themselves as Palestinians, nor was the state or nationality considered to be Palestinian.

Ottoman Conquest

The area of Palestine remained under control of the Mamluks from about 1300 A.D. until 1516 A.D. when they lost control to the Ottomans. The Ottoman rule lasted for almost four centuries. What is now present day Palestine was repeatedly subdivided and fused with neighboring administrative units. Official terminology changed over time. Ottoman documents referred to the Holy Land. The term 'Palestine' fell out of administrative use, though it still was used in court documents. Over the centuries the people of the region became known as Ottomans, not Palestinians. But collective memory over the generations retained the concept of Palestine as the area of the Holy Land.

Zionism

Zionism is a Jewish nationalist movement that has had as its goal the creation and support of a Jewish national state in Palestine (Glubb 258). Though Zionism originated in eastern and central Europe in the latter part of the 19th century, it is in many ways a continuation of the ancient attachment of the Jews and of the Jewish religion to the historical region of Palestine where one of the hills of ancient Jerusalem was called Zion. Upon the outbreak of World War I, political Zionism reasserted itself, and its leadership passed to Russian Jews living in England. Two such Zionists, Chaim Weizmann and Nahum Sokolow, were instrumental in obtaining the

Balfour Declaration from Great Britain in November 2, 1917, which promised British support for the creation of a Jewish national home in Palestine. The declaration was included in Britain's League of Nations mandate over Palestine after the end of World War I in 1922. One of the basic tenets of Zionism is the Aliyah. Aliyah is the immigration of Jews from the diaspora to the Land of Israel. The Aliyah gained traction from 1882 through the end of the Ottoman period.

British Mandate

Palestine remained under the control of the Ottomans until the end of World War I. When Britain conquered Palestine at the end of 1917, it had made several conflicting agreements to gain support from various groups in the Middle East. These included a series of letters exchanged during World War I in which the British government agreed to recognize Arab independence after the war in exchange for the launching the Arab Revolt against the Ottoman Empire. Another agreement in 1916 divided the Middle East into British and French spheres of influence. With the Balfour Declaration in 1917, the British government committed itself to a national home for the Jewish people.

Before the British occupation, Palestine was part of Ottoman Syria. The British army ruled Palestine until a civil administration was established on July 1, 1920. Britain was granted a Mandate for Palestine on April 25, 1920 at the San Remo Conference. On July 24, 1922, this mandate was approved by the League of Nations.

The British were given a dual mandate, to act on behalf of Palestine's inhabitants on the one hand, and on behalf of the international community on the other. The Balfour Declaration was incorporated into the preamble and second article of the Mandate for Palestine. Britain thus

had a dual obligation towards both Arabs and Jews. Under the mandate's terms Britain had an obligation to conduct its policy in Palestine in accordance with the needs of both Jews and Arabs. This included creating political, administrative and economic conditions that would facilitate the independent rule of the communities under British control. These objectives were an integral contradiction in the mandate (British Mandatory).

The British determined the borders of Palestine according to other agreements they had made with their allies without regard to the demographics of the population. The Aliyah continued throughout the period of the British Mandate. The large influx of Jews into the region created tension with the Arab population due to the rising population of Jews and their increased purchase of land. This led to the rise of Arab nationalism and more importantly the rise of Palestinian nationalism. In 1936 Palestinian nationalist groups formed the Arab Higher Committee which would represent Arab Palestinians throughout the existence of the Mandate. The Committee helped initiate the Arab revolt of 1936 in the Mandate. The revolt was completely suppressed in 1939 resulting in the government of Neville Chamberlain promulgating the policy known as the White Paper of 1939. The paper called for the establishment of a Jewish national home in an independent Palestinian state within 10 years, rejecting the idea of partitioning Palestine. It also limited Jewish immigration to 75,000 for 5 years, and stated that further immigration was to be determined by the Arab majority. Restrictions were put on the rights of Jews to buy land from Arabs. Despite these restrictions, the Aliyahs continued to occur, although illegally. The policy was unanimously opposed by the Jewish community both within the Mandate and abroad. Factions within the Arab Higher Committee also opposed it because they believed it didn't go far enough in restricting Jews. The continued instability caused by Palestinian and Jewish conflict, as well as active resistance by the Jewish community and the

Palestinians resulted in Britain allowing the United Nations partition plan to take effect. This resulted in the creation of the State of Israel and the beginning of the Arab-Israeli Wars.

Analysis

The shift in the use of the word Palestine can be traced to the rise of Palestinian nationalism in response to the rising challenge of Jews.

But why now? Why didn't Palestinian nationalism arise during the crusades or other incursions in history? There are a few reasons; the British Mandate was, for the first time since the crusader states, a time in which non-Arab, and more importantly non-Muslims were calling the shots and there was no way to oppose them. For the first time ever there was no Muslim empire coming to save them and they were completely on their own. Also, there was foreign immigration. Now this is nothing new, as vast numbers of Christians had come during the crusades and occupied a lot of land in the process. So why is this any different? Here's why: The crusaders were happy to stay so long as they were governed by and protected by a Christian nation. When international support began to wane, and the crusader states disintegrated, the Christians preferred to pack up and leave rather than be ruled by a Muslim authority. This is unlike the Palestinian Arabs who stayed during the crusades and endured Christian rule.

Unlike the crusading Christians, Jews were willingly coming en masse to Muslim ruled Palestine, and fending for themselves without the financial support of a powerful foreign Government. The determination of the Jews to immigrate regardless of who governed the land and what consequences they would face had never been seen before in the history of Palestine's

existence. The continued rise in the Jewish population, their acquisition and improvement of the land, and the tenacity for economic growth and expansion led to a major problem for Arab Muslims; it created a wealth, class, strategic, and cultural gap that left Arabs in the dust.

