

ZIONISM & ARAB NATIONALISM

In this lesson, students will explore the concept of nationalism and connect the rise of nationalism in Europe to the emergence of both Zionism and Arab Nationalism in the late 19th century.

Essential Questions

- What is a nation?
- How is nationalism different than patriotism?

Learning Outcomes

Students will be able to:

- Situate a modern conflict in its historical and geographical context.
- Describe the impact of nationalism on both Jews and Arabs
- Determine the meaning of words and phrases used in a text.
- Determine the central ideas or information from a primary text.

Materials Needed

MULTIMEDIA RESOURCES

- Video: *Land Matters*, available online
- *Adobe Spark: Zionism & Arab Nationalism: Primary Sources, Key Words, and Maps*, available online

PRIMARY SOURCES

All of these sources are available as pdfs or online in an interactive digital format.

- DOCUMENT 1: *The Jewish State (1896)*, Theodor Herzl
- DOCUMENT 2: The First Zionist Congress (1897)
- DOCUMENT 3: Selected Writings of Sati' al-Husri
- DOCUMENT 4: The First Arab Congress (1913) and Map
- *Optional*: DOCUMENT 5: Arab Nationalisms
- *Optional*: DOCUMENT 6: Zionisms

HANDOUTS

- Prior Knowledge Handout
- Nationalism vs. Patriotism Exercise

- Primary Source Chart
- Exit Slip

Lesson Plan

1. INTRODUCTION:

Introduce the topic and emphasize that it's important to learn about the wider context—history, geography, etc.—that has influenced the Arab-Israeli (sometimes referred to as the Israeli-Palestinian) conflict. In these materials, we use the phrase “Arab-Israeli” as a way to point out that the conflict has taken place in a larger arena and has involved many Arab nations. The conflict between Israel and the Palestinians is a subset of that larger conflict. The following points may be helpful as you introduce the topic:

- Today we will be learning about the Arab-Israeli conflict. Many people who are not directly part of this conflict feel connected to the area for cultural or religious reasons.
- This conflict has been the focus of worldwide media and diplomatic attention for decades.
- The conflict is extremely complex and cannot be properly understood without knowing the history and geography of the area.

2. ASSESS PRIOR KNOWLEDGE

- **Option 1:** Using the **Prior Knowledge Handout**, assess prior knowledge, misconceptions, and particular areas of interest among students.
- **Option 2:** More informally, have a **brief class discussion** around the questions: What do you think the Arab-Israeli conflict is about? How much do you know about it?

3. SETTING THE STAGE

Students should watch the short video, **Land Matters**, which provides the necessary historical context for understanding the origins of the conflict and peace process. You may also want to use the following **talking points**:

- The focus in this lesson is on the emergence of both Arab and Jewish nationalisms in the late 19th and early 20th centuries.
- Though Jewish nationalism emerged in the 19th century, the Jewish people's connection to the Land of Israel extends back thousands of years, as it was the ancestral homeland of the Jewish people. Jewish sovereignty in this region began around 1020 BCE, and existed intermittently as other empires sought to conquer the region. The last Jewish kingdom, Judea, lasted until the Roman expulsion of a large portion of the populace in 136 CE. Despite these expulsions, a small continuous Jewish presence remained in the region up through the modern era. The Land of Israel and Jerusalem remained central to Jewish life, and Jews outside Israel orient their prayers to Jerusalem.”
- Jewish nationalism, or Zionism, as it came to be called, is often connected to Theodor Herzl, who is considered the founder of modern Political Zionism (as seen in **DOCUMENT 1: The Jewish State**).

- Herzl called for a meeting of the first Zionist Congress in Basel, Switzerland in 1897. Jews from around the world gathered to define their goals for a future Jewish state (as seen in **DOCUMENT 2: The First Zionist Congress**).
- Arabs had also begun to reflect on the idea of nationalism during this time. Although there were others, Sati' al-Husri was one of the most influential figures in the early 20th to think and write about Arab nationalism (as seen in **DOCUMENT 3: Selected Writings of Sati' al-Husri**).
- In 1913, a group of young Arab nationalists met in Paris at the first Arab Congress where they adopted a list of resolutions for their growing movement (as seen in **DOCUMENT 4: The First Arab Congress**).
- The origins of the current Arab-Israeli conflict can be traced to the early 20th century when Jewish nationalism (Zionism) and Arab nationalism came into competition with each other.

4. NATIONALISM EXERCISE

The term “nationalism” is often used interchangeably with the term “patriotism.” While nationalism and patriotism share some features, there are also important differences between them. Use the **Nationalism vs. Patriotism Handout** to help students sort through what the terms have in common and to distinguish the features that make them different from each other.

In general, patriotism has more to do with feelings and emotions, it is more connected to the individual, and it tends to focus more on the symbols of the nation. Nationalism, on the other hand, is group-oriented and requires some level of political organization; it emphasizes the right to independence or sovereignty, and uses shared identity markers (language, history, or ethnicity, etc.) as unifying forces. In terms of power, patriotism is often reflected in a show of power (military parades, national celebrations, etc.) and nationalism reflects the intent to gain power.

5. PRIMARY SOURCE ANALYSIS

Working with **DOCUMENTS 1-4 and the Primary Source Chart**, divide the students into groups of 4. Each student in the group will receive one document and will become the group “expert” on the content of his/her document. Once each student has worked through his/her document, the group will come together and share what they have learned. By the end of the exercise, students will have a complete set of answers and will have been exposed to four primary texts.

6. CONCLUSION

Have students fill out the exit slip or use the questions to hold a class discussion.

7. EXTENSION ACTIVITY

If there is time, you may want to have students consider **DOCUMENTS 5 AND 6** which demonstrate that neither Arab nationalism nor Zionism were monolithic and that both Arab nationalism and Zionism took a number of different forms, beginning in the 19th century.

Questions for discussion:

- What role did religion play for some Jews and some Arabs in their ideas of nationalism?
- What are some of the other ideas of “homeland” that emerged among Arabs and Jews?
- How do these ideas of Arab nationalism and Zionism compare with what you read in **DOCUMENTS 1-4**?

DOCUMENT 1: *The Jewish State* (1896), Theodor Herzl

Herzl (1860-1904), a Jewish journalist from Vienna, became increasingly concerned about growing **antisemitism** across Europe at the end of the 19th century. Despite the fact that many Western European countries had **emancipated** Jews, he noted that Jews, even those in high positions, were not safe from antisemitism. He concluded that the only solution to the antisemitism that he saw around him was to establish a Jewish state. He detailed his vision of this state in his book *Der Judenstaat* ("The Jewish State"), published in Vienna in 1896. Herzl's Zionism was the most significant source of Jewish nationalism in the late 19th and early 20th centuries; he is viewed as the father of modern political Zionism.

The following is a collection of excerpts from *Der Judenstaat* that introduce Herzl's rationale and vision for a Jewish state and key ideas about Zionism. We have bolded key words for definition (see list of key words on next page).

COLLECTION OF EXCERPTS

From the Preface (p. 69):

The idea which I have developed in this pamphlet is a very old one: it is the restoration of the Jewish State. [...]

From Chapter II: The Jewish Question (p. 85-86):

No one can deny the gravity of the situation of the Jews. Wherever they live in **perceptible** numbers, they are more or less persecuted. Their equality before the law, granted by statute, has become practically a **dead letter**. They are debarred from filling even moderately high positions, either in the army, or in any public or private capacity. And attempts are made to thrust them out of business also: "Don't buy from Jews!"

Attacks in Parliaments, in assemblies, in the press, in the pulpit, in the street, on journeys [...] become daily more numerous.[...]

Let us first settle the point of staying where we are. Can we hope for better days, can we possess our souls in patience, can we wait in pious resignation till the princes and peoples of this earth are more mercifully disposed towards us? I say that we cannot hope for a change in the current of feeling. And why not? [...] The nations in whose midst Jews live are all either covertly or openly Anti-Semitic.

From Chapter II: The Jewish Question: Effects of Antisemitism (p. 92):

We are one people—our enemies have made us one without our consent, as repeatedly happens in history. Distress binds us together, and, thus united, we suddenly discover our strength. Yes, we are strong enough to form a State, and, indeed, a model State. We possess all human and material resources necessary for the purpose.

From Chapter II: The Jewish Question: The Plan (p. 92-93):

The whole plan is in its essence perfectly simple, as it must necessarily be if it is to come within the comprehension of all.

Let the **sovereignty** be granted us over a portion of the globe large enough to satisfy the rightful requirements of a nation; the rest we shall manage for ourselves.

Source: Herzl, Theodor. *The Jewish State*. Dover, 1988.

KEY WORDS

antisemitism: hostility toward or discrimination against Jews as a religious or ethnic group

dead letter: a law or policy that is not enforced

emancipated: permitted to become citizens on the countries in which they lived; freed from previous laws and policies that restricted full Jewish participation in society

perceptible: noticeable

sovereignty: independence, self-government

DOCUMENT 2: First Zionist Congress (Basel, Switzerland, 1897)

Shortly after he published his book, *The Jewish State*, Theodor Herzl called for the First Zionist Congress in Basel, Switzerland. During this assembly, Jewish delegates from all over the world came together to discuss the future of Jewish national aspirations. While there were many suggestions for where a Jewish state could be located, the newly established World Zionist Organization settled on the ancestral homeland of the Jewish people, the Land of Israel. No other place had the historical, religious, and national significance. Once established, the World Zionist Organization approved the following goals.

EXCERPT

The aim of *Zionism* is to create for the Jewish people a homeland in *Palestine* secured by public law. [This would be achieved by:]

- The settlement in Palestine of farmers, artisans and laborers in such a manner as serves the purpose [of creating a national home].
- The organization and union of the whole of *Jewry* in suitable local and general bodies, in accordance with the laws of their respective countries.
- The strengthening of Jewish national feeling and national consciousness.
- Preparatory steps to obtain governmental consent necessary to achieve goals of Zionism.

Source: Elon, Amos. *Herzl*. New York: Holt, Rinehart and Winston, 1976.

KEYWORDS

Jewry: a collective term for Jews; the Jewish people as a group

Palestine: In 135 CE, the Romans renamed the province which had been called Judaea to Syria Palaestina to remove obvious Jewish connection to the land; in the Ottoman period, the shorter term Palestine was used informally to describe the area south of Syria; after World War I, the League of Nations established the British Mandate for Palestine, which originally also included what is today Jordan

Zionism: an expression of Jewish nationalism; a movement that began in the 19th century with the hopes of establishing a Jewish homeland where the Jewish people could be safe. Many suggestions were made as to where this would be, but the Zionist movement ultimately decided on the Jews' ancestral homeland, the Land of Israel ('Eretz Yisrael'). The word 'Zion' comes from the Hebrew Bible, and referenced a specific hill, Mount Zion, in Jerusalem. The Bible describes this area as being conquered by King David. Zion became a synonym for Jerusalem and the entire Land of Israel. Zionism became the official term for the Jewish nationalist movement to reestablish a national homeland in the 19th and 20th centuries.

