



07.19-20.2021

**Analysis: The US-UNRWA Accord, July 14<sup>th</sup> 2021**

Providing a close look at the US-UNRWA Accord, focusing on two selected sections:

Section 1 - Use of UNRWA facilities.

Section 5 – Educational materials.

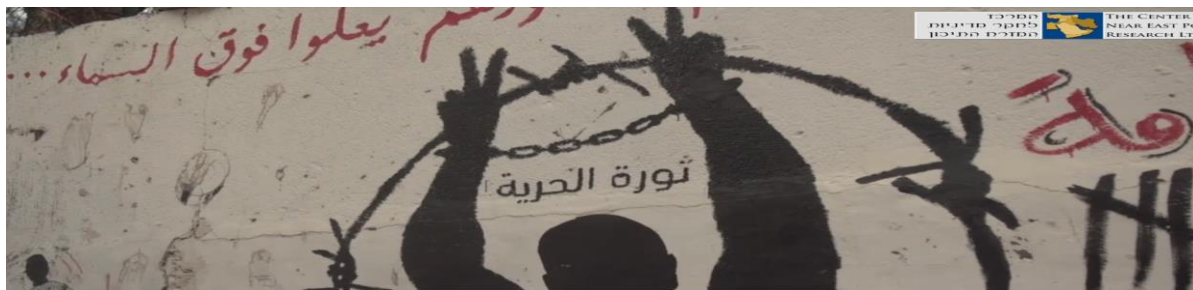
THE DOCUMENT

“UNITED NATIONS RELIEF AND WORKS AGENCY. Prior to the initial obligation of funds for the United Nations Relief and Works Agency (UNRWA), the Secretary of State shall report to the Committees on Appropriations, in writing, on whether UNRWA is—

- (1) Utilizing Operations Support Officers in the West Bank, Gaza, and other fields of operation to inspect UNRWA installations and reporting any inappropriate use;

**The question remains**

Have inspections ever been conducted of UNRWA facilities to assure they are void of posters, signs, paintings, graffiti and flyers that glorify killers and promote incitement to violence?



From footage (timeline 03:39) taken at UNRWA Dheisheh refugee camp near Bethlehem, for the film [Incitement to Return](#). TV crew dispatched by The Bedein Center in 2018.



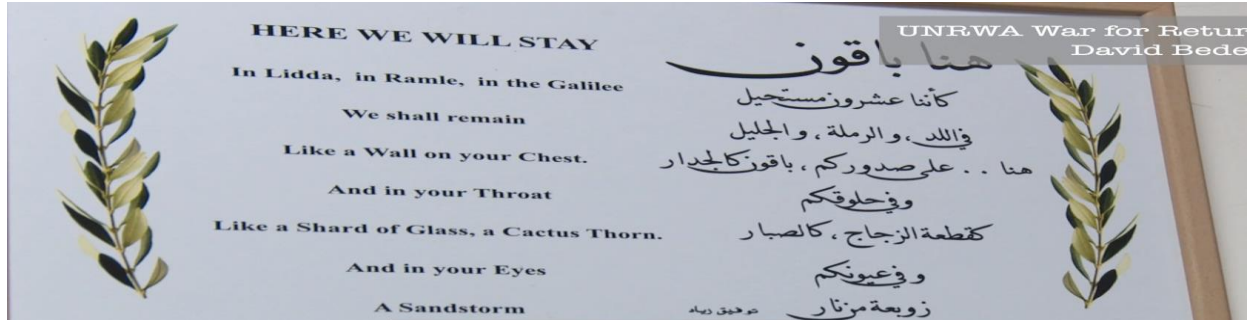
From footage (timeline 00:30) taken at UNRWA Aida refugee camp in Bethlehem, from the film [The UNRWA War for Return: From Bethlehem to Jerusalem](#). TV crew dispatched by The Bedein Center in 2018,