As a result, this required Arab Muslims of Palestine to band together to survive this harsh, highly competitive environment they now faced alone. This gave rise to Palestinian nationalism, and along with the United Nations partition of Palestine in 1948, permanently changed the etymology of the word “Palestine” and how the world came to understand it’s meaning as a whole.

HOLY BOOKS

Holy books are some of the earliest writing we have recorded in human history. Early historians, archeologists, and similar stories from various individuals prove the credibility of these books as solid historical evidence. Throughout history, we have seen a significant amount of change regarding human society, but there has been very little change within the stories and literature from the Bible, the Torah, and the Quran. Each of these holy books contain similar messages and stories about their past and future, even though they represent three distinct religions (Sultan). When reading these books, the possibility of misinterpretations and errors within translations is a factor regarding the realization of the actual meanings of the stories and lessons (Brignore).

Credibility of the Holy Books

The Bible was written over a 1500-year span by over 40 writers (Everystudent). These writers were individuals who lived during the time of Jesus, around 27 AD and witnessed his doings and teachings, or individuals who lived post-Jesus' time and were Christian followers. Though there are countless different stories written in the Bible by so many contributors, the same central themes of the stories of Jesus continues to be conveyed. Furthermore, every story and teaching in the Bible supports the message of how God created us, and he wants us to have a relationship with him, know him, and trust in him. Writers of the Bible were significant figures during the establishment and continuation of this religious practice (Everystudent).

The Torah was written by different people throughout history including Moses, the most important Jewish prophet. Originally, it was believed that Moses wrote the entire Torah, but as scholars studied the Torah, they realized this could not be true. Based on changing writing styles, languages, and contradictions in the text, scholars have realized that the Torah had to be composed by several different writers and in several different eras. The Quran was established over a 25-year period with not one known author (Elon). The Quran is the revelations given to the angel Gabriel, who gave them to the prophet Muhmmad. Muhmmad did not write these revelations down but instead he preached them, so his followers were the written recorders (IslamFaith). After the death of the Prophet Muhmmad, the first Caliph, the successor of Muhammad, began to collect these revelations that were written down to establish a holy book. All these books were written by various individuals throughout many years.

Archaeology and its excavation sites have proven that both the Bible and Torah's content is true. Evacuation sites have been able to prove that certain places in the Bible were real. In the mid-1900s, The Dead Sea Scrolls were found near the Dead Sea and these scrolls consisted of ancient manuscripts of the Old testament and scripture written by Jews from around 150 BC to

70 AD (Watson). The manuscripts have proven to date back 1000 years older than any other documentation we currently have. Additionally, another Torah scroll was discovered containing all five books of Moses and they date back to the third or fourth century before the completion of the Torah. Archaeologists have found evidence of names and cities that are stated in the Quran.

There are various historians who have confirmed stories to be true from the three different religious books. There are testimonies from Jewish and Roman historians from 50AD to 150AD who have confirmed these stories. Cornelius Tacitus, a historian of the first century of Rome, and Flavius Josephus, a Jewish historian, both discussed stories contained in the holy books. (BringyourBible). Most historians from this era discuss politics and military so there is a significant meaning behind these historians discussing religion. During this time, Greeks, Jews and Romans all believed that some of the stories in these books occurred even if they did not believe in the religion. (BringyourBible) These holy books have also influenced other individuals from other cultures, nations and religions, and they have the power to influence the way one should lead their life.

Difficulty of Interpretations and Translations

The Bible, Torah and Quran may be good historical evidence from what was discussed above but different interpretations and language translation challenges the writings' credibility (Storms). There are close to 8,000 living languages in the world today and 1,500 of those languages have the New Testament of the Bible translated. 114 of those languages have verses of the Quran translated (Rana) and 70 languages have the Torah translated (InternationalBibleSociety). Therefore, the writings and teachings are deciphered differently by

each reader. Not all languages can repeat exact word for word when translating. Hebrew, Greek, and Arabic, the original languages of these holy books, are all very challenging to understand, especially when they are being translated into a completely different language. There is always room for certain content or meaning to potentially be lost or misunderstood. For example, each message of the Torah has the possibility to have one of four meanings; simple, allegorical, homiletic or hidden (Landau). Passages can be difficult for natives who read the Torah to understand when they question which meaning is being presented. Furthermore, other difficulty in interpreting these holy books can include cultural values, knowledge of different eras, personal experiences or values, and human controversy. Cultural values can influence the interpreters to think and believe one way or another. The knowledge of different eras has great significance in different ways of thinking and understanding and can contribute to human controversy over a certain topic. Personal experiences and values can determine the way one thinks and interprets readings. With all discussed factors, translations and interpretations can be different when reading the holy books because there can be so many potential meanings due to different perceptions.

The Torah and the Bible contain similarities about claims of the land of Jerusalem as well as evidence of these claims. However, the Torah does not mention Jerusalem in its text, but it does indeed refer to the city over 900 times and uses other names when describing the city. In the Torah and within daily life of Jewish people, both refer to the city of Jerusalem and its connection to the Jewish people. Furthermore, in both the Torah and Bible, the books of Samuel and Psalms claim King David fought off the Israeli enemies and built a temple in Jerusalem, thus claiming and establishing ownership on this land (Sultan). In the Bible, the book of Genesis claims that God rewarded the land of Israel to the descendants of Abraham who is called on by

