Joint Urgent Appeal to the United Nations Special Procedures on Israel's Decision to Revoke the Teaching Licenses of Six Palestinian Schools in Occupied Eastern Jerusalem

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For the attention of:

- The United Nations Special Rapporteur on the situation of human rights in the Palestinian territory occupied since 1967, Ms. Francesca Albanese;
- The United Nations Special Rapporteur on the right to education, Ms. Farida Shaheed;
- The United Nations Special Rapporteur in the field of cultural rights, Ms. Alexandra Xanthaki;
- The United Nations Special Rapporteur on the rights to freedom of peaceful assembly and of association, Mr. Clément Nyaletsossi Voule;
- The United Nations Special Rapporteur on contemporary forms of racism, racial discrimination, xenophobia and related intolerance, Ms. E. Tendayi Achiume;
- The United Nations Special Rapporteur on the rights of indigenous peoples, Mr. Francisco Cali Tzay; and
- The United Nations Special Rapporteur on the right of everyone to the enjoyment of the highest attainable standard of physical and mental health, Ms. Tlaleng Mofokeng.

1. Introduction:

Since its establishment in 1948, Israel has actively and heavily invested in Palestinian erasure. Alongside conspicuous physical violence, exemplified in Zionist's militias' campaign of invasions, killings, executions of prisoners, rape, destruction, and intimidation against the Palestinian people during *al-Nakba* of 1948,[1] expelling at least 800,000 Palestinians and demolishing 531 Palestinian villages,[2] Israel promoted its settler-colonial narrative.[3] Indeed, Israel's dispossession of the Palestinian people was not, and is not, limited to the physical appropriation and demolition of Palestinian homes and lands, but also to the direct attack against Palestinian collective memory, identity and narrative, including by seizing and demolishing books, pictures, schools, mosques, churches, historical documents and manuscripts,[4] as well as to reinventing the narrative, including by the "the reinvention of Palestinian villages as purely Jewish or 'Ancient' Hebrew places".[5]

[1] Ilan Pappe, The Ethnic Cleansing of Palestine (Oneworld 2006).
[2] ibid, xiii.
[3] Brendan Ciarán Browne, 'Disrupting Settler-Colonialism or Enforcing the Liberal "Peace"? Transitional (In)Justice in Palestine-Israel' (2021) 20 Journal of Holy Land and Palestine Studies 1, p. 19.
[4] Walid Khalidi, All That Remains: The Palestinian Villages Occupied and Depopulated by Israel in 1948 (Institute for Palestine Studies 1992).
[5] Pappe, The Ethnic Cleansing of Palestine, p. 224.

Until present, the Palestinian character of the eastern part of Jerusalem and the Palestinian identity of its Palestinian inhabitants have been subject to systematic attempts of erasure. These attempts vary, taking different forms and shapes. At times, they are manifested through measures that embody conspicuous physical violence, such as excessive use of force against Palestinian Jerusalemites,[6] including for merely raising the Palestinian flag,[7] or land appropriation and forcible transfer of Palestinians, for reallocating to Jewish settlers.[8] At other times, these attempts are manifested through ostensibly less violent measures, such as changing the Arabic names of Jerusalem's streets to Hebrew names, or channeling Palestinians to work in the Israeli market in a manner that preserves the power structure, namely perpetuating Israel's occupation and annexation, and serving Jewish hegemony and domination.[9] The latter category complements the former. While it is less violent physically, the latter is more psychologically abusive, and aims to refine the outcomes of the former category, including by reinforcing the fragmentation of the Palestinian people, finely cutting off the territorial contiguity of the eastern part of Jerusalem from the rest of the oPt, stifling the Palestinian identity of its Palestinian residents and its components, including the desire for self-determination and ways for pursuing it, and detaching them from their natural Palestinian context.