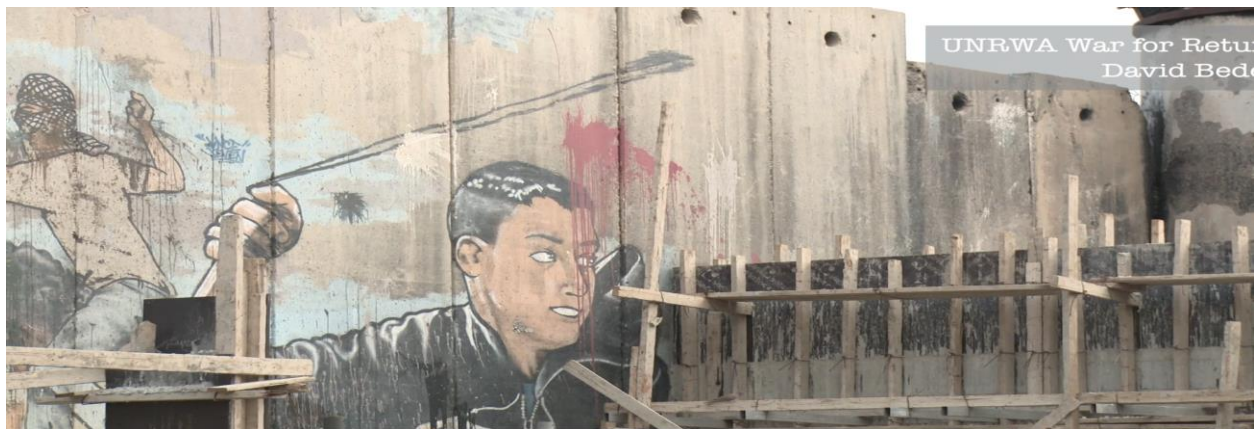
From footage (timeline 01:14) taken at UNRWA Am'ri refugee camp in Samaria, from the film [The UNRWA War for Return: From Bethlehem to Jerusalem](#). TV crew dispatched by The Bedein Center in 2018,



Same film, timeline 01:33.



Hangs on the wall of the cultural center director's office, in the Aida refugee camp in Bethlehem, from the film (timeline 04:23) [The UNRWA War for Return: From Bethlehem to Jerusalem](#).



From footage (timeline 04:58) taken at UNRWA Aida refugee camp in Bethlehem, from the film [The UNRWA War for Return: From Bethlehem to Jerusalem](#).



### **Continuation of document**

“(2) Acting promptly to address any staff or beneficiary violation of its own policies (including the policies on neutrality and impartiality of employees) and the legal requirements under section 301(c) of the Foreign Assistance Act of 1961;

(3) Implementing procedures to maintain the neutrality of its facilities, including implementing a no-weapons policy, and conducting regular inspections of its installations, to ensure they are only used for humanitarian or other appropriate purposes;

(4) Taking necessary and appropriate measures to ensure it is operating in compliance with the conditions of section 301(c) of the Foreign Assistance Act of 1961 and continuing regular reporting to the Department of State on actions it has taken to ensure conformance with such conditions;

(5) Taking steps to ensure the content of all educational materials currently taught in UNRWA-administered schools and summer camps is consistent with the values of human rights, dignity, and tolerance and does not induce incitement;”

### **The question remains**

Will UNRWA remove all content from its texts which incite violence?

Examples of texts from the past year, 2020-2021, which promotes violence:

A map titled “Map of Palestine and the Levant” in which Palestine appears as a sovereign state, instead of the State of Israel, next to Lebanon, Syria and Jordan.

(*Geography and Modern and Contemporary History of Palestine, Grade 10, Part 1 (2020) p. 8*)



The term “Zionist occupation” usually replaces the name “Israel” in the schoolbooks”:

“...The Arab armies withdrew from Palestine and the Rhodes Armistice was signed in 1949 separately between the Zionist occupation and each of Jordan, Egypt, Syria and Lebanon...”

(*Geography and Modern and Contemporary History of Palestine, Grade 10, Part 2 (2020) p. 7*)

يتمركز فيها الجيش المصري، وانسحبت الجيوش العربية من فلسطين، وتم توقيع هدنة رودس عام ١٩٤٩م بشكل منفرد بين الاحتلال الصهيوني، وبين كل من الأردن، ومصر، وسوريا، ولبنان، وأعطت هذه الهدنة

Denial of the existence of Jewish holy places in the country, including the Wailing Wall in Jerusalem (note that the photograph is cut in a way that “hides” the Jews who pray there):

“Al-Buraq Wall

Illumination: The Al-Buraq Wall is thus named after Al-Buraq [the divine beast] that carried the Messenger [Muhammad] in the Nocturnal Journey [from the Mecca mosque to Al-Aqsa Mosque in Jerusalem according to Muslim belief]. Al-Buraq Wall is part of the western wall of Al-Aqsa Mosque. Al-Aqsa Mosque, including the wall, is a Palestinian land and the Muslims’ exclusive right.”