God to leave his father's house and settle in the land of Jerusalem. Due to Abraham's obedience, God makes a covenant with Abraham, promising him the land. Also, in the book of Genesis, the creation of the universe is discussed, including Adam who was the first human and known to have lived his entire life in Jerusalem. The connection of modern-day believers of these religions and their ancestors is important because their ancestors have written the history of what those followers believe today. The Bible supports the King of David narrative, as well as Jesus, the son of God's story from his time living in Jerusalem. Jesus' whole life, ranging from when he was young and attended festivals, completed miracles, healed the sick all the way to his arrest, trial, crucifixion, burial, resurrection, and ascension into heaven was in the holy city of Jerusalem. Studies have shown that Jesus was originally a Jew; he, his disciples, and his teachers all believed in and followed the Jewish culture, beliefs, and way of life at the time. The Bible supports that the land of Jerusalem belongs to the people of Israel, the Jewish people. Another important place in Jerusalem is the Dome of the Rock, which is believed to be where Abraham almost sacrificed his son. When praying, Jews worldwide face the Dome of the Rock. The Bible, the Torah, and the followers of those religions, believe in the history of their ancestors who lived in Jerusalem and what they did to establish and contribute to their religions (DomeoftheRock). Followers of both religions travel from all around the world to see these shrines or holy places in memory of those who established their religions thousands of years ago.

When Moses said to his people, "O my people, remember the favor of Allah upon you when He appointed among you prophets and made you possessors and gave you that which He had not given anyone among the worlds. O my people, enter the Holy Land which Allah has assigned to you and do not turn back and [thus] become losers." — Quran, Surah Al-Ma'idah 5:20-21. This line from Moses is one of the main reasons why Muslims believe the land of

Jerusalem belongs to them. Moreover, this is the claim of Allah allowing Muslims to enter the Holy Land. The prophet Muhammad completed his holy night journey in which he traveled on the back of a mystical burqa from Mecca to Jerusalem. On this journey, the prophet Muhammad met with other prophets such as Jesus, Moses, and Abraham in Jerusalem in order to pray. The first qibla, which is the direction of prayer for Muslims, was in Jerusalem. Muhammad also designated Jerusalem to be where the pilgrimage was, which is discussed in the five pillars of Islam. The Dome of the Rock is also an important shrine in Jerusalem. This shrine is believed to be built by Muslims in 678 A.D. on Mount Temple. On the shrine, there were proclamations of Islam and the prophet Muhammad for future generations to carry on Islam. Al-Aqsa Mosque is also located in Jerusalem, one of the oldest mosques in civilization. Many Muslims travel to see and pray in this mosque daily.

All three religions have much common ground and agreements. The most important similarity between all three religions is the belief in one God. From the Quran, 4: 48, “Surely Allah does not forgive that a partner be ascribed to Him. Although He forgives any other sins for whomever He wills. He who associates anyone with Allah in Him, divinity has indeed forged a might lie and committed an awesome sin.” The Bible and the Torah state in Exodus 20: 4-5, “You shall not make for yourself an idol in the form of anything in the heaven above or on earth beneath or in the waters below. You shall not bow down to them or worship them.” The first of the ten commandments states this as well. In the Quran, the name for belief in one God is called Shirk. The Quran supports every one of the ten commandments besides the fourth commandment which discusses that the Sabbath must be kept as a holy day. The book of Genesis and the Quran 7:54 discuss how God is the creator of the universe and that he has total control over the universe. Additionally, all three religions share beliefs against pre-marital sex and preservation

of women's modesty. For instance, Corinthians 11: 3-10 states, "When woman pray, she must cover her hair or shave it." Earlier Christian and Jewish paintings represent women in modest attire and dress while the Quran also discusses the covering of a woman's hair (Sultan).

Conclusion

All three religions have evidence in their holy books that claim the land of Jerusalem as well as infamous holy sites in the city. The claiming of these sites is a very sensitive topic for each religion and they all feel strongly about it. The common ground within these religions' is their belief in one God and beliefs, regarding the sayings and actions of those who established the religion. These narratives and sayings have been passed throughout history through the possible error of interpretation and incorrect translation from one language to another. Although there is no justification for one correct claim over the other, it all boils down to which religion individuals and their families believe in and what the holy books or community teaches its followers.

ARCHAEOLOGY

Being able to physically uncover and interpret history is a powerful thing. Archaeology can be used to determine the way of life of everyday people, unlike historical documents which tend to focus on the upper echelon of society. We can learn about the lives of ordinary people; what they ate, how they traded, diseases that might have plagued them, and much more through

archaeology. We can see the physical evidence of the lives our ancestors were living, not just believing whatever was written down on paper. History is often recorded by those in power, and it is unlikely that those in power would be able to tell the accurate history of minority groups. We can, however, reveal the history of the oppressed through excavation. In this way, archaeology is reasonably unbiased. However, it is up to the archaeologist how this unbiased information is interpreted. It can be said that those in control of the excavation of a site have, in a sense, control over history.

Introduction

There are many examples throughout the history of archaeology where there are very biased interpretations of findings. In the 1800s, United States archaeologists were researching the history of the ancient mound builders. They interpreted their findings to believe that the highly skillful mound builders were of a superior race and that the ancestors of the Native Americans killed them off. Only after thousands of Natives were kicked off of their land and sent on the Trail of Tears did the interpretation of evidence reveal that the mound builders were in fact the ancestors of the Natives all along. Similarly, during WWII, Nazis participated in archaeology as a way to prove their legitimacy, as well as the existence of a superior race. They fabricated evidence to fit with the interpretation that they wanted. Throughout history, instances like these have occurred again and again. Archaeology is often used as a tool or justification for the present society.

This has been examined for the archaeology of the Holy Land. There are many historical and religious sites located in Israel and Palestine, for both Judaism and Islam. There are even

historical Christian sites, as well as the influence from the ancient Greeks and Romans. In a place as culturally and historically rich as the Holy Land, there are a lot of excavations and interpretation to be done, and many different groups are stakeholders in the discovery of this information. There is a convergence of so many different cultural, religious, and historical groups in this small area of land, and they are all fighting over who gets control of the knowledge. Each group would have very different research questions, and thus, very different interpretations of their findings. This section of the paper will examine who is leading excavations in the Holy Land, which sites they are focusing on, their findings and interpretations of artifacts from those sites, and if/how this relates to the socio-political climate of modern Israel and Palestine.