Notably, these attempts of erasure are also directed against the Palestinian education system in Jerusalem, which plays a central component in building the national narrative and maintaining the collective identity of Palestinians living therein. Recently, in late July 2022, six Palestinian schools in the eastern part of Jerusalem, Al-Ibrahimiya school and five Al-Iman schools, had their permanent operating licenses cancelled and revoked, for alleged "dangerous incitement" against the State of Israel, its citizens and institutions in Palestinian curriculum textbooks.[10] The six schools, which teach with the Palestinian textbooks issued and distributed by the Palestinian Authority's (PA) Ministry of Education, were not notified by the Israeli Ministry of Education (hereinafter 'the IME') of its decision to revoke their teaching licenses, but rather found out through media reports.[11]

Crucially, this arbitrary decision against the six Palestinian schools was not taken in empty space, and should be understood within the broader context of Israel's

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[6] See, for example, Al-Haq, 'Al-Haq Sends Urgent Appeal to UN Special Procedures on the Extrajudicial Execution and Wilful Killing of Palestinian Person with Disability Iyad Al-Hallaq', 9 June 2020, available at: https://www.alhaq.org/advocacy/16963.html.

[7] Al-Haq, 'Jerusalem: Israeli occupying Forces Prevent Peaceful Assembly and Forcibly Prevent the Display of Palestinian Flags', 17 May 2018, available at: https://www.alhaq.org/advocacy/6207.html.

[8] Marya Farah and Aseil Abu Bakr, 'East Jerusalem: Exploiting Instability to Deepen the Occupation' (Al-Haq 2005).

[9] Natasha Roth-Rowland, 'East Jerusalem streets given Hebrew names amid tensions', (21 September 2015, 972 Magazine), available at: https://www.972mag.com/east-jerusalem-streets-given-hebrew-names-amid-tensions/.

[10] The New Arab, 'Israel to Close Six Palestinian Schools in Occupied East Jerusalem', 29 July 2022, available at: https://english.alaraby.co.uk/news/israel-close-six-palestinian-schools-east-jerusalem.

[11] Qassam Muaddi, 'Palestinian Schools in Jerusalem Learned Licenses were Revoked 'From Press Reports'', (1 August 2022, the New Arab), available at: https://english.alaraby.co.uk/news/palestinian-schools-were-not-informed-license-was-revoked.

settler-colonial apartheid regime.[12] For years, as will be presented below, Israel has determinedly, vigorously, and utterly worked for the Israelization of the schooling system in the eastern part of Jerusalem, pushing its curricula and textbooks into Palestinian schools in various ways. Indeed, the education system was historically used by colonizing powers to assist in the consolidation of its foreign rule, enforced through physical control, but also through mental control and conscious transformation. The assimilation policy, which stands at the heart of such endeavors, aims to force the colonized to conform to the culture, traditions, and most importantly, the narrative of the colonizer, through primarily targeting the schooling system of the colonised peoples.

In light of the above, we jointly submit this urgent appeal to the relevant United Nations (UN) Special Procedures mandates urging for taking all measures at your disposal to pressure Israel to respect the Palestinian right to education.

2. Overview:

Developing the teaching curriculum in schools is not a random act or a neutral collection of general knowledge. Rather, it is a collection of books meticulously written and designed, to establish and reflect the central and legitimate collective narrative of the society. As such, the drafting and preparing of curriculums and textbooks is primarily a political act, and so is the choice to exclude, restrain and not recognise certain knowledge, history, and truths.

Shortly after the signing of the Oslo Accords and the establishment of the PA in 1994, a need to develop a Palestinian curriculum was highlighted by the Palestinian officials. The Curriculum Development Center was established, as it aimed to create a Palestinian curriculum, in which enfolds a Palestinian identity, a factor which was not represented in the previous books to which Palestinians in the occupied Palestinian territory (oPt) were subjected. Prior to the establishment of the PA, the Palestinian schools in the West Bank and the Gaza Strip taught the Jordanian and Egyptian curriculums, respectively, which were under the supervision of the Israeli military censorship.[13] However, the Palestinian textbooks were ready and first published at 2000, and the Palestinian curriculum, including the textbooks, continued to be under development until its completion in 2008.[14]