(*Islamic Education, Grade 5, Part 1 (2020) p. 63*)



حائط البراق

إضاءة: سُميَّ حائطُ البراق بهذا الاسم؛ نسبةً إلى البراق الذي حملَ الرَّسول ﷺ في رحلة الإسراء والمعراج، وحائطُ البراق جزءٌ من السور الغربي للمسجد الأقصى، والمسجد الأقصى بما فيه السور أرضٌ فلسطينية وحق خالص للمسلمين.

Having been considered foreign settlers, the Jews in the country are not counted among its inhabitants and the cities they built, including Tel Aviv, are absent from the maps featured in textbooks that are used in UNRWA schools. The map shown here, titled “Map of Palestine”, does not show these cities at all, except for Eilat that appears under the Arabic name of the desolate place where it was later built – “Umm al-Rashrash”.

(*Social Studies, Grade 6, Part 1 (2020) p. 6*)



رقم (١): خريطة فلسطين



The Jews' historical and religious ties to Jerusalem are completely ignored:

“Jerusalem is an Arab city built by our Arab ancestors thousands of years ago. Jerusalem is a holy city among Muslims and Christians.”

(*National and Social Upbringing, Grade 3, Part 1 (2020) p. 29*)

الْقُدْسُ مَدِينَةٌ عَرَبِيَّةٌ بَنَاهَا أَجْدَادُنَا الْعَرَبُ مِنْذُ آلَافِ السِّنِينَ.  
الْقُدْسُ مَدِينَةٌ مُقَدَّسَةٌ عِنْدَ الْمُسْلِمِينَ وَالْمَسِيحِيِّينَ.

A short description of Jerusalem's history with a huge 1,000 year-gap between the Jebusites and the Romans, namely, the Jewish historical period:

“The city of Jerusalem was known by the name Jebus, after the Arab Jebusites who built it 5,000 years ago. When the Romans occupied it, they called it by the name Aelia. Later, it came to be known as Al-Quds and Bayt al-Maqdis, after the Muslims conquered it at the hands of [Caliph] Umar Bin al-Khattab in the year 637...”

(*Geography and Modern and Contemporary History of Palestine, Grade 10, Part 1 (2020) p. 43*)

عُرِفَتْ مَدِينَةُ الْقُدْسِ بِاسْمِ مَدِينَةِ (يَبُوس)؛ نَسَبَةً إِلَى الْعَرَبِ الْيَبُوسِيِّينَ الَّذِينَ بَنَوْهَا قَبْلَ ٥٠٠٠ سَنَةٍ، وَعِنْدَمَا احْتَلَّهَا الرُّومَانُ أَطْلَقُوا عَلَيْهَا اسْمَ (إِيلِيَاء)، ثُمَّ أَصْبَحَتْ تُعْرَفُ بِالْقُدْسِ، وَبَيْتِ الْمَقْدِسِ بَعْدَ أَنْ فَتَحَهَا الْمُسْلِمُونَ عَلَى يَدِ الْخَلِيفَةِ عُمَرَ بْنِ الْخَطَّابِ عَامَ ٦٣٧ م / ١٥ هـ، وَدَخَلَهَا بِنَفْسِهِ، وَتَسَلَّمَهَا مِنَ الرُّومَانِ وَأَعْطَى الْأَمَانَ لِلْمَسِيحِيِّينَ فِيهَا، مِنْ خِلَالِ الْعَهْدَةِ الْعُمَرِيَّةِ.





Zionists are demonized and accused of genocidal intentions towards the Palestinians:

“1. The Zionists have founded their entity on terror, extermination and colonialism. Let us explain that.”