DOCUMENT 3: Selected Writings of Sati' al-Husri (early 20th century)

Among scholars, al-Husri is considered one of foremost thinkers and educators in the development of the concept of Arab nationalism. For him, this meant that all Arabs shared a national identity. For al-Husri, being part of a nation did not mean being ruled by the same government or living in the same country or region. In the excerpt below he points to language and history as the most significant elements that a group of people must share to be considered a nation.

EXCERPTS

- Language is the most important spiritual tie which **binds** an individual to the rest of mankind because it is the medium of communication amongst individuals... Since languages differ between [peoples], it is natural that we find groups of individuals who share the same language drawing nearer to each other than to other groups, thereby forming a nation which is distinct from other nations.
- Nationalist feeling depends on historical memories more than anything else... We do not exaggerate when we say that generally... the struggle for independence and unity begin only by recalling the past....Love for independence is **nourished** by memories of the lost independence; the longing for power and glory begins with a **lament** for the lost power and diminished glory; faith in the future of the nation derives its strength from a belief in the brilliance of the past.
- [A common language and a shared history] form the fundamental bases of nation formation. The union of these two spheres leads to the **fusion** of emotions and aspirations, of sufferings and hopes, and of culture. And in this, people see themselves as members of a unitary nation distinct from other nation... If we want to specify the roles of language and history in the formation of a nation, we can say: language is the soul and the life of the nation; history its memory and its **cognizance**.

Source: Dawisha, A. I. *Arab Nationalism in the Twentieth Century: From Triumph to Despair* Princeton: Princeton University Press, 2016.

KEYWORDS

bind: tie or attach

cognizance: self-knowledge or awareness

fusion: blending or combining

lament: an expression of sadness or grief

nourish: maintain, keep in mind

DOCUMENT 4: First Arab Congress (Paris, 1913)

Nationalist ideas began to spread among **Arabs** in the late 19th century. Still part of the Ottoman Empire, Arabs initially took interest in nationalism as a literary and cultural movement to re-establish the prominence of Arab language and culture and to promote a positive ethnic identity. In 1911, a group of Arab students in European universities formed a group called *al-Fatat* ("the Young Arab Society") to discuss their growing interest in nationalist ideas. In 1913, the group called for a meeting of the First Arab Congress where they made the following resolutions. See the accompanying map.

EXCERPT

- Radical and urgent reforms are needed in the Ottoman Empire.
- It is important to guarantee Ottoman Arabs the exercise of their political rights by giving them meaningful roles in the administration of the Ottoman Empire.
- It is important to establish decentralized governments in each of the Arab and Syrian administrative districts [giving them more autonomy within the Ottoman Empire] according to their needs and abilities....
- The Arabic language must be recognized by the Ottoman Parliament and considered the official language in Syrian and Arab regions.
- Military service of those living in the Syrian and Arab administrative districts will be regional [rather than throughout the Ottoman Empire], except in extreme cases....
- These resolutions will be communicated to the Imperial Ottoman Government.
- These same resolutions will also be communicated to those powers friendly to the Ottoman Empire....

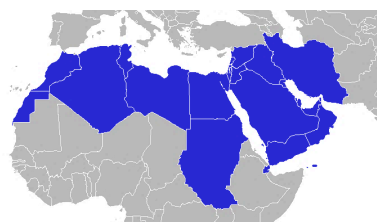
Source: British Imperial Connexions to the Arab National Movement. Translated from the French. World War I Document Archive. Web.

KEYWORDS

Arabs: a people who originated in the Arabian Peninsula and spoke Arabic; today, Arabic-speaking people who live mostly in the Middle East and North Africa



Arabian Peninsula



Middle East and North Africa



levant: geographical term which refers to Eastern Mediterranean region

sanjak: district within the Ottoman Empire; a group of sanjaks together would form a vilayet

vilayet: province in the Ottoman Empire; similar in function to a state in the United States

DOCUMENT 5: Arab Nationalisms

Arab nationalism took a number of different forms, beginning in the 19th century and developing and changing throughout the 20th century. See below for two voices on Arab nationalism.

Rifa'a Rafi' al-Tahtawi (c 1873)

Tahtawi was an early advocate of Egyptian nationalism. As an intellectual who had studied in France, Tahtawi argued that Islam and modern Western thought were compatible with each other and that integrating the two was critical to Egypt's future. In this excerpt, the "homeland" or nation that he talks about refers to Egypt.

EXCERPT

The homeland [nation] is the nest of man, where he toddled and from which he emerged, the congregation of his family, and part of his inner self. It is the homeland whose soil, food, and air have raised him, whose breeze has reared him and in which he grew up... Generous people long for their beloved ones like the lion who longs for its jungle... Free people do not prefer any country to their homeland, and are never patient being away from it.

Source: Kurzman, Charles. *Modernist Islam, 1840-1940 a Sourcebook*. Oxford: Oxford University Press, 2002.

Islam and the National Idea (1932), Rashid Rida

Rida was an Islamic reformer who was concerned about preserving Muslim unity, identity, and culture. Rida viewed education, especially modern western education, as critically important to bringing about reform in the Islamic world. In this document, which reflects some of his later thinking, he focuses specifically on the relationship between Islam and nationalism.

EXCERPT

As for the kind of nationalism that should adorn [belong to] the Muslim youth, it is that he should set a good example to the inhabitants of his homeland [nation] irrespective of their religion and sects [groups within a religion], and that he should cooperate with them in every legitimate action to further the independence of the homeland and to raise it up in learning, virtue, strength, and wealth.... The Muslim youth must not forget, while serving his homeland and his people, that Islam has honored him...[and that as a Muslim] he is a member of a body bigger than his people, his own personal homeland is only a part of his religious homeland.

Source: Haim, Sylvia G. *Arab Nationalism: An Anthology*. Berkeley, CA: Univ. of Calif. Press, 1976.

DOCUMENT 6: Zionisms

Just as there were many different visions of Arab nationalism that emerged over time, the same was true with Zionism. The forms of Zionism that you encounter below differed significantly from Theodor Herzl's political Zionism although having a presence in the ancient homeland was critical to all of them. While different visions remained and are reflected in Israel's political makeup, ultimately, Herzl's vision carried the day.

The Jewish State and Jewish Problem, Ahad Ha'Am (1897)

Over the course of his life, Ahad Ha'Am became a central figure in the Cultural Zionist movement, which was dedicated to renewing Jewish life and culture. Ha'Am wanted to create a Jewish cultural center in the land of Israel that would act to reinforce Jewish life in the Diaspora and that would allow Jews to explore and excel in areas of life that were often denied them in Europe (i.e., farming, higher education).

EXCERPT

[Judaism] needs not an independent State, but only the creation in its native land of conditions favourable to its development: a good-sized settlement of Jews working without hindrance [obstacles] in every branch of culture, from agriculture and handicrafts to science and literature. This Jewish settlement [community], which will be a gradual growth, will become in course of time the center of the nation, wherein its spirit will find pure expression and develop in all its aspects up to the highest degree of perfection of which it is capable.

The Manifesto (1902), The Mizrahi

As part of a larger movement of Religious Zionism, the Mizrahi sought to establish the people of Israel in their ancient homeland according to the values and principles of their sacred texts and traditions.

EXCERPT

In the lands of the Diaspora the soul of our people—our Holy Torah [sacred texts and traditions]—can no longer be preserved in its full strength, nor can the commandments, which comprise the entire spiritual life of the people, be kept in their original purity, because the times are besieging us with difficult demands....Against his will each loses his Jewish self in the [non-Jewish] majority....

The people has found one remedy for this affliction—to direct their hearts to that one place which has always been the focus of our prayers, that place wherein the oppressed of our people will find their longed-for respite: Zion and Jerusalem.

Source. Both passages can be found in: Mendes-Flohr, Paul R. *The Jew in the Modern World: A Documentary History*. New York: Oxford University Press, 2011.

Prior Knowledge Assessment

WHAT DO I KNOW? What is the Arab-Israeli conflict about? Who is involved? How long has it been going on?	HOW DO I KNOW? What are the sources of your knowledge? Social media, TV news, books, family, friends, etc. How reliable do you think that your sources are?	WHAT DO I WANT TO LEARN? What aspects of this conflict and peace process would you like to know more about?

What is the difference between Nationalism vs. Patriotism?

DIRECTIONS:

With each phrase in the center column, put an arrow either toward Nationalism or Patriotism, indicating whether or not it might be more one than the other. If you can't decide, circle the phrase.

NATIONALISM	vs.	PATRIOTISM
	Pride in one's country	
	Group that desires sovereignty for country	
	Love of country	
	Belief that one's country is better than all others	
	Willingness to sacrifice for country	
	Violence often plays a role	
	Group's belief in the right to self-determination of country	
	Often involves symbols and civic celebrations	
	Group identity around shared values, language, history, etc.	
	Phrase you would add:	
	Phrase you would add:	

1. Which phrases would you definitely include in the definition of Nationalism?
2. Which phrases would you definitely include in the definition of Patriotism?
3. Which lean more toward Nationalism? Toward Patriotism?
4. Which phrases were the most difficult to categorize? Why?

Zionism & Arab Nationalism Primary Source Analysis

DOCUMENT 1: *The Jewish State*, Theodor Herzl

Questions	Write a brief response in your own words.	Provide citations from the text to support your answer.
Why did Herzl think that Jews needed their own nation?		
What did Herzl believe that Jews had in common that made them one people?		

DOCUMENT 2: The First Zionist Congress

Questions	Write a brief response in your own words.	Provide citations from the text to support your answer.
What is Zionism?		
Where did the Zionists at the First Zionist Congress want to establish a Jewish homeland and why?		

DOCUMENT 3: Selected Writings of Sati' al-Husri

Questions	Write a brief response in your own words.	Provide citations from the text to support your answer.
What did nationalism mean for al-Husri?		
What did al-Husri believe that Arabs had in common with each other, making them one people?		

DOCUMENT 4: The First Arab Congress

Questions	Write a brief response in your own words.	Provide citations from the text to support your answer.
What makes someone an Arab?		
What were the goals of the Arabs who attended the First Arab Congress?		

Exit Slip

1. *Describe how Jews, Christians, and Muslims are connected to the ancient land of Israel.*
2. *How was this region impacted by surrounding nations and empires from its earliest days up to the beginning of the 20th century?*
3. *What are some of the reasons that nationalism emerged among European Jews and Arabs in the Middle East? What kinds of nations did these groups imagine?*
4. *What are some similarities between early Zionism and early Arab nationalism? Differences?*

BROKEN PROMISES

In this lesson, students will examine letters, agreements, and official statements that were written during World War I and shortly after it ended. These documents show how the British made conflicting promises to Jews and Arabs during this period.

Essential Questions

- What role did the Allied Powers (especially the British Government) play in setting up conflicts in the region which persist today?
- Why did the British Government make promises that conflicted with each other?