Leaders of Major Excavations

Archaeology in the Holy Land was controlled for most of its history by foreign powers. One of the first modern, systematic excavations in the Holy Land was conducted “by Charles Warren, a British army engineer, between 1864 and 1867” (Canby 55). Another important excavation in the Holy Land was led by a British Egyptologist named W. M. F Petrie on “the site of Tell el-Hesi in southern Judea” (Stern ix) in 1890. Many foreign powers established archaeological schools in the Middle East, including: “the Palestinian Exploration Fund, established in London in 1865...the German Palästina Verein in 1878, the École Biblique et Archéologique (founded in 1890 by the French Dominican order), and the American Schools of Oriental Research...in 1900” (Stern ix). During World War I, Palestine became a British colony, and during the period between the first and second World Wars, the Holy Land entered a sort of “Golden Age of

excavation” (Stern ix). American schools and institutions led the majority of the archaeology during this time. Before World War I, there was even a group called “the Jewish Palestine Exploration Society [whose members] initiated excavations at Hammath-Tiberias in the winter of 1920-1921,...subsequent excavations of the society at the ‘Third Wall’ in Jerusalem, the ancient synagogue of Beth Alpha, and the necropolis Beth She’arim” (Stern x). After World War II, the so called “Golden Age” of excavations in the Holy Land was over, and sociopolitical strife ensued, changing the face of archaeology and history.

With the formal introduction of the state of Israel, and the conflicts that arose during its foundations, it was not practical to do a lot of archaeology. Many people, both Israeli and Palestinian, were focused on surviving the changing nature of the area, not so much excavation and history. There were many factors that led to the lack of excavations conducted during this time in the Holy Land. In particular, “The Second World War stopped almost all excavation in Palestine, and the post-war situation did not permit the speedy recovery of archaeological enterprises in the Near East. The disintegration of the British Mandate in 1947-48 and the prolonged war halted foreign archaeological fieldwork in Palestine” (Kletter 47). After the establishment of the modern state of Israel, with the Palestinians having suffered great losses, it was clear that one side held the majority of the power when it came to archaeology in the Holy Land. Since that time, Israel has been the one with more power over formal excavations.

After the formation of Israel, there were those interested in establishing a preservation organization that would deal with the numerous historical sites in the area. So, “on 16 December 1947, senior Hebrew archaeologists met to discuss the place of archaeology in the future Hebrew state” (Kletter 1). They debated various things, including uniting the department under both Hebrew and Arab states, and ultimately came up with an early organization that encompassed

solely the Hebrew state. In 1955 the organization was named “the Israel Department of Antiquities and Museums, abbreviated to IDAM” (Kletter 5). Up to today, Israel remains in control of the majority of archaeology in the Holy Land. For example, all of Jerusalem is under the Israeli Antiquities Law and must comply to its demands.

Sites of Interest

While the formal archaeological organization, backed by the new Israeli government, was dedicated to protecting historical sites from further damage caused by conflicts in the area, it decided to do so on its own. During the meeting of Hebrew archaeologists in 1947, there were only two members, “Sukenik and Yeivin...[who] held the minority view that the department of antiquities should remain united for the Hebrew and Arab states” (Kletter 1). With this debate settled by the majority, the next step was to create a list of historical places in the area. This list was compiled, and it included Arab sites:

The list separated the Hebrew and Arab areas of the time. There were 16 Hebrew sites: six synagogues (Meiron, Korazin, Kefar-Nahum, Beth Shearim, Beth-Alpha and Hamat Gader); a Byzantine church (Tabkha); four Byzantine cities in the Negev (Shivta, Halusa, Avdat and Mamshit); two mainly Canaanite sites (Beth Yerakh and Beth Shean); two Crusader forts (Athlit and Arsuf); and Caesarea. The Arab area included 18 sites: synagogues (Gush Halav and Jericho); Jewish graves (Zippori); Roman-Byzantine remains (Zippori, Samaria, Ashkelon and ‘Ujja el-Khafir); churches (Samaria, Mount Grizim and Beit Jubrin [Bet Govrin]); a Crusader fort (Monfort); one late fort (Shefaram); Canaanite sites (Nahariya, Megiddo, Shechem and

Lachish); “Israelite period” sites (Samaria and Shiloh) Islamic sites (Mafjar and Ramla); and Accho

(Kletter 11-12).

The archaeologists of the newly founded state of Israel had picked out sites on Arab land, sites in which there was also Palestinian history. However, Israeli archaeologists were only interested in discovering more about their Jewish history. For example, in Jerusalem, the three major archaeological excavations are at Jewish sites, which are: the “large scale [excavation] of the City of David under Yigal Shiloh...the Ophel dig to the north by Benjamin Mazar just south of the Temple Mount...and finally the widespread excavations in the Jewish Quarter by Nahman Avigad” (Canby 55).

Perhaps the most important archaeological site for all the people of Judaism is the City of David, believed to be in Jerusalem. Many biblical archaeologists in the area believe that “the 11-acre mound is the seat of the Davidic dynasty, which begot what we now call Jewish civilization” (Weiss). Excavations for what is believed to be the City of David, in occupied East Jerusalem, “which much of the world does not regard as belonging to the state of Israel,” are “carried out under the auspices of the Israeli Antiquities Authority” (Weiss). Digging in this area is crucial to Jews, as they believe it will help prove the history of the origin of their religion. However, some are “competing to unearth artifacts pointing to the ancient city’s Jewish past, which [may be] used to justify Israel’s claim to all of it [Jerusalem] as the indivisible capital of the modern Jewish state” (Solomon). By conducting various excavations in the area, Israelis are uncovering their ancient history and using their findings, along with religious texts, to sculpt their own narrative. However, the sociopolitical conflicts in the area are inhibiting the

Palestinians from conducting a lot of their own research and creating their own historical narratives through archaeology.