[12] Al-Haq, '90 Organisations Urge the UN Independent International Commission of Inquiry on Palestine to Recognise and Address Zionist Settler Colonialism and Apartheid as the Root Causes of Israel's Ongoing Violations', 28 June 2022, available at: https://www.alhaq.org/advocacy/20219.html.
[13] Nathan J. Brown, 'Democracy, History and the Contest over the Palestinian Curriculum' November 2001, p. 2.
[14] Samira Alayan (2017): White pages: Israeli censorship of Palestinian textbooks in East Jerusalem, Social Semiotics, p. 3. Available at: https://yplus.ps/wp-content/uploads/2021/01/Alayan-Samira-White-pages-Israeli-censorship-of-Palestinian-textbooks-in-East-Jerusalem.pdf

Following its unlawful annexation of the eastern part of Jerusalem in 1967,[15] Israel took control over public schools that were previously run by the Jordanian Ministry of Education, in which 58 percent of the Palestinian Jerusalemite pupils enrolled.[16] Between 1967 and 1972, Israel forced its curricula, which was also imposed on Palestinians with Israeli citizenship since 1948, on public Palestinian schools in occupied Jerusalem. Rejecting this policy, the majority of Palestinian parents refused to send their children to study in Israeli-controlled schools with Israeli curricula and textbooks. Instead, they sent their children to private educational institutions run by Christian missionaries, the Islamic Waqf or the United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA). The number of students in public schools drastically dropped: 15 percent drop in elementary schools, 65 percent drop in middle schools and 85 percent drop in high schools.[17] This popular resistance compelled Israel to reverse its decision, allowing Palestinian high schools to teach the Jordanian curricula. Middle schools, however, were re-allowed to teach Jordanian textbooks and curricula in 1981.[18]

The Israeli public perceived the Israeli concession to Palestinian's will regarding the schooling system as an insult to Israel's sovereignty and governability over the eastern part of Jerusalem. In order to respond to this criticism by the Israeli public, the IME added civics and the Hebrew language as obligatory subjects in Palestinian schools,[19] and conditioned the approval of the Jordanian curricula with Israeli censorship over textbooks and maps.[20]

Currently, schools in occupied Jerusalem operate within a politically and administratively bifurcated structure of control. Following the signing of the Oslo Accords, the PA was granted some form of autonomy over the schooling system in the eastern part of Jerusalem, and their responsibilities include the drafting, designing and distributing of textbooks and the writing, administrating and grading the Palestinian high school diploma examinations, commonly referred to as the *Tawjihi*.

Due to Israel's unlawful annexation of occupied Jerusalem, the Israeli education system funds and operates the schools in occupied Jerusalem. Israel's control over the land and assets entails land allocations for building new schools and classes, or the deprivation hereof. Additionally, Israel is in control of funding for school's operations; employment of school superintendents, teachers, principals, psychologists, and counselors; the training and certification of teachers; and the development of

[15] Al-Haq, 'Al-Haq Briefing Paper 70 Years On: Palestinians Retain Sovereignty Over East and West Jerusalem', 2018, available at: https://www.alhaq.org/cached_uploads/download/alhaq_files/images/stories/PDF/Jerusalem_20%20Oct_final.pdf.
[16] Yael Ronen, 'Hollow Governability: The Education System in East Jerusalem', p. 21, available in Hebrew at: https://law.haifa.ac.il/wp-content/uploads/2021/11/Yael-Ronen.pdf.
[17] Hilel Cohen, The Rise and Fall of Arab Jerusalem 1967-2007 (2007, the Jerusalem Institute for Israel Studies), p. 131.
[18] *ibid*., p.132
[19] *ibid*.
[20] Ronen, 'Hollow Governability: The Education System in East Jerusalem', p. 25.

educational programs for disadvantaged students.[21] Notably, Palestinian schools in the eastern part of Jerusalem suffer from chronic underfunding, as discussed below.

Despite the limited control the PA has on the schooling system in occupied Jerusalem, the Israeli attempts to force the Israeli curriculum and to erode the PA's presence in the schooling system continued. These efforts are exemplified through, *inter alia,* compelling Palestinian schools in the eastern part of Jerusalem to teach the Hebrew language, supervising, monitoring and censoring the content of the Palestinian textbooks, omitting the PA symbols and excerpts from the textbooks, and effectively creating an edited version of the Palestinian textbooks, which compromises Palestinian national identity and their attachment to their homeland.[22] In these edited textbooks, information regarding the publisher and the location of publication, the caption "the Ministry of Education - the State of Palestine", and the symbol of the Palestinian Ministry of Education on the textbook covers are all omitted.