Learning Outcomes

Students will be able to:

- Understand the connection between the broken promises made to Arabs and Jews during World War 1 and current challenges in the Middle East.
- Situate a modern conflict in its historical, cultural, and geographical context.
- Derive information from political maps.
- Determine the central ideas or information from a primary text.
- Determine the meaning of words and phrases used in a text.

Materials Needed

MULTIMEDIA RESOURCES

- Video: *Broken Promises*, available online
- Adobe Spark: *Broken Promises: Primary Sources, Key Words, and Maps*, available online

PRIMARY SOURCES

All of these sources are available as pdfs or online in an interactive digital format.

- DOCUMENT 1: Hussein- McMahon Correspondence (1915) and Maps
- DOCUMENT 2: The Sykes-Picot Agreement (1916) and Map
- DOCUMENT 3: The Balfour Declaration (1917)
- DOCUMENT 4: The Feisal-Weizmann Agreement (1919)
- DOCUMENT 5: The Covenant of the League of Nations, Article 22 (1919)

HANDOUTS

- Tweet the Document Exercise
- SOAPSTone Graphic Organizer
- Exit Slip

Lesson Plan

1. INTRODUCTORY ACTIVITY

Broken Promises: Ask the students to talk to their elbow partners about times when they've experienced promises being broken. Has a friend broken a promise? A parent or guardian? A family member? What did it feel like? Is there any way to make up for a broken promise? What do broken promises do to relationships? At this point, the teacher can segue into the topic of the class: **What happens when nations make promises that they can't or won't keep?**

2. INTRODUCTION TO LESSON 2

Watch the film, *Broken Promises*, available online; if you didn't do Lesson 1, watch the film, *Land Matters*, also online. Alternatively, you may introduce the topic with the following **talking points**:

- To understand the Arab-Israeli conflict, it's important to consider the broken promises that the British made to Arabs and Jews as they tried to secure allies in the Middle East during World War I.
- During WWI, the geographic territory that now comprises the State of Israel, Gaza, and the West Bank, was known as "Greater Syria" and had been part of the Ottoman Empire for six centuries.
- Because of its geographic location, this region is a land bridge connecting Asia, Africa, and Europe and was strategically important to the Allied Forces (Britain, France, Russia, and later the United States and Italy) in their fight against the Central Powers (primarily Germany and the Ottoman Empire).
- Britain first engaged Arab leaders as allies during World War I by promising them independence at the end of the war (as seen in **DOCUMENT 1: The Hussein-McMahon Correspondence**).
- Shortly after, Britain enlisted Jewish support in the war effort by promising to create a Jewish national home in the ancient Jewish homeland (as seen in the **DOCUMENT 3: Balfour Declaration**).
- While some Arab and Jewish leaders recognized the benefits of the establishment and maintenance of respective territories within this region (as seen in the **DOCUMENT 4: Faisal-Weizmann Agreement**), the ruling powers (Britain and France) secretly made an agreement to exercise political control through spheres of influence (as seen in the **DOCUMENT 2: Sykes-Picot Agreement**).
- Shortly after World War I ended, European nations formed the League of Nations as a way to settle international disputes and prevent future conflict. The **DOCUMENT 5: Covenant of the League of Nations, Article 22**, provides the framework for what should be done with the colonies and territories that had controlled by the Central Powers before the war.

3. PRIMARY SOURCE ANALYSIS

Primary source documents can either be printed and copied or students can access them using web-based resources available online. The options below can be used in conjunction with each other, with the first providing a broad overview and the second, a much more in-depth analysis. If time doesn't permit, one or the other can be selected.

- **Option 1:** Working in small groups, students will analyze primary source documents using the social media platform, Twitter. This activity works best with **Documents 1-3**. Each group should have one **Tweet the Document handout** and one of the first three documents. Each group will do their own document analysis using the Tweet format (see handout). Explain that Twitter is an online news and social networking site where people communicate in short messages called Tweets. Using a maximum of 280 characters, the Tweeter's ideas are explained in brief but meaningful phrases, promoting the focused and intentional use of language. Hashtags (#) are used to categorize Tweets so that they are part of a narrowed conversation and are easier to find in a Twitter search. They are also used to add extra emphasis to the Tweet, similar to bullet points.
- **Option 2:** Students should form groups of four or five so that they will be able to work independently and then in small groups evaluate five primary source documents. Distribute the primary source documents so that each group receives a full set. If there are only four students in a group, they can skip either Document 4 or 5. Each student should read the introduction to the text to get a sense of authorship, audience, setting, time, and type of document. Then, each student will read the assigned primary source document, using the **SOAPSTone Graphic Organizer** to record pertinent details. Students will then present their findings to their small groups.
 - **Variation:** Students form groups of two (or three) and each pair will work on one text and fill out the **SOAPSTone Graphic Organizer** together. The small groups then present their findings to the class so that the whole class is exposed to the full set of documents.
- **Option 3:** In order to make use of both types of primary source analysis, students may use the **Tweet** exercise for **Documents 1-3** because they are shorter and more conducive to the Tweet format. Using the **SOAPSTone** exercise for **Documents 4-5** gives students the opportunity to focus on the more nuanced language in these sources, especially with regard to purpose and tone.

4. CONCLUSION

Students can answer the questions on the **Exit Slip**, either as part of a class discussion or individually.

DOCUMENT 1: Hussein-McMahon Correspondence (1915)

Beginning in the summer of 1915, Sir Henry McMahon (1862-1949), British High Commissioner in Cairo, exchanged letters with Hussein Ibn Ali (1853/54-1931), the Sherif of Mecca. In these letters, which became known as "The Hussein-McMahon Correspondence," McMahon agreed to support Hussein's request for Arab independence in exchange for Arab support against the Ottoman Empire in World War I. NOTE: The maps that accompany this document were not part of the original correspondence; they represent the request that Hussein made and the response that McMahon provided. What precisely was promised later became the subject of great debate.

EXCERPT

From Sir Henry McMahon, 24 October 1915

I have received your letter of the 29th Shawal, 1333 [September 29, 1915 in the *Islamic calendar*], with much pleasure and your expressions of friendliness and sincerity have given me the greatest satisfaction.

I regret that you should have received from my last letter the impression that I regarded the question of the limits and boundaries with coldness and hesitation; such was not the case....

I have realised, however...that you regard this question as one of vital and urgent importance. I have, therefore, lost no time in informing the Government of Great Britain of the contents of your letter, and it is with great pleasure that I communicate to you on their behalf the following statement, which I am confident you will receive with satisfaction.

The two districts of Mersina and Alexandretta and portions of Syria lying to the west of the districts of Damascus, Homs, Hama and Aleppo cannot be said to be purely Arab, and should be excluded from the limits demanded....

I am empowered in the name of the Government of Great Britain to give the following assurances and make the following reply to your letter:

1. Subject to the above modifications, Great Britain is prepared to recognize and support the independence of the Arabs in all the regions within the limits demanded by the *Sherif of Mecca*.
2. When the situation admits, Great Britain will give to the Arabs her advice and will assist them to establish what may appear to be the most suitable forms of government in those various territories.
3. On the other hand, it is understood that the Arabs have decided to seek the advice and guidance of Great Britain only, and that such European advisers and officials as may be required for the formation of a sound form of administration will be British....

I am convinced that this declaration will assure you beyond all possible doubt of the sympathy of Great Britain towards the aspirations of her friends the Arabs and will result in a firm and lasting alliance, the immediate results of which will be the expulsion of the Turks from the Arab countries and the freeing of the Arab peoples from the *Turkish yoke*, which for so many years has pressed heavily upon them.

Source: *The Israel-Arab Reader: A Documentary History of the Middle East Conflict*. W. Laqueur and B. Rubin, editors. New York: Penguin Books, 2008.

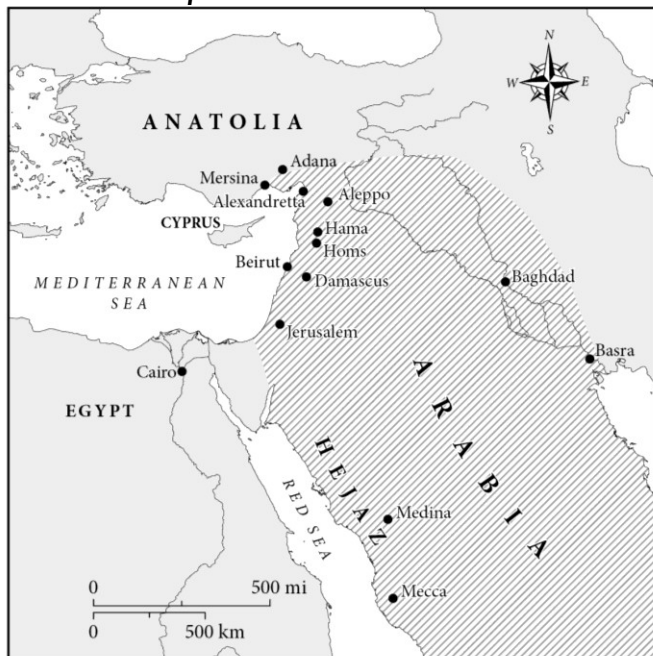
KEYWORDS

Islamic calendar: lunar calendar with 12 months and 354 or 355 days; began in 622 CE (which became Year 1) to mark the year that Muhammad (whom Muslims view as the last prophet) migrated from Mecca to Medina with his followers and established the first Muslim community

Sheikh: an Arab leader; a title often given to a chief of a tribe or family

Sherif of Mecca: leader responsible for overseeing the Islamic holy cities of Mecca and Medina and the surrounding Hejaz (in what is today Saudi Arabia); traditional title given to descendants of Muhammad's grandson, Hasan ibn Ali

Turkish yoke: Ottoman rule

Hussein's Request

Above: The area with diagonal lines (ARABIA) represents what Hussein originally requested as territory for a future Arab state. See Schneer, Jonathan, *Balfour Declaration the Origins of the Arab-Israeli Conflict* (New York: Random House, 2012).

McMahon's Response

Above: In his letter, McMahon offers Hussein everything to the right of the thick dark line (which corresponds to Arabia on the map to the right, but was technically called the Villayet of Damascus because it was part of the Ottoman Empire). The area in the shaded region, McMahon said, was not properly Arab and could not be included.

DOCUMENT 2: Sykes-Picot Agreement (1916)

On May 9, 1916, Great Britain and France reached a secret agreement, drafted by their representatives Mark Sykes and Francois George-Picot, respectively. As part of this agreement they outlined their spheres of influence in the Middle East, territory for an Arab state or confederation of Arab states, dividing most of the Ottoman Empire into areas of British and French control which would take effect at the end of World War I. This agreement became public in March 1917. See accompanying map.