Findings and Interpretations

Archaeological findings for the Israeli historians and researchers have been plentiful in the Holy Land. Israeli archaeologists have found artifacts with ancient Hebrew script depicted on them within what is believed to be the City of David. An example of one such artifact is a “bulla [disk of clay]... [dating from] from the middle of the seventh or beginning of the sixth century B.C...This was the period when the First Temple stood in Jerusalem, the heyday of the Judaic monarchy” (Weiss). Along with this, there was the 1984 discovery of “two tiny silver scrolls of the mid-7th century... found to be inscribed in ancient Hebrew with a familiar prayer from Numbers 6:24-26...--the oldest biblical verse ever found, 400 years older than the Dead Sea Scrolls” (Canby 56). There are also a multitude of other artifacts and remnants of structures that provide evidence of an ancient Hebrew settlement in the Holy Land. From tombs to pools to early synagogues, the facts are undeniable; these abundant findings explicitly link Judaism to the area known as the Holy Land.

The archaeology conducted about the early Israeli population is clear--there is an ancient history of Judaism in the area, and as descendants of that religious civilization, they are entitled to discover more about their past through excavation. However, the way the archaeology is being conducted, as well as the ongoing conflict in the Holy Land has created an imbalance between Israel and Palestine. While Israeli archaeology is flourishing, Palestinian archaeology is practically nonexistent. During research, there were few sources mentioning it, and no solid

evidence that there were any ongoing formal Palestinian archaeological excavations. This, in part, is likely due to the fact that politically, the Palestinians are the oppressed group in the situation. Additionally, there are many major western countries, particularly the United States, who provide various kinds of funding and support to Israel. Thus, it can be concluded from this instance, and the history of archaeology itself, that archaeology is inherently political.

Current Affairs

There is a major issue with the location of some of the archaeological sites in the Holy Land, particularly in Jerusalem, which has caused further conflict between Israel and Palestine. The site of the City of David is located in primarily Arab neighborhoods, and the City of David Foundation has been “acquir[ing] homes to help settle Jewish families in Arab neighborhoods in East Jerusalem” as close to the site as possible (Weiss). Some Palestinians in the area “believe that archaeology is being used as cover for a land grab” (Weiss). The fact that the excavation site is so populated has caused major issues. Structural foundations of Palestinian houses have been compromised in the digging process, and Israeli archaeological organizations do not like when they protest their excavations in the area. In fact, people have been put in prison for their protests.

In addition to this, the fact that Jerusalem follows the Israel Antiquities Law has been a hindrance to the “conservation of more recent [Palestinian] heritage [which] could conceivably contribute to a Palestinian narrative on nationalism” (Feras). The Director of Palestine’s Ministry of Tourism and Antiquities “argues that the Israeli government hinders updating any conservation law in order to constrain the representation of a Palestinian national identity

(interview, June 2008)” (Feras). Whether this was a deliberate act by Israel or not does not change the reality. The Palestinian population in the Holy Land does not have the means to create their own cultural and historical narrative through archaeology and the excavations of sites of importance. Each section of the Israeli Antiquities Law “enfolds different cultural meanings, hinders the creation of a coherent Palestinian narrative, and subjugates other contemporary history” (Feras). Potential sites in the Holy Land that could be important to the Palestinians are majorly controlled by the modern state of Israel. The Palestinians do not have the power or the funds to conduct their own excavations and research, which impedes them from forming an identity through archaeology, as the Israelis have done.

Conclusion

Those who are oppressed rarely have the power to craft their own narratives based upon the findings and interpretations of their own research. Palestinians are living in an Israeli-occupied society, and are in turmoil trying to reclaim the land and shape their own national and cultural identity. The privilege to uncover and interpret history through archaeology has historically been held solely by the privileged. In this case that is Israel, who has archaeological control over nearly all of the Holy Land.

While both sides claim ownership of the land, the Israelis are the ones in power when it comes to archaeology of sites in the area. They even have control of the Palestinian Archaeological Museum. By monopolizing the archaeology and discovery of history in the Holy Land, the narratives of the Israelis drown out those of the Palestinians.

Over the course of human history, there have been many different groups of people that inhabited or had an interest in the Holy Land. All of these stakeholders have some kind of connection with the land and the history of the area, religious or otherwise, and can thus be interested in the archaeological process. Each group wants to learn about the histories that they care about and craft their own personal historical narrative. However, it is clear that one side overwhelmingly has the power of archaeology on their side, and this creates a huge disparity between the two parties attempting to inhabit such a small, historically and religiously rich area.

EDUCATION

Competing narratives and generations-deep hatred for each other have been integral in the cementation of the Palestinian-Israeli war. During childhood development, two of the most important areas of long term education are the things taught at the home and the things taught at school. Regulating what is taught in the home is impossible, and cataloging that data is difficult. We can assume that the values that are taught in the home are those of the older generations. This leads us to believe that long-hardened, regressive beliefs are the important values that are passed down to younger generations. The area that we do have abundant information on is the education systems' literature that they use to inform students on the current crisis and the history of the Palestinian-Israeli War. What do those sources look like, what bias they have, how have they changed over the years, are the questions that will lead us to understanding the impact schooling has on the attitudes about the Palestinian-Israeli War.