(*Arabic Language – Academic Path*, Grade 10, Part 2 (2020) p. 28)

أقام الصَّهَابَةُ كَيْانَهُمْ عَلَى الْإِرْهَابِ وَالْإِبَادَةِ وَالْإِسْتِعْمَارِ، نُبِّينُ ذَلِكَ.

Jews are demonized as infidels and as the Devil's aides:

“Where are the horsemen [who will ride] to Al-Aqsa [Mosque] to liberate it  
From the grip of infidelity, from the Devil's aides?”

(*Arabic Language*, Grade 7, Part 1 (2020) p. 67)

أَيْنَ الْفَوَارِسُ لِلْأَقْصَى تُحَرَّرُهُ مِنْ قَبْضَةِ الْكُفْرِ مِنْ أَعْوَانِ شَيْطَانٍ؟

Jews are demonized as well outside the context of the conflict, as enemies of Prophet Muhammad and Islam in its early years, with attributed traits such as treachery and hostility, thus making them eternal enemies of Muslims today:

“But the Jews [in the city of Medina] did not respect the treaty [they had concluded with Muhammad] and resorted to all sorts of treachery, betrayal and hostility, which forced the Muslims to fight them.”

(*Islamic Education*, Grade 7, Part 1 (2020) p. 52)

ولكنَّ اليهودَ لم يحترموا العهدَ، ومارسوا كلَّ صُورِ الغدرِ والخيانةِ والعدوانِ، فاقتضى ذلك  
من المسلمين أن يُحاربوهم.

Moreover, Jews are portrayed as enemies of all God’s prophets and, by extension, enemies of God Himself. The following is the first out of several lessons to be learned from the chapter about Jesus Christ (who is considered one of God’s prophets in Islam):

“1. Revealing the Children of Israel’s nature and their hostility to the prophets.”

(Islamic Education, Grade 9, Part 2 (2020) p. 21)

١- كَشَفُ طَبِيعَةِ بَنِي إِسْرَائِيلَ وَعَدَاوَتِهِمْ لِلْأَنْبِيَاءِ.

تَعْرِفُ نَشِيدَنَا الْوَطَنِي

Expressions of violence in the Palestinian Authority’s national anthem taught in school:

"Let us know our national anthem:

Activity 1: We will listen and repeat:

*Fidai\*, fidai, fidai*, O my land, O land of the forefathers

*Fidai, fidai, fidai*, O my people, O people of eternity

With my determination, my fire and the volcano of my revenge

And my blood's yearning to my land and my home

I have climbed mountains and embarked on a struggle

I defeated the impossible and shattered the shackles

*Fidai, fidai, fidai*, O my land, O land of the forefathers

*Fidai, fidai, fidai*, O my people, O people of eternity

In the winds' storm and the weapon's fire

And my people's determination to carry on the struggle

Palestine is my home and the road to my victory

**Palestine is my revenge** and the land of steadfastness

*Fidai, fidai, fidai*, O my land, O land of the forefathers

*Fidai, fidai, fidai*, O my people, O people of eternity

By the oath under the flag's shadow

By my people's determination, and by the pain's fire

I shall live as a *fidai* and I shall continue as a *fidai*

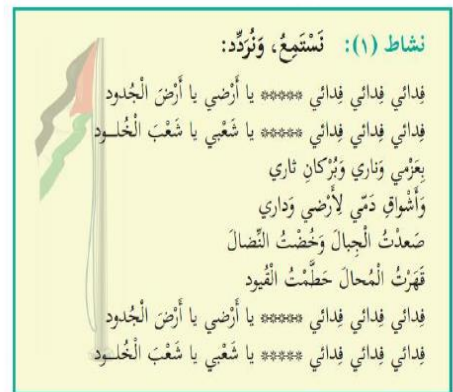
And I shall die as a *fidai* until I return

*Fidai, fidai, fidai*, O my land, O land of the forefathers

*Fidai, fidai, fidai*, O my people, O people of eternity“

(National and Social Upbringing, Grade 3, Part 1 (2020) pp. 16-17. Emphasis added)

\**Fidai* – a self-sacrificing person; this term is used nowadays to denote the members of the Palestinian terrorist organizations.