EXCERPT

It is accordingly understood between the French and British Governments—

- That France and Great Britain are prepared to recognise and protect an independent Arab State or a **Confederation** of Arab States (A) and (B) marked on the annexed map, under the **suzerainty** of an Arab chief. That in area (A) France, and in area (B) Great Britain, shall have priority of **right of enterprise** and local loans. That in area (A) France, and in area (B) Great Britain, shall alone supply advisers or foreign **functionaries** at the request of the Arab State or Confederation of Arab States.
- That in the blue area France, and in the red area Great Britain, shall be allowed to establish such direct or indirect administration or control as they desire and as they may think fit to arrange with the Arab State or Confederation of Arab States.
- That in the brown area [yellow on the map] there shall be established an international administration, the form of which is to be decided upon after consultation with Russia, and subsequently in consultation with the other Allies, and the representatives of the Shereef [alternative spelling for Sherif] of Mecca.

Source: *The Israel-Arab Reader: A Documentary History of the Middle East Conflict*. W. Laqueur and B. Rubin, editors. New York: Penguin Books, 2008.

KEYWORDS

confederation: association, partnership

functionaries: officials, employees

right of enterprise: the right to control their own business interests

spheres of influence: areas where British and French interests would have priority over local governments

suzerainty: a situation in which the Arabs could be in charge of their own internal affairs but where Great Britain or France, as the dominant states, would still control foreign affairs



DOCUMENT 3: The Balfour Declaration (1917)

On November 2, 1917, British Foreign Secretary Arthur James Balfour (1848-1930) wrote a letter, endorsing the British Government's establishment of a Jewish national home in the geographic territory of Palestine. Lord Rothschild, to whom the letter was addressed, was the unofficial leader of the British Jewish community.

Foreign Office,

November 2nd, 1917.

Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet

'His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object. It being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.'

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

A handwritten signature in dark ink, appearing to read 'A. J. Balfour', with a small flourish above the first name.

Source: Balfour Declaration November 2, 1917. The Avalon Project at Yale Law School. Web.

KEYWORDS

Zionist Federation: group founded in 1899 to advocate for a permanent homeland for the Jewish people

DOCUMENT 4: Feisal-Weizmann Agreement (1919)

On January 3, 1919, Emir Feisal (1885-1933), son of Hussein ibn-Ali and an Arab leader and military commander, and Chaim Weizmann (1874-1952), President of the Zionist Organization, entered into an agreement with each other to formalize the national aspirations of both the Jews and the Arabs with the aim of establishing independent states for both peoples. Note: In this agreement, the term Palestine referred to a Jewish state.

EXCERPT

His Royal Highness the *Emir* Feisal, representing and acting on behalf of the Arab Kingdom of Hedjaz, and Dr. Chaim Weizmann, representing and acting on behalf of the Zionist Organisation, mindful of the racial kinship and ancient bonds existing between the Arabs and the Jewish people...have agreed upon the following Articles:

- Article I: The Arab State and Palestine [Jewish State] in all their relations and undertakings shall be controlled by the most *cordial* goodwill and understanding...
- Article II: The definite boundaries between the Arab State and Palestine shall be determined by a Commission to be agreed upon by the parties *hereto*.
- Article III: *Measures* shall be adopted...for carrying into effect the British Government's Declaration of the 2nd of November, 1917 [the Balfour Declaration].
- Article IV: All necessary measures shall be taken to encourage and stimulate immigration of Jews into Palestine on a large scale... In taking such measures the Arab peasant and tenant farmers shall be protected in their rights and shall be assisted in forwarding their economic development.
- Article V: No regulation or law shall be made prohibiting or interfering in any way with the *free exercise of religion*....
- Article VI: The *Mohammedan* Holy Places shall be under Mohammedan control.
- Article VII: The Zionist Organization will use its best efforts to assist the Arab State in providing the means for developing the natural resources and economic possibilities *thereof*.

Reservation by the Emir Feisal [above, in Arabic, next to his signature]

If the Arabs are established as I have asked in my manifesto of 4 January, addressed to the British Secretary of State for Foreign Affairs, I will carry out what is written in this agreement. If changes are made, I cannot be *answerable* for failing to carry out this agreement.

Source: *The Israel-Arab Reader: A Documentary History of the Middle East Conflict*. W. Laqueur and B. Rubin, editors. New York: Penguin, 2008.

KEYWORDS

answerable: responsible; blamed for

cordial: warm, friendly

Emir: commander, prince, or ruler

free exercise of religion: the right to choose and practice a religion

hereto: to this document

measures: systems, procedures

Mohammedan: old-fashioned term for Muslim; not used today

reservation: stipulation; a condition that must be met

thereof: the thing that has just been mentioned; in this case, the Arab State

DOCUMENT 5: Covenant of the League of Nations, Article 22 (1919)

As World War I was coming to a close, many of the European powers sought to form an international organization to settle disputes between nations. Member nations would agree to defend each other if attacked and would not declare war without the consent of the others. The Covenant of the League of Nations is the document which created the League of Nations and defined its mission. The League of Nations formally came into being in 1920 as a result of the Paris Peace Conference. This section of the Covenant talks about what should be done with the colonies and territories controlled by the Central Powers before World War I.

EXCERPT

To those colonies and territories which as a consequence of the late war have ceased to be under the sovereignty of the States which formerly governed them and which are inhabited by peoples not yet able to stand by themselves under the *strenuous* conditions of the modern world, there should be applied the principle that the well-being and development of such peoples form a sacred trust of civilisation and that securities for the performance of this trust should be embodied in this *Covenant*...

The *tutelage* of such peoples should be entrusted to advanced nations who by reason of their resources, their experience or their geographical position can best undertake this responsibility, and who are willing to accept it, and that this tutelage should be exercised by them as *Mandatories* on behalf of the League.

The character of the *mandate* must differ according to the stage of the development of the people, the geographical situation of the territory, its economic conditions and other similar circumstances.

Certain communities formerly belonging to the Turkish Empire [Ottoman Empire] have reached a stage of development where their existence as independent nations can be *provisionally* recognized subject to the rendering of administrative advice and assistance by a Mandatory until such time as they are able to stand alone. The wishes of these communities must be a principal consideration in the selection of the Mandatory.

Other peoples, especially those of Central Africa, are at such a stage that the Mandatory must be responsible for the administration of the territory under conditions which will guarantee freedom of conscience and religion, subject only to the maintenance of public order and morals, the prohibition of abuses such as the slave trade, the *arms traffic* and the liquor traffic, and the prevention of the establishment of fortifications or military and naval bases and of military training of the natives for other than police purposes and the defense of territory, and will also secure equal opportunities for the trade and commerce of other Members of the League....

The degree of authority, control, or administration to be exercised by the Mandatory shall, if not previously agreed upon by the Members of the League, be explicitly defined in each case by the *Council*.

Source: The Covenant of the League of Nations, 1919. The Avalon Project at Yale Law School. Web.

KEYWORDS

arms traffic: illegal buying or selling of weapons

covenant: agreement, contract

Council of the League of Nations: one of the central units within the League of Nations

mandate: a region or territory assigned to one of the Allied Powers by the League of Nations

mandatories: countries assigned to administer or govern a region

provisionally: for the time being, temporarily

strenuous: demanding, difficult

tutelage: instruction, guidance

Getting Social with History

STUDENT NAME(S): _____



Social media has become a go-to tool for communication, including learning about global events.

This activity allows you to harness this popular medium, through the style of whichever platform you prefer (i.e., Instagram, X, TikTok, etc.), to analyze and report about historical events.

Let's get learning through #postsaboutthepast and #hashtagthroughhistory!

DIRECTIONS:

1. **Select the Document:** Choose a historical document or primary source that you want to analyze.
2. **Read Thoroughly:** Carefully read the document to understand its content, context, and purpose.
3. **Identify Key Elements:** Note important dates, names, events, and themes. Highlight quotes or sections that stand out.
4. **Create a Post:** Create a post that shows your understanding of the main idea(s)/key point(s) of the document under study through creative and concise text.
 - a. **Use Hashtags and Tags:** Include relevant hashtags and tag influential accounts or experts to increase visibility and engagement.
 - b. **Visuals:** Enhance posts with images, infographics, or short videos to make the content more engaging and accessible.

POST IDEAS + EXAMPLES

- **Introduction Post:** Briefly introduce the document, its significance, and its historical context. Use a compelling hook to grab attention.
Example: "Discover the secrets of the Magna Carta, the cornerstone of modern democracy! 📜 ✨ #HistoryUnveiled #MedievalMysteries"
- **Summary Post:** Summarize the main points or events described in the document.
Example: "The Magna Carta, signed in 1215, limited the power of the king and laid the foundation for legal rights. #HistoryHighlights #MedievalEngland"
- **Analysis Post:** Offer insights or analysis on a particular aspect of the document, such as its impact or underlying messages.
Example: "The Magna Carta's emphasis on 'justice' and 'law' reshaped the English legal system. Its influence is still felt today! #LegalLegacy #HistoricalImpact"
- **Discussion Post:** Pose a question or prompt discussion among your followers.
Example: "How do you think the Magna Carta influenced modern constitutions? Share your thoughts! 🤔💬 #ThinkTank #ConstitutionalHistory"

- **Conclusion Post:** Conclude with a summary of your analysis and a call to action.
Example: "Understanding the Magna Carta helps us appreciate the roots of our legal system. Dive deeper into history! #LearnMore #HistoryMatters"

POST WORKSPACE

Author or creator:

User handle:

Date:

POST:

HASHTAGS:

#

#

IMAGE (OR TIKTOK/REEL PLANNING):

SOAPSTone – Graphic Organizer

NAME(S): _____

Title of Primary Source:		
	Close Reading	How do you know? <i>Cite specific evidence in the text.</i>
SPEAKER	<ul style="list-style-type: none"> • Who is the speaker? • What can you tell or what do you know about the speaker that helps you understand the point of view expressed? 	
OCCASION	<ul style="list-style-type: none"> • What is the time and place of the piece? • What is the current situation (that prompted the writing)? • Is this a political event, a celebration, an observation, or a critique? • Identify the context of the text. 	
AUDIENCE	<ul style="list-style-type: none"> • Who are the readers to whom this piece is directed? It may be one person or a specific group. • Does the speaker specify an audience? • What assumptions exist in the text about the intended audience? 	
PURPOSE	<ul style="list-style-type: none"> • What is the purpose behind the text? (Why did the author write it? What is his goal?) • What is the message? • How does the speaker convey this message? 	
SUBJECT	<ul style="list-style-type: none"> • What topic, content, and ideas are included in the text? • State the subject in a few words or a short phrase. 	
TONE	<ul style="list-style-type: none"> • What is the attitude of the author? • Is the author emotional, objective, neutral, or biased about this topic? • What types of diction (choice of words), syntax (sentence structure), and imagery (metaphors, similes, and other types of figurative language) help reflect the tone? 	

Exit Slip

1. What promises did the British make during World War I?
2. Why did the British make conflicting promises? Which promises did they break?
3. What kind of agreement did Faisal and Weizmann make with each other?
4. What do you think happened in the region after World War I because of broken promises?