Textbooks are significant. Not only are they used to educate masses of students, but they are understood as fact. It is understood that textbooks are in fact, not always accurate. For example, the differences teaching the Civil War in Michigan textbooks as opposed to the War of Northern Aggression taught in the southern states. As is the same with other textbooks from around the world. Childhood trust in the material that adults give them is the key in the amount of power textbooks hold. Elie Podeh breaks down the way the Arab-Israeli Conflict is taught in Israeli textbooks into three distinct phases. The Early Phase (1920-1967), the Middle Phase (1967-1985), and the Adult Phase (1985-2000). It is also important to discuss the Arab-Israeli Conflict in textbooks taught in the present day (2019).

A common thought that has been discussed in the media and news is that Palestinian education teaches students violence and hate against Israelis and the State of Israel as a whole, and that Israeli education teaches students to hate Palestinians. Research conducted through the United States Congress and the Israel Palestine Center for Research and Information and Observation shows compelling evidence against this. The same is shown through Elie Podeh's research in 'The Arab-Israeli Conflict in Israeli History Textbooks, 1948-2000.'

Israeli Textbooks

While it is commonly Palestinian textbooks that are under public criticism, discussing first the Israeli textbook interpretation of the Palestine-Israel conflict is important.

Elie Podeh categorizes the first period of textbooks from 1920-1967 as the Early Phase. During this time, textbooks were heavily wrought with fierce Zionist beliefs and ethnocentricity.

Textbooks were filled with nationalistic pride. There was very little mention about Arab culture or any form of seeking to educate students about Arab culture. They did teach students stereotypes of these people, using terms like robber, savage, and cheat to describe them. They were painted as the villain, and crimes made against Jews were always dramatic language such as massacre, slaughter, heinous deeds (Podeh 27-28). The education system of Israel sought to empower Israeli youth, planting seeds of Zionism and nationalism within the students. These textbooks wove near mythical stories of the monstrous Arab, rather than telling any form of fact about them or Arab culture. The Arab was turned into an inhuman and demonic creature to hate and fortify themselves against. And due to the lack of Arab integration into these early Israeli areas, it furthered the idea of the Arab boogeyman. Not only did these textbooks twist Arabs into beasts, but they excluded any unsavory details of the crimes the State of Israel committed against Arab Palestinians (Podeh 28). As disappointing as this is, the number of scholars actively speaking against the content in these textbooks is far more disheartening. Two voices rang out against these historical distortions; Eliezer Riger and Sigfried Lehmann. In 1940, Riger published his multi-volume book, *Hebrew Education in Israel*. Within his work, he takes a stand against the “failure of the spiritual leadership to direct the future generations feeling’s and behavior in respect to our neighbors.” He supported the belief in the importance of education in a person’s life and the responsibility that the education system has in the development of a child’s development (Podeh 29). During the same time period, Lehmann spoke out against the Israeli education system as well. He compared the Jewish view of the ‘other’ to the treatment of Jews during the Holocaust and Diaspora. Lehmann also suggested that the education system was not that, but rather propaganda that they fed their youth (Podeh 29). Overall, textbooks from this Early Period were inaccurate and spurred malcontent within Israeli youth.

After the Six Day War in 1967, attitudes and tensions surrounding the education about neighboring Palestinians heightened. The Ministry of Education strengthened their Zionist pride and educational nationalism, leading into the Adolescent Phase of Israeli textbooks, over the period of 1967-84. They could no longer ignore the fact that Arab Palestinians were very much present in the lives of Israelis. This forced and increased nationalism was in direct response to the Six Day War. In 1967, the Ministry of Education held a conference to discuss 'the lessons of the Six Day War for the education system' (Podeh 36). During this conference, three directions to take the education system. The first direction was to completely integrate Arab culture studies in the curriculum. This included history, current culture, and teaching Arabic language. The next suggestion was to increase education on the land that is rightfully theirs. The purpose of this was to decrease Israeli youth guilt in the wake of the Six Day War. The third school of thought was the 'immunization theory,' in which the education system teaches students just enough about the Arab-Israeli War to help them understand the hatred that Palestinians have for Israelis (Podeh 37). Not only are they not educating students on the proper facts of the Arab-Israeli War, but they are actively educating these students on the hatred Palestinians have for Israelis. In 1974, The Ministry of Education began instituting a seminar that students would attend after high school. This would deepen their Jewish-Israeli consciousness (Podeh 42). After the seminar each student would be screened and tested for their knowledge and moral belief in Zionism. This was followed by an increase in emigration from the country. While textbooks during this period were still stereotyping and dehumanizing towards Arabs, privately authored textbooks were becoming more common to use (Podeh 148). More facts and passages regarding the Arab-Israeli War were included in the privately penned textbooks, as well as more content regarding

Moving into the Adult Phase 1984-1995, this was a continuation of the education system using primarily privately written textbooks. The issues within this system, however, are major.

Because there was no committee or organized group approving and fact checking the books, these sources were full of inaccuracies and biased opinions. Along with the problems surrounding privately written textbooks, was the lack of required courses on Arab-Israeli relations and Arab culture. Recognizing this issue, the Ministry of Education released plans for the new 'Education for Arab-Israeli Coexistence' in 1984 (Podeh 53). The Ministry also rolled out new textbooks, ones that discussed the Arab-Israeli conflict more neutrally. These books removed the dehumanization and stereotyping of Arabs in history. They also discussed Arab history in relation to Israeli conflict.

Overall, textbooks taught to students in Israel before 2000 were fraught with Zionist propaganda. The main goal of the education system was to induct Israeli students into the nationalistic ideals of the country as opposed to actual education. When discussing Arab-Palestinian history and current events, at best they ignored the issue and at worst the books spread stereotypes about Arabs. These textbooks perpetuated the idea of hate between the two nations, Israeli students learned that they should be fearful of the neighboring Arabs. While there was an improvement by the late twentieth century, most of the current leaders of the nation were raised with this education system. It will be interesting to see the outcome of the generations that were taught using the newly refined textbook and curriculum program.