Example of the removal of any symbols related to the Palestinian Ministry of Education by the Israeli occupying authorities – pictures on file with CAC

These details, which convey a message of Palestinian independence, are not omitted accidently, as Israel aims to obliterate any signs of Palestinian independence to ensure its permanent sovereignty over occupied Jerusalem. Furthermore, all excerpts in the Palestinian textbooks that refer or mention the Zionist movement, the *Nakba* of 1948, the colonisation of Palestine, or the Israeli occupation and their impact on the Palestinian people are omitted. Similarly, materials related to Palestinian prisoners and

[21] Gad Yair and Samira Alayan, 'Paralysis at the Top of a Roaring Volcano: Israel and the Schooling of Palestinian in East Jerusalem' (2009) 53 Comparative and International Education Society 235, p. 239.
[22] Supre No. 15, P. 6

detainees, Palestinians killed by the Israeli occupying force, the destruction of Palestinian towns and villages and other violations committed against the Palestinian people, all are omitted from the textbooks.

As a result, there are three versions of textbooks that Palestinian pupils in the eastern part of Jerusalem are taught with: the Palestinian textbooks that the PA prints and distributes, the Israeli textbooks, and an Israeli edited version of the PA's textbooks.

As of 2022, 143,221 Palestinian pupils between the age 3-18 are enrolled in Palestinian schools in the eastern part of Jerusalem,[23] which are distinguished into three kinds of schools by Israel. The first category includes 'the official and recognised schools', owned by Israel and run by the Israeli Jerusalem municipality, in which 50,375 Palestinian pupils are enrolled (35.2%). The second category includes schools run by private bodies and individuals and recognised by Israel, in which 52,726 Palestinian pupils are enrolled (36.8%). Schools in this category are given the teaching license according to the Israeli inspection law on schools,[24] which stipulates, under Article 9, that the curricula of schools and the approval of the IME to their content is a precondition for receiving an Israeli issued teaching license. The third category includes schools that are neither recognised nor official, and are run by the Islamic Waqf or the UNRWA, in which 40,963 Palestinian pupils are enrolled (28.6%).[25] Notwithstanding, for years, the Israeli inspectors, who are supposed to supervise schools and their 'compliance' with the Israeli license requirements, did not examine the compliance of the recognised unofficial schools in eastern Jerusalem with the Israeli criteria set forth in the Israeli inspection law for schools.[26]

In 2014, the IME started a pilot program in five high schools in the eastern part of Jerusalem, giving Palestinian pupils the option to choose between the Palestinian *Tawjihi* and the Israeli curricula and high school diploma examinations, commonly referred to as the *Bagrut*. In order to incentivise the Palestinian schools to accept the pilot program, the IME funnelled budgets and other benefits to the schools, which accepted to teach the Israeli *Bagrut* in parallel to the Palestinian *Tawjihi*. In 2016, more Palestinian schools, which suffer from financial problems due to underfunding, adopted the Israeli *Bagrut* in parallel to the Palestinian *Tawjihi*. The reason for adopting the Israeli program by Palestinian schools was the physical and pedagogical incentives provided by the IME, rather than their genuine wish to do so. This situation ensnared the Palestinian pupils in the eastern part of Jerusalem, the majority of them already

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[23] Ir Amim, 'the State of Education in East Jerusalem: Annual Education Report', September, 2022, p. 6, available at: https://www.ir-amim.org.il/sites/default/files/State%20of%20Education%20in%20East%20Jerusalem_2021_2022.pdf.

[24] The Inspection on Schools Law, State of Israel, 1969

[25] The Israeli Knesset, 'More Than a Third of the Students in East Jerusalem who Started their Studies Will Not Finish 12 Years of Study', 13 November 2017, available in Hebrew at: https://main.knesset.gov.il/News/PressReleases/pages/press13.11.17e.aspx.