THE MANDATE PERIOD

In this lesson, students will examine official statements and proposals that are all concerned with how the geographic territory of Palestine would be divided after World War I and who should control the resulting areas.

Essential Questions

- How are national boundaries or borders established?
- Is there a way to create national boundaries that are fair to everyone in the region?

Learning Outcomes

Students will be able to:

- Understand the way the British administered the Palestine Mandate.
- Consider key proposals that were developed to divide the geographic territory of Palestine between the Jews and the Arabs.
- Derive information from political maps depicting different options for dividing the geographic region of Palestine.
- Situate a modern conflict in its historical, cultural, and geographical context.
- Determine the meaning of words and phrases used in a text.
- Determine the central ideas or information from a primary text.

Materials Needed

MULTIMEDIA RESOURCES

- Video: *A Place to Belong*, available online

PRIMARY SOURCES

All of these sources are available as pdfs or online in an interactive digital format.

- DOCUMENT 1: The British Mandate for Palestine (1922) and Map
- DOCUMENT 2: The Peel Commission (1937)
- DOCUMENT 3: The White Paper (1939)
- DOCUMENT 4: The United Nations Special Committee on Palestine (1947) and Maps

HANDOUTS

- Mandate Source Analysis Chart
- Exit Slip

Lesson Plan

1. INTRODUCTORY ACTIVITY

Who Draws the Map? Project a map of the United States and ask students to think about how all of the boundary lines separating states from each other and separating the US from Mexico and Canada were created.

- What had to happen for the US to first get the land and then to divide it up?
- Was there conflict involved in creating these lines or borders?
- How can boundaries between countries bring about conflict? (Think about the different nation-building wars that the US fought—with either foreign countries or with indigenous populations).
- Are US boundaries still controversial today? In what ways? (Immigration is a good place to start...)

2. INTRODUCTION TO LESSON 3

Watch the film, *A Place to Belong*, available online; if you didn't do Lesson 1 or 2, watch the films, *Land Matters* and *Broken Promises*, also online or go over the talking points in previous lessons. If you are unable to watch the video, begin with these **talking points**:

- In contrast to promises made by the British during the war, after WWI, the League of Nations allocated non-Turkish Ottoman lands to Britain and France as Mandates (as seen in **DOCUMENT 1: The British Mandate for Palestine**). Turkish Ottoman lands became the Republic of Turkey in 1923.
- Britain received the Mandate for Palestine, which reiterated the Balfour Declaration with its provision for the establishment of a Jewish national home and for safeguarding the civil and religious rights of all of the mandate's inhabitants.
- The British Mandate for Palestine was intended to be temporary; both Jews and Arabs had been promised sovereign states by the British.
- During the British Mandate period, Zionist Jews continued to immigrate, develop the land, and build institutions to support a growing population. Many Jews immigrated to escape the increasing persecution in Europe in the period leading up to the Holocaust.
- During the same period, the Arab population nearly doubled from natural increase and immigration from neighboring Arab countries.
- Throughout the Mandate period, there was violent opposition among the Arab community to British rule and the idea of a Jewish state. As a way to deal with the unrest and create a more lasting solution, the British sent a commission to study the situation. Headed by Lord Peel, the commission recommended dividing the Palestine Mandate into an Arab and a Jewish state (as seen in **DOCUMENT 2: The Peel Commission**). This recommendation was rejected.
- Arab resistance to Jewish immigration grew, causing the British to sharply limit Jewish immigration (as seen in **DOCUMENT 3: The White Paper**).
- By the end of World War II, the resources of the British Empire were depleted and issue of the future of the Palestine Mandate was handed over to the newly formed United Nations. After conducting a study of its own, the United Nations recommended and approved a partition of the region into an Arab and a Jewish state (as seen in **DOCUMENT 4: The United Nations Special Committee on Palestine**).

3. PRIMARY SOURCE ANALYSIS

Students should form groups of four that they will be able to work independently, in pairs, and then in quads to synthesize and evaluate four primary source documents. Distribute **DOCUMENTS 1-4** so that each group gets a full set. Each student should read the introduction to the text to get a sense of authorship, audience, setting, time, and type of document. Then, each student will read the assigned primary source document, using **Mandate Source Analysis Chart** to record pertinent details. Students will then present their findings to their small groups so that by the time the exercise is over, each student will have been able to complete the entire handout. Students can also work in pairs and each pair can analyze one document and share findings with the class.

4. CONCLUSION

Have the students answer the questions on the **Exit Slip**—either orally as part of a class discussion or individually in written form.

DOCUMENT 1: The British Mandate for Palestine (1922)

In contrast to promises made by the British during the war, after WWI the League of Nations formally divided the region of Greater Syria (the area which approximately covers today's countries of Lebanon, Syria, Jordan, and Israel) between the British and the French. The French were assigned administrative responsibility for the territory which today includes Syria and Lebanon. The British were assigned the territory to the south which included what are today Israel and Jordan. The British further subdivided the territory assigned to them into two parts, limiting the area designated for a Jewish national homeland to the west of the Jordan River. The area east of the Jordan River, Transjordan, was given to Abdullah bin Hussein (the future King of Jordan) to become an Arab state. See accompanying maps.

EXCERPT

The Council of the League of Nations

Whereas the Principal Allied Powers [British Empire, French Republic, Italy and Japan] have agreed, for the purpose of giving effect to the provisions of Article 22 of the Covenant of the League of Nations, to entrust to a **Mandatory** selected by the said Powers the administration of the territory of Palestine, which formerly belonged to the Turkish Empire [Ottoman Empire], within such boundaries as may be fixed by them; and

Whereas the Principal Allied Powers have also agreed that the Mandatory should be responsible for putting into effect the declaration originally made on November 2nd, 1917 [the Balfour Declaration], by the Government of His Britannic Majesty [the British Government], and adopted by the said Powers, in favor of the establishment in Palestine of a national home for the Jewish people, it being clearly understood that nothing should be done which might prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country; and

Whereas recognition has thereby been given to the historical connection of the Jewish people with Palestine and to the grounds for **reconstituting** their national home in that country; and

Whereas the Principal Allied Powers have selected His Britannic Majesty as the Mandatory for Palestine; and...;

Whereas His Britannic Majesty has accepted the mandate in respect of Palestine and undertaken to exercise it on behalf of the League of Nations in conformity with the following provisions:

Article 1. The Mandatory shall have full powers of legislation and of administration.

Art. 2. The Mandatory shall be responsible for placing the country [region] under such political, administrative and economic conditions as will secure the establishment of the Jewish national home...and the development of self-governing institutions, and also for safeguarding the civil and religious rights of all the inhabitants of Palestine, **irrespective** of race and religion.

Art. 3. The Mandatory shall, so far as circumstances permit, encourage local **autonomy**.

Art. 4. An appropriate Jewish agency shall be recognised as a public body for the purpose of advising and co-operating with the Administration of Palestine [in this case the British Government].... The Zionist organization...shall be recognised as such agency.

Art. 6. The Administration of Palestine, while ensuring that the rights and position of other sections of the population are **not prejudiced**, shall facilitate Jewish immigration under suitable conditions and shall

encourage...*close settlement* by Jews on the land, including State lands and waste lands not required for public purposes.

Source: The Palestine Mandate. The Avalon Project at Yale Law School. Web.

KEYWORDS

autonomy: self-government

close settlement: filled with inhabitants

irrespective: regardless of

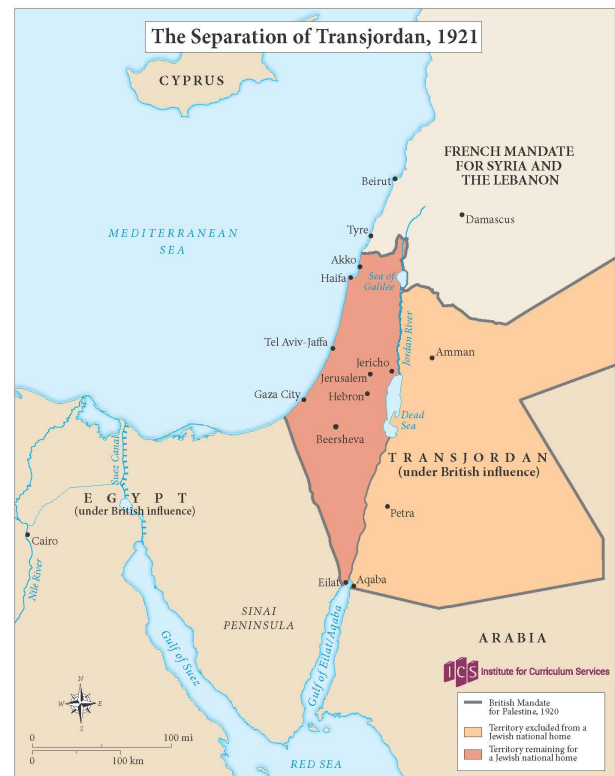
League of Nations: the international organization formed after World War I to settle disputes between nations; later replaced by the United Nations

Mandatory: country assigned by the League of Nations to administer or govern a region or territory

not prejudiced: not harmed or lessened

reconstituting: rebuilding

whereas: given the fact that, since



DOCUMENT 2: The Peel Commission (1937)

In response to the Arab Revolt in 1936 the British Government sent a delegation led by Lord Earl Peel to assess the situation and to propose a solution. Lord Peel and his colleagues recorded their findings in a 400-plus page document called "The Report of the Palestine Royal Commission" (also known as the Peel Commission). Below are excerpts from this report which described the conditions in the region at the time and outlined a plan for dividing the territory of the Palestine Mandate between the Jews and Arabs. See map below. Ultimately, the plan was never implemented.

EXCERPT

Chapter XX. The Force of Circumstances

1. Before submitting the proposals...we will briefly restate the problem of Palestine.
2. Under the stress of the World War [WW I] the British Government made promises to Arabs and Jews in order to obtain their support. On the strength of those promises both parties formed certain expectations.
3. The application to Palestine of the Mandate System...implied the belief that...the Arabs and the Jews respectively would prove to be *mutually compatible*.... That belief has not been *justified*, and we see no hope of its being justified in the future...
5. An *irrepressible* conflict has arisen between two national communities within the narrow bounds of one small country [region]. About 1,000,000 Arabs are in *strife*, open or latent, with some 400,000 Jews. There is no common ground between them.
7. This conflict has grown steadily more bitter. It has been marked by a series of five Arab outbreaks, culminating in the rebellion last year....
9. Meanwhile the whole situation is darkened by uncertainty as to the future. The conflict, indeed, is as much about the future as about the present. Every intelligent Arab and Jew is forced to ask the question "Who in the end will govern Palestine?"
19. *Manifestly* the problem cannot be solved by giving either the Arabs or the Jews all they want. The answer to the question "Which of them in the end will govern Palestine?" must surely be "Neither"... But while neither race [people] can justly rule all of Palestine, we see no reason why...each race [people] should not rule part of it.
20. *Partition* seems to offer at least a chance of ultimate peace. We can see none in any other plan.

Chapter XXII. A Plan of Partition.