Palestinian Textbooks

In the goal to promote peace between Israel and Palestine, the United States Congress conducted a report of the state of Palestinian textbooks. Four specific reports are discussed, from the following sources; The Center for Monitoring the Impact of Peace, Israeli/Palestinian Center for Research and Information, George Eckert Institute, and Nathan Brown. Using the findings from these projects, the CRS Report focuses on five main allegations that Palestinian Authority textbooks are under criticism for; Negative Depictions of the “Other” in PA Textbooks, Historical Inaccuracy in PA Textbooks, Geography and Non-Recognition of Israel, Palestinian Islamism and Inciting Violence, and Limited Value Placed on Peace in Palestinian Textbooks.

There are several differing opinions about the textbooks accepted by Palestinian Authority. Negative depictions of the “Other” in PA Textbooks varies across the different studies completed. At the worst, Israelis are depicted as colonizers and invaders, but the majority of representations are neutral (CRS 7). They are sometimes not even mentioned. As for historical accuracy within Palestinian Authority, studies have shown that at times, history passages are exclusive and incomplete. While most of the facts are accurate, the facts are used to discuss the victimization of Palestinians. One of the most problematic themes in Palestinian Authority textbooks is the omission of Israel in geography and other maps. Every survey mentions the lack of Israeli Territories (CRS 11). One of the most common allegations made against Palestinian Authority textbooks is that they teach students violent *jihad* against Israel. While *jihad* is mentioned in some textbooks and all religious textbooks, it is not discussed in a way that promotes or encourages violence. Political Islam is discussed, but again any mention of these themes is not stated in terms of other races or religions (CRS 12). The final allegation that the report addresses is the limited value placed on peace in Palestinian textbooks. The studies show that peace are a common and strong theme within Palestinian textbooks. While peace and

tolerance are discussed, they are never discussed in relation to Israelis or the State of Israel (CRS 14). These reports show that most of the common allegations against Palestinian Authority textbooks are found primarily false. While the allegations are not completely unfounded, they have proved overly exaggerated. The allegations tend to be more violent and openly against Israel, which was found untrue. While there is still room for large improvements, the United States Congressional Research Service found that the typical allegations made against Palestinian Authority were untrue.

HYPOTHESIS

If Israelis and Arab-Palestinians believe they have the right to own the land currently held by Israel, then they will use historical and archaeological evidence, shared histories, and religious texts to justify their claim over the territory, and then use the education system to promote these narratives to future generations.

NULL HYPOTHESIS

There is no correlation between Israeli and Palestinian beliefs that they have the right to own the land currently controlled by Israel and the historical and archaeological evidence, shared histories, and religious texts, promoted through education giving them that justification.

CONCLUSION

Throughout much of known history, the land commonly referred to as the “Holy Land” has been called Palestine, and all throughout the various empires and nations who have ruled over the land, locals have never referred to themselves as “Palestinians” until the establishment of the Israeli state and the initiation of the modern conflict.

In regards to religion and the interpretation of holy books, people will believe what their religion says. Followers of a religion will likely believe in what their holy text says and the stories those texts consist of. This is how they back up their claims of the Holy Land.

Palestinians hold no power over archaeology, and are not able to craft their own historical narratives through this means. Israel controls the archaeology of the Holy Land and can thus draw the conclusions that they wish. This creates a power imbalance between the two groups, and the Palestinians have felt like they are losing their own cultural heritage as well as their national identity.

The education system in both Israel and Palestine before the 1970s was very biased; education on both sides has vastly improved. Future generations have a good chance to have a more peaceful outlook and unbiased outlook on the conflict.

FURTHER QUESTIONS

1. How would one go about testing the effects of informal education? Is that even possible?

How much does this impact the construction of a personal or national identity?

2. Is there a difference in what is taught in Palestinian schools in Hamas controlled Gaza vs. PLO controlled West Bank?
3. Is there a difference in academic policy concerning Zionism between conservative or liberal administrations in Israel?
4. Just how biased is the archaeology in the Holy Land when actually interpreted in the field? How can this be measured?

BIBLIOGRAPHY

Ben-Chaim, Moshe Interpretations of Torah “Mesora”

<http://www.mesora.org/freeinterpretation.html>

Brignone, Michele The Conflict of Interpretations “Oasis” July 29th, 2016

<https://www.oasiscenter.eu/en/quran-interpretation>

The British White Paper of 1939, The Avalon Project, Yale Law School, Lillian Goldman Law

Library, https://avalon.law.yale.edu/20th_century/brwh1939.asp

Canby, Courtlandt and Kocybala, Arcadia. *A Guide to the Archaeological Sites of Israel, Egypt*

and North Africa. Hudson Group, 1990.

Cavron, Daniel holy land Mosaic “Lanham, Maryland” 2008

Dome of the Rock “Encyclopedia Britannica”

<https://www.britannica.com/topic/Dome-of-the-Rock>

Dome of the Rock “University of Idaho”

<https://www.webpages.uidaho.edu/arch499/nonwest/jerusalem/Dome.htm>

Editors of the Encyclopedia, *Zionism*, Encyclopedia Britannica,

<https://www.britannica.com/topic/Zionism>, Jan. 30, 2019

Feras, Hammami. *Conservation Under Occupation: Conflictual Powers and Cultural Heritage*

Meanings. Planning Theory & Practice. Jun 2012, Vol. 13 Issue 2, p233-256. 24p.