[26] Yuval Worgen, 'the Education System in East Jerusalem', (The Information and Research Center at the Israeli Knesset, 2010), p. 9, available in Hebrew at: https://fs.knesset.gov.il/globaldocs/MMM/bf5b6b58-e9f7-e411-80c8-00155d010977/2_bf5b6b58-e9f7-e411-80c8-00155d010977_11_9430.pdf.

living under the poverty line,[27] in a difficult situation; between being loyal to the Palestinian national movement and aligned with their peers from the West Bank in terms of curricula and textbooks, or opting for the Israeli curricula and having more opportunities to work in the Israeli market and thereby, potentially having more work opportunities with higher income.

In 2018, the Israeli government intensified its attacks against Palestinian schools and passed resolution No. 3790, entitled "reducing social and economic disparities, and economic development in East Jerusalem".[28] Despite the misleading title of the resolution, which was designed to Israelize the eastern part of Jerusalem in general, and the education system in particular, it did not address the actual and acute needs of Palestinian Jerusalemites in the education sector. Rather, the aforementioned resolution cynically took advantage of, and deepened, the problems faced by the Palestinian education system in occupied Jerusalem, with the aim to implant and impose the Israeli curricula on Palestinian Jerusalemites.[29]

According to the aforementioned resolution, NIS 445 million was allocated for the education sector in eastern Jerusalem, to be dispensed over the course of five years. The resolution also established an inter-ministerial team, composed of the IME, the Israeli Ministry of Jerusalem and Heritage, the Israeli Ministry of Finance, and the Jerusalem municipality, with the responsibility of managing the education budget and implementing its objectives. Per the resolution, NIS 206 million was allocated to the informal education system, whereas the formal education system received NIS 239 million. The resolution determined four main objectives for the implementation of the 'education clause': 1. deepening the knowledge of the Hebrew language; 2. promoting technological education; 3. increasing informal education; and 4. providing material and pedagogical incentives to Palestinian schools to adopt the Israeli curriculum.

3. International Law and the Right to Education in Eastern Jerusalem:

In June 1967, Israel occupied the Syrian Golan, the Sinai Peninsula, the Gaza Strip and the West Bank. Immediately following the occupation, Israel unilaterally and illegally annexed the eastern part of Jerusalem, (approximately 70.5km² encompassing 28 Palestinian villages). As such, Israel applied its sovereignty and jurisdiction over eastern Jerusalem, through expanding the municipal boundaries of the Israeli Jerusalem municipality and placing eastern Jerusalem under its administration, in violation of international law.[30]

In complete disregard of the dozens of UN resolutions, including binding UN Security Council resolutions, which reaffirm the legal status of eastern Jerusalem as an occupied

[27] The Association for Civil Rights in Israel (ACRI), 'East Jerusalem – Facts and Figures, 2021', 10 May 2021, available at: https://www.english.acri.org.il/post/__283/.

[28] Reducing Economic and Social Disparities and Economic Development in East Jerusalem, Resolution No. 3790, 2018, available in Hebrew at: https://www.gov.il/he/Departments/policies/dec3790_2018.

[29] See, for example, Claus six in Resolution No. 3790 regarding a final settlement of land title and its ramifications on Palestinians property rights. For more information on this, see Al-Haq, 'PHROC, CAC & Others Send Joint Urgent Appeal to the United Nations Special Procedures on Israel's Permanent Illegal Annexation of Jerusalem', 13 November 2021, available at: https://www.alhaq.org/advocacy/19204.html.

[30] Charter of the United Nations, Article 2(4).

Palestinian territory,[31] the aforementioned Israeli governmental resolution refers to the Palestinian residents of Jerusalem as the 'Arab residents of Jerusalem'. This phrasing intentionally and systematically disregards the Palestinian identity, as well as the Palestinian national belonging and collective narrative and history.