5. Two sovereign independent States would be established—the one an Arab State...the other a Jewish State....
10. and 11. [A new Mandate should be created to protect the Holy Places, such as Jerusalem] ensuring free and safe access to them for all the world...

36. If Partition is to be effective...there should be a transfer of land and, as far as possible, an exchange of population.

39. In the area allocated [in this plan] to the Jewish State there are now about 225,000 Arabs. In the area allotted to the Arab State there are only some 1,250 Jews.... The existence of these minorities clearly constitutes the most serious *hindrance* to the smooth and successful operation of the Partition [plan]...It is the far greater number of

Arabs who constitute the major problem; and, while some of them could be re-settled on the land vacated by the Jews, far more land would be required for the re-settlement of all of them....

49. Steps should be taken to prohibit the purchase of land by Jews within the Arab Area or by Arabs with the Jewish Area.... No Jewish immigration into the Arab Area should be permitted.

Source: Palestine Royal Commission ("Peel Commission") - UK Report/Non-UN Document (1 July 1937). United Nations. Web.



KEYWORDS

hindrance: barrier, obstacle

irrepressible: uncontrollable, unmanageable

justified: proven to be the case

manifestly: clearly, obviously

mutually compatible: benefit each other

partition: division, separation

strife: conflict, fighting

DOCUMENT 3: The White Paper (1939)

*In 1939, the British government took a new position with regard to the future of the Palestine Mandate, marking a reversal from previous plans, all of which had included the creation a national home for the Jewish people. This **White Paper** suggests that previous statements regarding British support for the creation of a Jewish homeland in Palestine had been misinterpreted and that the British were ultimately interested in the establishment of just one state for both Jews and Arabs. In addition, the White Paper calls for strict limits on Jewish immigration into the Mandate just as conditions for European Jews were rapidly deteriorating under the Nazis and many Jews were seeking refuge outside of Europe. Even though it was never formally approved by the British government, it was the working policy in the Mandate between 1939-1945.*

EXCERPT

I. The Constitution

4. *It has been urged* that the expression "a national home for the Jewish people" [as stated in the Balfour Declaration and in the Palestine Mandate] offered a prospect that Palestine might in due course become a Jewish State or Commonwealth.... But...His Majesty's Government believe that the framers of the Mandate in which the Balfour Declaration was embodied could not have intended that Palestine should be converted into a Jewish State against the will of the Arab population of the country....

His Majesty's Government therefore now declare *unequivocally* that it is not part of their policy that Palestine should become a Jewish State. They would indeed regard it as contrary to their obligations to the Arabs under the Mandate, as well as to the assurances which have been given to the Arab people in the past.

8. His Majesty's Government...desire to see established ultimately an independent Palestine State. It should be a State in which the two peoples in Palestine, Arabs and Jews, share authority in government in such a way that the essential interests of each are secured.

II. Immigration

12. Although...the large number of Jewish immigrants who have been admitted so far have been absorbed economically, the fear of the Arabs that this influx will continue indefinitely until the Jewish population is in a position to dominate them has produced consequences which are extremely grave for Jews and Arabs alike and for the prosperity of Palestine.

14. His Majesty's Government are [also] conscious of the present unhappy plight of large numbers of Jews who seek a refuge from certain European countries, and they believe Palestine can and should make a further contribution to the solution of this pressing world problem. In all these circumstances, they believe that they will be acting consistently with their Mandatory obligations to both Arabs and Jewish...by adopting the following proposals regarding immigration:

(1) Jewish immigration during the next five years will be at a rate which...will bring the Jewish population up to approximately one-third of the total population of the country....

a. For each of the next five years a quota of 10,000 Jewish immigrants will be allowed....

b. In addition, as a contribution towards the solution of the Jewish refugee problem, 25,000 refugees will be admitted...[with] special consideration being given to refugee children and dependents.

(3) After a period of five years no further Jewish immigration will be permitted unless the Arabs of Palestine are prepared to *acquiesce* in it.

(4) His Majesty's Government are determined to check illegal immigration, and further preventive measures are being adopted.

Source: British White Paper of 1939. The Avalon Project at Yale Law School. Web.

KEYWORDS

acquiesce: agree, approve

ambiguity: vague, uncertain

it has been urged: it has been maintained or claimed

unequivocally: plainly, clearly

white paper: report issued by a government which outlines its position on a particular issue along with a solution

DOCUMENT 4: United Nations Special Committee on Palestine (1947)

At the end of World War II, the League of Nations (which was formed in the wake of World War I) ceased to exist. In its place, the United Nations (comprised of 50 nations at the outset) was created. In 1947, at the request of the British Government, the UN appointed a special committee of 11 nations to study the situation in the Palestine Mandate and to make recommendations to the UN General Assembly. On November 29, 1947, the General Assembly, by a 33 to 13 vote, adopted the plan as UN Resolution 181. The Jews accepted the partition plan even though it was less than they believed they had been promised. The Arabs rejected the partition plan and the creation of a Jewish homeland in any part of the area. See accompanying map.

EXCERPT

1. The basic premise underlying the partition proposal is that the claims to Palestine of the Arabs and Jews, both possessing validity, are irreconcilable, and that among all of the solutions advanced, partition will provide the most realistic and practicable settlement, and is the most likely to afford a workable basis for meeting in part the claims and national aspirations of both parties.
2. It is a fact that both of these peoples have their historic roots in Palestine, and that both make vital contributions to the economic and cultural life of the country. The partition solution takes these considerations fully into account.
3. The basic conflict in Palestine is a clash of two intense nationalisms. Regardless of the historic origins of the conflict, the rights and wrongs of the promises and counter promises and the international intervention incident to the Mandate, there are now in Palestine some 650,000 Jews and some 1,200,000 Arabs who are...separated by political interests which render difficult full and effective political cooperation...
4. Only by means of partition can these conflicting national aspirations find substantial expression and qualify both peoples to take their places as independent nations in the international community and in the United Nations.
9. It is recognized that partition has been strongly opposed by Arabs, but it is felt that that opposition would be lessened by a solution which definitively fixes the extent of territory to be allotted to the Jews with its implicit limitation on immigration. The fact that the solution carries the sanction of the United Nations involves a finality which should allay Arab fears of further expansion of the Jewish State.
10. In view of the limited area and resources of Palestine, it is essential that...the economic unity of the country should be preserved...
11. Such economic unity requires the creation of an economic association by means of a treaty between the two States. The essential objectives of this association would be a common customs system, a common currency and the maintenance of a country-wide system of transport and communications.

Recommendations: Partition and independence

Palestine within its present borders, following a transitional period of two years from 1 September 1947, shall be constituted into an independent Arab State, an independent Jewish State, and the City of Jerusalem, the boundaries of which are respectively described...below.

Source: A/364 of 3 September 1947. United Nations. Web.



Mandate Era Source Analysis Chart

STUDENT NAME(S): _____

Primary Source	What does this document propose to do with regard to the geographic area and/or populations of Palestine?	Why was this document made? In other words, what circumstances—either in the region or in Europe—brought it about? Provide evidence from the text.
The British Mandate for Palestine (1922)		
The Peel Commission (1937)		
The White Paper (1939)		
United Nations Special Committee on Palestine (1947)		

Exit Slip

1. What kinds of proposals regarding Jerusalem were made by the Peel Commission (1937) and the United Nations Special Committee (1947)? Why is Jerusalem treated differently than the areas surrounding it?
2. What kind of unrest and violence broke out in the Palestine Mandate between 1922-1947? What were some of the causes for this unrest? How did the British respond?
3. Why did the British limit Jewish immigration into the Palestine Mandate, starting in 1939? Why were the Jews so upset about this?
4. Are there ways in which the proposal for the partition of Palestine made by the United Nations Special Committee (1947) was similar to the way this area was divided by the British in the Mandate (1922), or what they recommended in the Peel Commission (1937) or White Paper (1939)? How was the United Nations proposal different?
5. *Reflection question:* What makes the process of determining national boundaries and creating maps so difficult?

FROM 1948 TO THE ISRAEL-EGYPT PEACE TREATY

In this lesson, students will examine a range of different types of documents central to the formation of the State of Israel, the Wars of 1948 and 1967, and the Peace Treaty between Israel and Egypt.

Essential Questions

- How does nationalism both unite and divide people?
- What types of unity and division emerged in the Middle East after Israel declared its independence?

Learning Outcomes

Students will be able to:

- Understand the impact of the founding of Israel on the region as well as the wider world.
- Consider the consequences of both the 1948 War as well as the Six Day War in 1967.
- Follow the peace process between Egypt and Israel which lead to an agreement in 1979.
- To situate a modern conflict in its historical, cultural, and geographic context.
- Determine the meaning of words and phrases used in a text.
- Determine the central ideas or information from a primary text.

Materials Needed

MULTIMEDIA RESOURCES

- N/A

PRIMARY SOURCES

All of these sources are available online as pdfs or online in an interactive digital format.

- DOCUMENT 1: Establishment of the State of Israel (1948)
- DOCUMENT 2: Declaration on the Invasion of Palestine (1948) and Map
- DOCUMENT 3: Two Resolutions: Khartoum Resolution and UN Resolution 242 (1967) and Map
- DOCUMENT 4: Egypt-Israel Peace Treaty (1979) and Map
- VIDEO CLIP 1: British Movietone report, June 5, 1967: <http://bit.ly/June5-1967>
- VIDEO CLIP 2: ABC News report, June 8, 1967: <https://bit.ly/1967ABCNews>

HANDOUTS

- Videos as Primary Sources
- Summary Analysis
- Exit Slip

Lesson Plan

1. INTRODUCTORY ACTIVITY

Focusing on the themes in this lesson, teachers may want to use one or both of the following options to introduce the topics that will be addressed:

- **Group formation:** Ask students to think about a group that they have helped form or participate in (i.e., sports team, musical group, debate team, etc.). In what ways did this group unify people and bring them together for a common purpose? What are some ways that this group divided people from each other? Is it possible to form a group that doesn't cause division? Expand this example to nation building. How does establishing a nation both unite and divide people?
- **Peace building:** Ask students to think about a time when they have experienced conflict with someone who is close to them. Were they able to overcome their differences and reach a "peace" agreement? Why or why not? What does it take to make peace on a personal level? On a national level? Why is it so hard to do?