Gilad Elon Who wrote the Torah “Haaretz” October 22nd, 2014

<https://www.haaretz.com/jewish/.premium-who-wrote-the-torah-1.5318582>

Glubb, John B., *Peace in the Holy Land*, London, Hodder and Stoughton, 1971

How many different languages has the bible been translated into “The international bible

society” 2011

<https://www.biblica.com/resources/bible-faqs/how-many-different-languages-has-the-bible-been-translated-into/>

Israel Palestine Center for Research and Information and Observation, “*DETAILED*

COMPARISON OF THE REPORTS ON PALESTINIAN TEXTBOOKS BY THE CENTER FOR MONITORING THE IMPACT OF PEACE AND REPORT II OF THE ISRAEL PALESTINE CENTER FOR RESEARCH AND INFORMATION AND OBSERVATIONS, "2004

<http://www.impact-se.org/wp-content/uploads/2016/04/IPCRI2.pdf>

King, Justin Torah "Ancient History Encyclopedia" May 9th, 2012

<https://www.ancient.eu/Torah/>

Kletter, Raz. *Just Past? : The Making of Israeli Archaeology*. Routledge, 2005.

Krämer, Gudrun, *A History of Palestine, From the Ottoman Conquest to the Founding of the State of Israel*, Princeton and Oxford, Princeton University Press, 2008

Kushner, Aviya 7 surprises in English translation of the Torah "Jewish Book Council" September

10th, 2015

<https://www.jewishbookcouncil.org/pb-daily/7-surprises-in-the-english-translation-of-the>

Landau, Rabbi Joel Does the Torah mean what it says literally? "The Jewish News" June 22nd,

2018 <https://www.jweekly.com/2018/06/22/does-that-torah-mean-what-it-says-literally/>

Mohammad, Khaleel Assessing English translation of the Quran "Middle East Forum" 2005

<https://www.meforum.org/717/assessing-english-translations-of-the-quran>

Pappe, Ilan, *A History of Modern Palestine*, Cambridge & New York, 2004

Parkes, James, *Whose Land? A History of the Peoples of Palestine*, New York, Taplinger Publishing Co., Inc., 1971

Paul, Ian Who really wrote the Quran? “Psephiza” June 20th, 2018

<https://www.psephizo.com/life-ministry/who-really-wrote-the-quran/>

Podeh, Elie. *The Arab-Israeli Conflict in Israeli Textbooks, 1948-2000*. Bergin and Garvey, 2002.

The Quran has more in common with the bible than you think “All that’s interesting” September 30th, 2016 <https://allthatsinteresting.com/quran-bible-similarities>

The Qur’an and Hijab “Al-Islam”

<https://www.al-islam.org/hijab-muslim-womens-dress-islamic-or-cultural-sayyid-muham>

mad-rizvi/quran-and-hijab

Rana Nabeel Quran translated 114 languages “University of Pennsylvania: African studies center” 1993 http://www.africa.upenn.edu/Publications/Quran_Translated_13255.html

Riggs, Diane and Schuetz, Joseph *Discovering Religions of the World* “Western Michigan University” 2019

Sand, Shlomo, *The Invention of the Land of Israel*, From the Holy land to Homeland, London & New York, Verso, 2012

Soaib, Saied Quran says Jerusalem belongs to the Jews “Gatestone institute International policy council <https://www.gatestoneinstitute.org/11680/quran-jerusalem-jews>

Solomon, Erika. *Researchers dig up controversy in Jerusalem*. Reuters, 2010.

<https://www.reuters.com/article/us-palestinians-israel-jerusalem-digs/researchers-dig-up-controversy-in-jerusalem-idUSTRE62N33D20100324>

Stern, Ephraim et al. *The New Encyclopedia of Archaeological Excavations in the Holy Land*.

The Israel Exploration Society & Carta, 1993.

Storms, Sam Why are there so many different interpretations of the bible? “Crosswalk” June 26th, 2017

<https://www.crosswalk.com/faith/bible-study/why-are-there-so-many-different-interpretations-of-the-bible.html>

Sultan, Sohaib Linking faith: common experience in the Scriptures “Dummies, A Wiley Brand”

<https://www.dummies.com/religion/linking-faiths-common-experiences-in-the-scriptures/>

Surah Al-A'raf “Quran 7: 54” <https://quran.com/7/54>

Surah An-Nisa “Quran 4:48” <https://quran.com/4/48?translations=18,19,22,85,95,84>

Truth behind who wrote Quran “Islam faith” <https://islamfaith.com/who-wrote-the-quran/>

United States Congress, “*CRS Report for Congress; Palestinian Education and the Debate Over Textbooks,*” 2001 <https://fas.org/sgp/crs/mideast/RL32886.pdf>

Varying interpretations of the Bible “focus on family” 2019

<https://www.focusonthefamily.com/family-qa/varying-interpretations-of-the-bible>

Watson, Traci Charred manuscripts of oldest known copies of Torah ever found “USA Today”

September 21st, 2016

<https://www.usatoday.com/story/news/2016/09/21/burnt-manuscript-one-oldest-known-copies-torah-ever-found/90786164/>

Weigz, Rabbi Tuly The bible says Israel belongs to the Jews- and it has for over 3,000 years

“Fox News” September 2nd, 2018

<https://www.foxnews.com/opinion/the-bible-says-israel-belongs-to-the-jews-and-has-for-over-3000-years>

Weiss, Bari. *Can an Archaeological Dig Change the Future of Jerusalem?*. The New York Times, 2019.

<https://www.nytimes.com/interactive/2019/03/30/opinion/sunday/jerusalem-city-of-david-israel-dig.html>

Why Jerusalem is important to 3 major religion and other questions answered “USA Today”

December 6th, 2017

<https://www.usatoday.com/story/news/world/2017/12/06/why-jerusalem-important-three-major-religions-and-other-questions-answered/926944001/>

Why you believe the Bible? “Every student” <https://www.everystudent.com/features/bible.html>

William Foxwell Albright and other contributors, *Palestine*, Encyclopedia Britannica,

<https://www.britannica.com/place/Palestine>, October 3, 2019

5 evidences the bible is true “bring you bible” 2011

<https://www.bringyourbible.org/5-evidences-the-bible-is-true/>