The right to education is a primary means for the realisation of other human rights, and it is a vehicle through which communities living under a belligerently protracted occupation can lift themselves out of a seemingly intractable situation and discuss, among other rights, their right to self-determination, and ways to pursue it. The right to education is enshrined in Article 13 to the International Covenant for Economic Social and Cultural Rights, applicable in occupied Jerusalem,[32] and it includes four main features: availability, accessibility, acceptability and adaptability.[33]

As outlined by the UN Committee on Economic, Social and Cultural Rights (CESCR), 'availability' refers to the quantity of programs and institutions in sufficient numbers; 'accessibility' refers to the accessibility of programs and institutions to everyone without discrimination, and it also refers to safe physical reach, either through a convenient geographic location or via modern technology (e.g. access to distance learning programs); 'acceptability' refers to having relevant and culturally appropriate form and substance of education, including curriculum and teaching methods, to the pupils and their parents; and 'adaptability' refers to the flexibility of the education system to adapt to the needs of changing societies.

In terms of the availability, as for the 2021-2022 school year, there is a shortage in approximately 2,840 classrooms in eastern Jerusalem, thus severely compromising access to educational institutions.[34] Despite the dearth of classrooms, the Israeli occupying authorities prioritise other aspects of the educational system, such as teaching the Hebrew language, and stipulating budget allocations and school opening based on teaching the Israeli curriculum. This was apparent when Jerusalem's municipality educational authority submitted a request to divert budgets from the informal education system, due to restrictions related to COVID-19 and the inability to implement informal programs thereof, to augment programs related to special needs, Hebrew language and the implementation of the Israeli curriculum, emphasizing that the large portion of the budget in the diversion request was intended to encourage the

[31] Notably, following Israel's unlawful annexation of Jerusalem in 1967, Security Council Resolution 267 warned "all legislative and administrative measures and actions taken by Israel which purport to alter the status of Jerusalem…are invalid and cannot change that status." In a similar vien, Security Council Resolution 478 from 1980 called on all states "not to recognize the 'basic law' and such other actions by Israel that, as a result of this law, seek to alter the character and status of Jerusalem" and that "those States that have established diplomatic missions at Jerusalem to withdraw such missions from the Holy City."

[32] International Court of Justice, Advisory Opinion Concerning Legal Consequences of the Construction of a Wall in the Occupied Palestinian Territory, 2004.

[33] Committee on Economic, Social and Cultural Rights 'General Comment No. 13 on Article 13 of the ICESCR on the right to education' (8 December 1999) UN Doc E/C.12 1999/10.

[34] Ir Amim, 'Report on Education in East Jerusalem 2020-2021', 2021, available in Hebrew at: https://www.ir-amim.org.il/sites/default/files/%D7%A2%D7%99%D7%A8%20%D7%A2%D7%9E%D7%99%D7%9D%20%D7%93%D7%95%D7%97%20%D7%97%D7%99%D7%A0%D7%95%D7%9A%20%D7%99%D7%A8%D7%95%D7%A9%D7%9C%D7%99%D7%9D%20%D7%94%D7%9E%D7%96%D7%A8%D7%97%D7%99%D7%AA%202021%201021.pdf.

adoption of the Israeli curriculum.[35] Moreover, in the 2019 meeting of the Israeli Standing Committee for the implementation of government resolution 3790, priority was granted for opening elementary schools that exclusively teach the Israeli curriculum. The effect of the aforementioned resolution is two-fold. Firstly, it prevents stakeholders who oppose the adoption of the Israeli curriculum, including Palestinian parents, from influencing or altering the curriculum. Secondly, it diverts resources away from much needed Palestinian classrooms infrastructure.[36]

In terms of the acceptability, the Israeli letter sent to the six Palestinian schools revoking their teaching licenses blatantly violates the right to education. Moreover, Israel uses the strategy of underfunding for Palestinian schools, and then, when the acute need for funds arises, Israel stipulates the funnelling of funds to them on teaching the Israeli curriculum. Through this strategy, Israel has created a misrepresentation of consent, according to which Palestinian schools are portrayed as having the choice to choose between the two curriculums freely, when in fact Israel is creating dire financial conditions for Palestinian schools that their existence and viability are hinged on accepting the Israeli curriculum.