2. TALKING POINTS

If you were not able to do Lesson 3, watch the film, *A Place to Belong*, available online or refer to the talking points in Lesson 3. For this Lesson, begin with the following **talking points**:

- The League of Arab States, or Arab League, was founded in May 1945 to improve coordination among its members on matters of common interest including strong opposition to a Jewish state.
- On May 15, 1948, immediately following the declaration of the State of Israel (as seen in **DOCUMENT 1: Establishment of the State of Israel**), five countries of the newly formed Arab League invaded the State of Israel marking the first major action of the League and the first of several conflicts between Arab and Israeli forces (as seen in **DOCUMENT 2: Declaration on the Invasion of Palestine**).
- The 1949 Armistice Agreements, a set of agreements between Israel and neighboring Egypt, Lebanon, Jordan, and Syria, ended the official hostilities of the 1948 Arab–Israeli War, and established Armistice Demarcation Lines, but no peace.
- By the end of May 1967, in what was seen as a clear sign of preparation for war, Egypt, Jordan, Iraq and Syria had mobilized their armies on Israel's borders. After seeking a diplomatic solution, Israel launched a preemptive strike against the Egyptian air force on the morning of June 5. This war between Israel and Egypt, Syria, and Jordan is known as the "Six-Day War" because it only lasted six days.
- Two resolutions that were passed in the aftermath of the Six-Day War have heavily influenced policy in the region for the past fifty years (as seen in **DOCUMENT 3: Two Resolutions**). The Khartoum Resolution, passed by the Arab League on September 1, is famous for the "Three NOs" articulated in the third paragraph: "No peace with Israel, no recognition of Israel, and no negotiations with Israel." Resolution 242, adopted unanimously by the UN Security Council on November 22, is one of the most widely affirmed resolutions on the Arab–Israeli conflict. See also **Video Clips 1 and 2**.
- In 1979, as a result of intense diplomatic efforts by Egypt, Israel, and the United States, Egypt became the first Arab country to recognize and enter into a peace treaty with Israel (as seen in **DOCUMENT 4: Egypt-Israel Peace Treaty**). Egypt's President, Anwar Sadat realized that a

continuing state of war with Israel was harming the Egyptian economy and the well-being of his people. In exchange for peace, Israel returned to Egypt all of the Sinai that had been captured during the 1967 war and removed Jewish families from the homes they had established there.

3. PRIMARY SOURCE ANALYSIS

A. Documents

Students should form groups of four so that they will be able to work independently, in pairs, and then in quads to synthesize and evaluate four Primary Source Documents. Distribute the primary source documents so that each group gets a full set. Each student should read the introduction to the text to get a sense of authorship, audience, setting, time, and type of document. Then, each student will read the assigned primary source document, using the **Summary Analysis Handout** to write a paragraph summary, explain the type and significance of the source. Students will then present their findings to their small groups so that by the time the exercise is over, each student will have been able to complete the entire handout—four different summaries.

B. Videos

In this lesson, there are two news reports from 1967 that deal with the Six Day War. The **first clip by British Movietone** was originally shown in theaters before or after the feature movie. This was one way for people to get their news in the 1960s, aside from newspapers or radio, when many people still did not own televisions. The **second clip is from ABC News** in the United States and was part of the nightly news report on June 8, 1967.

Have students use the Library of Congress Source Analysis tool on the LOC website. The online tool can be found at: <http://www.loc.gov/teachers/primary-source-analysis-tool/>. Note that the online tool provides prompts for analysis according to the type of source—see arrow below. Use the motion picture guidelines and have students work through the questions. There is a sample at the end of this lesson.

The screenshot shows the Library of Congress Primary Source Analysis Tool interface. At the top, there is a navigation bar with 'ASK A LIBRARIAN', 'DIGITAL COLLECTIONS', and 'LIBRARY CATALOGS'. A search bar is present with 'Search: Search Loc.gov' and a 'GO' button. Below the navigation, there are social media icons for Print, Subscribe, Share/Save, and Give Feedback. The main content area is divided into three columns: 'OBSERVE', 'REFLECT', and 'QUESTION'. Each column contains specific questions for analysis. A large grey arrow points to the 'OBSERVE' column with the text 'Lots of options'. At the bottom, there is a 'FURTHER INVESTIGATION' section with three levels of questions: Beginning, Intermediate, and Advanced.

4. CONCLUSION

Have the students answer the questions on the **Exit Slip**—either orally as part of a class discussion or individually in written form.

DOCUMENT 1: Establishment of the State of Israel (May 14, 1948)

On May 14, 1948, the day the British Mandate for Palestine expired, David Ben-Gurion (1886-1973), leader of the World Zionist Organization and first prime minister of Israel, declared the establishment of the State of Israel after 60 years of state-building efforts. The document describes the history of the Jewish people, outlines the principles of the State of Israel, and appeals to the United Nations, Arab inhabitants of the state, Arab states surrounding Israel, and world Jewry for support and peaceful cooperation.

EXCERPT

Eretz-Israel was the birthplace of the Jewish people. Here their spiritual, religious and political identity was shaped. Here they first attained to statehood, created cultural values of national and universal significance and gave to the world the eternal *Book of Books*.

After being forcibly exiled from their land, the people remained faithful to it throughout their *Dispersion* and never ceased to pray and hope for their return to it and for the restoration in it of their political freedom.

Impelled by this historic and traditional attachment, Jews strove in every successive generation to re-establish themselves in their ancient homeland. In recent decades they returned in their masses....they made deserts bloom, revived the Hebrew language, built villages and towns, and created a thriving community controlling its own economy and culture....

The *catastrophe* which recently befell the Jewish people—the massacre of millions of Jews in Europe—was another clear demonstration of the urgency of solving the problem of its homelessness by re-establishing in Eretz-Israel the Jewish State, which would open the gates of the homeland wide to every Jew and confer upon the Jewish people the status of a fully privileged member of the *comity of nations*....

On the 29th November, 1947, the United Nations General Assembly passed a resolution calling for the establishment of a Jewish State in Eretz-Israel; the General Assembly required the inhabitants of Eretz-Israel to take such steps as were necessary on their part for the implementation of that resolution. This recognition by the United Nations of the right of the Jewish people to establish their State is *irrevocable*.

This right is the natural right of the Jewish people to be masters of their own fate, like all other nations, in their own sovereign State.

ACCORDINGLY WE...ARE HERE ASSEMBLED ON THE DAY OF THE TERMINATION OF THE BRITISH MANDATE OVER ERETZ-ISRAEL AND, BY VIRTUE OF OUR NATURAL AND HISTORIC RIGHT AND ON THE STRENGTH OF THE RESOLUTION OF THE UNITED NATIONS GENERAL ASSEMBLY, HEREBY DECLARE THE ESTABLISHMENT OF A JEWISH STATE IN ERETZ-ISRAEL, TO BE KNOWN AS THE STATE OF ISRAEL.

Source: Declaration of Israel's Independence 1948. The Avalon Project at Yale Law School. Web.

KEYWORDS

Book of Books: the Hebrew Bible

catastrophe: tragedy, disaster; in this case a reference to the Holocaust

comity of nations: polite and friendly relations between nations

dispersion: creation of Jewish communities outside of the land of Israel

Eretz: Hebrew for "Land"; during the Mandate; *Eretz-Israel* was the Hebrew name of the Palestine Mandate

irrevocable: permanent, unchangeable

DOCUMENT 2: Declaration on the Invasion of Palestine (May 15, 1948)

The League of Arab States, or Arab League, was founded in 1945 to improve coordination among its members on matters of common interest and in response to concerns about postwar divisions of territory as well as shared opposition to a Jewish state in Mandate Palestine. On May 15, 1948, the Arab League declared war on the new State of Israel. Arab armies from Egypt, Jordan, Lebanon, Syria, and Iraq, supported by troops from Saudi Arabia and Yemen, attacked. See map below for post-war borders.

EXCERPT

2. The Arabs have always asked for their freedom and independence. On the outbreak of the First World War, and when the Allies declared that they were fighting for the liberation of peoples, the Arabs joined them and fought on their side with a view to realising their national aspirations and obtaining their independence. England pledged herself to recognise the independence of the Arab countries in Asia, including Palestine....
4. When the war came to an end England did not keep her promise. Indeed, the Allies placed Palestine under the Mandate system and entrusted England with [the task of carrying it out]....
6. As Palestine is an Arab country, situated in the heart of the Arab countries and attached to the Arab world by various ties—spiritual, historical, and strategic—the Arab countries...have concerned themselves with the problem of Palestine and have raised it to the international level....
9. The Arabs clashed with the Jews, and the two [parties] proceeded to fight each other and shed each other's blood. Whereupon the United Nations began to realise the danger of recommending the partition [of Palestine] and is still looking for a way out of this state of affairs.
10. Now that the British mandate over Palestine has come to an end, without there being a legitimate constitutional authority in the country...the Governments of the Arab States declare the following:
- First: That the rule of Palestine should revert to its inhabitants...and that [the Palestinians] should alone have the right to determine their future.
- Fifth: The Governments of the Arab States, as members of the Arab League...are responsible for maintaining peace and security in their area. These Governments view the events taking place in Palestine as a threat to peace and security in the area....
- Sixth: Therefore, as security in Palestine is a sacred trust in the hands of the Arab States, and in order to put an end to this state of affairs and to prevent it from becoming aggravated or from turning into [a state of] chaos...; in order to stop the spreading of disturbances and disorder in Palestine to the neighbouring Arab countries; in order to fill the gap brought...[by]the termination of the mandate and the non-establishment of a lawful successor authority, the Governments of the Arab States have found themselves compelled to intervene in Palestine solely in order to help its inhabitants restore peace and security and the rule of justice and law to their country, and in order to prevent bloodshed.
- Seventh: The Governments of the Arab States emphasise...that the only solution of the Palestine problem is the establishment of a unitary Palestinian State.

Source: The Arab League: Declaration on the Invasion of Palestine (May 15, 1948). Israel Ministry of Foreign Affairs. Web.



DOCUMENT 3: Two Resolutions (1967)

On May 18, 1967, Arab leader and Egyptian President Gamal Abdel Nasser (1918-1970) directed the Secretary General of the United Nations to withdraw the United Nations Emergency Force (UNEF), a peacekeeping security force, from Egypt and Egypt-controlled Gaza Strip. On May 22, President Nasser closed the Gulf of Aqaba to Israeli shipping and any ships carrying cargo to Israel. Days later, Egypt and Jordan signed a pact declaring that "an attack on one was an attack on both," with President Nasser saying, "Our basic objective will be the destruction of Israel. The Arab people want to fight."

By the end of May, Egypt, Jordan, Iraq and Syria had mobilized their armies on Israel's borders. After seeking a diplomatic solution, Israel launched a preemptive strike against the Egyptian air force on the morning of June 5. The war became known as the "Six-Day War" because it lasted just six days. During this conflict, Israel captured the Gaza Strip and the Sinai Peninsula from Egypt, the Golan Heights from Syria, and the West Bank and East Jerusalem from Jordan. See accompanying map. Two resolutions that were passed in the aftermath of the Six-Day War have heavily influenced policy in the region for the past fifty years.

EXCERPTS

Khartoum Resolution (September 1, 1967)

The Khartoum Resolution, passed by the Arab League on September 1, is famous for the "Three NOs" articulated in paragraph three.

1. The conference has affirmed the unity of Arab ranks, the unity of joint action and the need for coordination and for the elimination of all differences.