The liberation struggle as depicted to grade 1 students:  
 (*Our Beautiful Language, Grade 1, Part 2 (2020) p. 83*)



The liberation of Palestine does not end at the 1967 lines.  
 Haifa and Jaffa are included too:

“Let us sing:  
 Children of Palestine  
 I am a lion cub\*; I am a flower\*\*  
 We have given the soul to the Revolution\*\*\*  
 Our forefathers built houses  
 For us in our free country [in the past]  
 I am a lion cub; I am a flower  
 We have carried the ember of the Revolution  
**To Haifa, to Jaffa**  
 to Al-Aqsa [Mosque], to the [Dome of the] Rock”

\*Lion cub – Male member of the Fatah youth movement  
 \*\*Flower – Female member of that movement  
 \*\*\*Revolution – Fatah terrorist activity that began on 1.1.1965

(*Our Beautiful Language, Grade 2, Part 1 (2020) p. 44.*  
**Emphasis added**)



أطفال فلسطين

إبراهيم الفقي

وَهَبْنَا الرُّوحَ لِلثَّوْرَةِ	أنا شَيْبِلُ أنا زَهْرَةٌ
لَنَا فِي أَرْضِنَا الْحُرَّةِ	بَنَى أَجْدَادُنَا دُوراً
حَمَلْنَا جَمْرَةَ الثَّوْرَةِ	أنا شَيْبِلُ أنا زَهْرَةٌ
إِلَى الْأَقْصَى إِلَى الصَّخْرَةِ	إِلَى حَيْفَا إِلَى يَافَا



Jaffa is considered a Palestinian occupied city that should be liberated, as said in a language exercise:

"2. It would be appropriate for Jaffa to return to our bosom."

(*Arabic Language, Grade 8, Part 2 (2019) p. 102*)

٢- حرى يافا أن تعود لأحضاننا.

There is no room for Israel in free Palestine:

"Free Palestine"

(*Sciences and Life, Grade 3, Part 1 (2020) p. 65*)





From footage (timeline 04:45) taken at UNRWA Aida refugee camp in Bethlehem, from the film [The UNRWA War for Return: From Bethlehem to Jerusalem](#).



From footage (timeline 03:08) taken at UNRWA refugee camp in Gaza, 2018, [The terror of return](#).

Terror is part and parcel of the liberation struggle. Following is the first page of a 4-page lesson that exalts the female commander of the terrorist attack on a civilian bus on Israel's Coastal Highway in 1978 in which more than thirty Israelis – men, women and children were murdered:

“Dalal al-Mughrabi  
([by] the writing team)

In front of the text:  
Our Palestinian history is replete with many names of martyrs who have given their soul in sacrifice for the homeland. Among them [is] the martyr Dalal al-Mughrabi who has illustrated with her struggle a picture of challenging and bravery that have made her memory eternal in our hearts and minds. The text in front of us speaks of one aspect of her struggle path.”

(*Arabic Language, Grade 5, Part 2 (2020) p. 51*)

دلال المغرّبين

(فريق التأليف)

تَبَيَّنَ يَدَيِ الشَّعْبِ

يُحْفَلُ تَارِيخُنَا الْفِلَسْطِينِي بِكثِيرٍ مِنْ أَسْمَاءِ الشُّهَدَاءِ الَّذِينَ قَدَّمُوا أَرْوَاحَهُمْ فِدَاءً لِدَوْلَتِهِمْ، مِنْهُمْ الشُّهيدةُ دلالُ المغرّبين التي حَقَرَتْ بِضَالِهَا صُورَةَ مِنْ سُورِ التَّحَدِّي وَالطُّولَةِ، مَا جَعَلَ دَنْجَرَهَا عَالِيًا فِي قُلُوبِنَا وَغَفْلَتِنَا. وَالشُّرُّ الَّذِي تَبَيَّنَ أَيْدِيهَا بِتَحَدُّثِ عَنْ طَرَفٍ مِنْ مَسِيرَةِ بِضَالِهَا.



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“(6) not engaging in operations with financial institutions or related entities in violation of relevant United States law, and is taking steps to improve the financial transparency of the organization; and

(7) in compliance with the United Nations Board of Auditors' biennial audit requirements and is implementing in a timely fashion the Board's recommendations.”