4. Conclusion and recommendations:

The most desirable result of implementing a new education system by Israel on Palestinians in occupied Jerusalem is to leave the Palestinians with no sense of their collective history, narrative and identity. Palestinian traditions, collective narrative, language, costumes and national identity slowly slip away within the coloniser's educational system. Children who grow up under colonial education enter a condition of "hybridity", in which their identities are partially created from their targeted collective memory and partially from the new ideas enforced by colonisers through education systems. Colonial education, which Israel pursues through editing content and enforcing its textbooks and curriculums, seeks to annihilate Palestinians' belief in their heritage and struggle, in their unity and capacities, and ultimately in themselves. As such, this colonial education wreaks damage on the self-confidence of Palestinians, aspiring to liberate themselves from a cruel system of foreign rule and colonial domination.

Critically, the attack on the six Palestinian schools is only the first steps towards an alarming escalation against the education system as a whole in occupied Jerusalem. In a meeting held by the Israeli Parliament Education Committee on 29 November 2021, in

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[35] According to Dr. David Koren, the Israeli Ministry of Education Representative in a webinar held by the Jerusalem Institute for Policy Research, available in Hebrew at: https://jerusaleminstitute.org.il/events/%d7%a4%d7%aa%d7%99%d7%97%d7%aa-%d7%9c%d7%99%d7%9e%d7%95%d7%93%d7%99%d7%9d-%d7%9e%d7%96%d7%a8%d7%97-%d7%99%d7%a8%d7%95%d7%a9%d7%9c%d7%99%d7%9d-%d7%a7%d7%95%d7%a8%d7%95%d7%a0%d7%94/. Also see: Ir Amim, 'Ahead of the Discussion of the UN Committee on the Rights of the Child on 23 November 2020 - the Situation of the Students in the Education System in East Jerusalem' 23 November, 2022, available in Hebrew at: https://www.ir-amim.org.il/he/node/2596.

[36] The Israeli Ministry of Jerusalem and Heritage, 'Discussion Summary - Standing Committee - Implementation of Resolution 3790 of 29 October 2019', 2 December 2019, available in Hebrew at: https://www.gov.il/BlobFolder/news/matmedet-3790-2019/he/%D7%A1%D7%99%D7%9B%D7%95%D7%9D%20%D7%95%D7%A2%D7%93%D7%94%20%D7%9E%D7%AA%D7%9E%D7%93%D7%AA%202019%20-%2029.10.2019%20%D7%A1%D7%95%D7%A4%D7%99.pdf.

which Israeli members and representatives from the Israeli Parliament, the Jerusalem municipality, and the IME participated, the Head of the Committee, PM Sharon Haskel concluded by demanding a comprehensive plan for building schools for Palestinians in eastern Jerusalem; with the ultimate aim to shut down private schools, such as the UNRWA and Islamic Waqf schools, which teach the Palestinian textbooks and curriculum and, thereby, force the Palestinian pupils to transfer to the newly established schools.[37]

Therefore, we urge you to take all measures at your disposal to pressure Israel to respect the Palestinian right to education, including its four interrelated and essential features, as outlined by the CESCR, and specifically to:

i. Demand Israel to revoke its decision against the six Palestinian schools, and to enable and allow Palestinian schools in occupied Jerusalem to teach the original and unedited version of the Palestinian textbooks freely and without intimidation;

ii. Publicly recognise and acknowledge Israel's efforts to enforce its colonial education on Palestinians, with the aim to maintain its settler-colonial and apartheid regime;

iii. Undertake a country visit and report to the Human Rights Council on Israel's policies and practices amounting to colonisation of education;

iv. Call on Israel to immediately stop distributing edited versions of the Palestinian textbooks to Palestinian schools in eastern Jerusalem; and

v. Call on Third States to condemn and reject Israel's systematic endeavours to force its colonial education on Palestinian Jerusalemites.

[37] The Israeli Knesset, 'Minutes: The Israeli Education, Culture and Sport Committee', 29 November 2021, available in Hebrew at: https://m.knesset.gov.il/Activity/committees/Education/Pages/CommitteeTVarchive.aspx?TopicID=22821.