3. The Arab Heads of State have agreed to unite their political efforts at the international and diplomatic level to eliminate the effects of the aggression and to ensure the withdrawal of the aggressive Israeli forces from the Arab lands which have been occupied since the aggression of June 5. This will be done within the framework of the main principles by which the Arab States abide, namely, no peace with Israel, no recognition of Israel, no negotiations with it, and insistence on the rights of the Palestinian people in their own country.

Source: Arab League Summit - Khartoum 1967. The Israeli-Palestinian Conflict: An Interactive Database, ECF. Web.

United Nations Security Council, Resolution 242 (November 22, 1967)

Resolution 242, adopted unanimously by the UN Security Council on November 22, outlined conditions for peace in the region.

Expressing its continuing concern with the grave situation in the Middle East...[and] Emphasizing the inadmissibility of the acquisition of territory by war and the need to work for a just and lasting peace in which every State in the area can live in security...

...the fulfilment of [United Nations] Charter principles requires the establishment of a just and lasting peace in the Middle East which should include the application of both the following principles:

- i. Withdrawal of Israel armed forces from territories occupied in the recent conflict;
- ii. Termination of all claims or states of belligerency and respect for and acknowledgment of the sovereignty, territorial integrity and political independence of every State in the area and their right to live in peace within secure and recognized boundaries free from threats or acts of force...

Source: S/RES/242 (1967) of 22 November 1967. United Nations. Web.



DOCUMENT 4: Egypt-Israel Peace Treaty (1979)

Israeli Prime Minister Menachem Begin (1913-1992) and Egyptian President Anwar al-Sadat (1918-1981) negotiated the terms of this agreement during the Camp David Peace Accords in September 1978. These United States-sponsored talks, under the leadership of President Jimmy Carter, paved the way to the peace treaty signed the following spring. In 1979, Egypt became the first Arab country to recognize and enter into a peace treaty with Israel. In exchange for peace, Israel returned to Egypt all of the Sinai that had been captured during the 1967 war and removed Jewish families from the homes they had established there. This treaty became a model for Israel's "land for peace" policy. See accompanying map.

EXCERPT

The Government of the Arab Republic of Egypt and the Government of the State of Israel...

- Desiring to bring to an end the state of war between them and to establish a peace in which every state in the area can live in security;
- Convinced that the conclusion of a Treaty of Peace between Egypt and Israel is an important step in the search for comprehensive peace in the area and for the attainment of settlement of the Arab-Israeli conflict in all its aspects;
- Inviting the other Arab parties to this dispute to join the peace process with Israel.;
- Desiring as well to develop friendly relations and cooperation between themselves in accordance with the *United Nations Charter* and the principles of international law governing international relations in times of peace;

Agree to the following provisions in the free exercise of their sovereignty...

- The state of war between the Parties will be terminated and peace will be established between them upon the exchange of *instruments of ratification* of this Treaty.
- Israel will withdraw all its armed forces and civilians from the Sinai behind the international boundary between Egypt and mandated Palestine...and Egypt will resume the exercise of its full sovereignty over the Sinai.
- Upon completion of the interim withdrawal...the parties will establish normal and friendly relations.

The Parties...

- recognize and will respect each other's sovereignty, *territorial integrity* and political independence;
- recognize and will respect each other's right to live in peace within their secure and recognized boundaries;
- will refrain from the threat or use of force, directly or indirectly, against each other and will settle all disputes between them by peaceful means....
- agree that the normal relationship established between them will include full recognition, diplomatic, economic and cultural relations, termination of economic boycotts and discriminatory barriers to the free movement of people and goods, and will guarantee the mutual enjoyment by citizens of the due process of law.

Source: Peace Treaty between Israel and Egypt 1979. The Avalon Project at Yale Law School. Web.

KEYWORDS

instruments of ratification: signed and sealed letters from the governing bodies of the nations involved in the treaty indicating their agreement to the treaty

territorial integrity: the principle under international law that nation-states should not promote border changes in other nation states and that changing or attempting to change national borders by force is an act of aggression

United Nations Charter: the treaty upon which the United Nations was founded; signed on June 26, 1945, in San Francisco



Summary Analysis Handout

NAME(S): _____

DIRECTIONS:

Imagine that you had to explain the importance of each of these documents to someone in less than a minute. Write out your explanation in a paragraph.

Documents	Summaries Use this model to write your paragraph: 1) Describe the primary source so that your audience knows what it is; 2) Briefly indicate the key idea(s); and 3) Explain why this document is important to understanding the history of the Arab-Israeli conflict and peace process.
Declaration of the Establishment of the State of Israel (1948)	
Declaration on the Invasion of Palestine (1948)	
The Six Day War—Khartoum Resolution and UN Resolution 242 (1967)	
The Egypt-Israel Peace Treaty (1979)	

Video as Primary Source Handout

These questions (<http://www.loc.gov/teachers/primary-source-analysis-tool/>) may be used to analyze and discuss video (motion picture or other) primary sources. Use these questions with the media clips connected to the Six Day War:

- VIDEO CLIP 1: British Movietone, June 5, 1967: <http://bit.ly/June5-1967>
- VIDEO CLIP 2: ABC News, June 8, 1967: <https://bit.ly/1967ABCNews>

Observe:

1. Describe what you see and hear.
2. What do you notice first?
3. Do you only see live action, or are there any special effects or animation?
4. Does anything about it seem strange or unusual?
5. What other details do you notice?

Reflect:

1. What was the purpose of this news clip?
2. Who do you think was the intended audience?
3. Who do you think created it?
4. What feelings or ideas do you think its creators wanted to communicate?
5. If someone created this news clip today, what would be different?

Question:

What do you wonder about...who? what? when? where? why?

FURTHER INVESTIGATION:

- **Beginning** - Have students write a brief description of the news clip in their own words.
- **Intermediate** - Speculate about the purpose of the clip and what its creators expected it to accomplish. Do you think the news report achieved its goals? Explain why you think so.
- **Advanced** - Think about what you already know about this period in history. How does this news report support or contradict your current understanding of this period?

Exit Slip

1. Compare the *Map of Regional Boundaries after the 1948 War* in this lesson to the *Map of the UN Partition Plan Map of 1947* (Lesson 3). Do you notice similarities between these maps and the boundaries they show? What about differences?
2. What was the Arab League's rationale for attacking the newly formed State of Israel? What do you think the long term consequences of this war have been for the region?
3. What led to the outbreak of the Six Day War in 1967? What were the consequences of this war for Israel and neighboring Arab countries?
4. How did Arab nations and the United Nations respond to the Six Day War?
5. What factors allowed Israel and Egypt to reach a peace agreement in 1979? What did each have to give up or compromise on in order to make peace a reality?

THE CONTINUING CONFLICT AND STEPS TOWARD PEACE

In this lesson, students will address more recent events, both conflicts and peace efforts, in the region.

The primary sources focus on the First and Second Intifadas, the Declaration of Principles (Oslo Accords), the Peace Agreement between Israel and Jordan, and Israel's Disengagement from Gaza.

Essential Questions

- What conditions are necessary for peace to be achieved?
- What role does compromise play in reaching a peace agreement?
- How does the length of a conflict impact chances for peace?

Learning Outcomes

Students will be able to:

- Examine key moments in recent history and consider the consequences for the present.
- Identify and assess the central unresolved issues in the Arab-Israeli conflict.
- Consider the potential for peace in the future.
- Determine the meaning of words and phrases used in a text.
- Determine the central ideas or information from a primary text.

Materials Needed

MULTIMEDIA RESOURCES

- Adobe Spark: The Continuing Conflict and Steps Toward Peace: *Primary Sources, Key Words, and Maps*, available online

PRIMARY SOURCES

All of these sources are available online as pdfs or online in an interactive digital format.

- DOCUMENT 1: Palestinian Declaration of Independence (1988)
- DOCUMENT 2: Declaration of Principles (1993), also called the Oslo Accords
- DOCUMENT 3: Treaty of Peace between Israel and Jordan (1994)
- DOCUMENT 4: Mitchell-Rudman Statement (2001)
- DOCUMENT 5: Israeli Prime Minister Sharon's Disengagement Plan (2004) and Map

HANDOUTS

- Choose one of the following primary source analysis options:
 - National Archives Written Document Analysis Sheet
 - SOAPSTone Graphic Organizer
 - Library of Congress Primary Source Analysis Tool
- Exit Slip

Lesson Plan

1. INTRODUCTORY ACTIVITY

Hard things: Are there some issues that are harder to resolve than others? Have students think about their own experiences of disagreement or conflict with peers.

- In situations where friends have fought or a friendship ended, what made the issue so difficult to resolve?
- In situations where students were able to work things out, what allowed this to happen?
- In looking at the Arab-Israeli conflict, what kinds of issues do you think are the most difficult to find solutions for? Why?

2. UNDERSTANDING LESSON 5

If you were not able to do Lesson 4, refer to the talking points in that Lesson before beginning this one. For this Lesson, begin with the following **talking points**:

- This lesson focuses on the challenges and benefits to peace agreements and treaties.
- Sometimes talks and negotiations have successful outcomes, as in the case of Egypt and Israel and Jordan and Israel.
- At other times, reaching an agreement is much more difficult, as in the case of Israel and the Palestinians.
- Even when a “deal” is not reached, though, there can be progress. For example, in the Declaration of Principles (Oslo Accords) in 1993, Israel and the Palestine Liberation Organization (representing the Palestinians), for the first time, officially recognized each other.
- Each party in the negotiations has particular goals or objectives and these objectives often collide with each other. This also is the case for Israel and the Palestinians in their attempts to reach an agreement.
- As we work through the materials in this lesson, pay special attention to the needs/concerns that the different parties bring to the table and the kinds of compromises that each must make in the process of negotiation.

3. PRIMARY SOURCE ANALYSIS

Up to this point, students have been exposed to a variety of different primary analysis tools, some of which are designed specifically for the content in the Arab-Israeli Conflict & Peace Process curriculum. Others, such as the Library of Congress Primary Source Analysis Tool, can be adapted to the type of source that is being evaluated. In this lesson, ICS recommends using one of these tools again or trying out the **Written Document Analysis** form produced by the National Archives.

There are **five primary sources** in this lesson; pass out copies (or refer students to the Adobe Spark version available online) out so that each of the students is assigned to one primary source document. In a class of 30, six students would receive **DOCUMENT 1**, six would receive **DOCUMENT 2**, etc. Each student should work with his/her document using the source analysis tool you have selected for about 10-12 minutes.

When most of the students have been able to complete work on their documents, all of the DOCUMENT 1 students should form a group, and all of the DOC 2 students, etc. In groups they can confer to make sure that they've understood the document and can explain it to others.

Finally, the students should form groups of five with each student having a different document. Each student will present his/her document to the rest of the group. They should do this in the order of the documents—1, 2, 3, etc.—to get a sense of the chronology.

By the end of this exercise, students will have worked closely with one document and been exposed to the entire set.

4. CONCLUSION

Have the students answer the questions on the **Exit Slip**—either orally as part of a class discussion or individually in written form.

DOCUMENT 1: The Palestinian Declaration of Independence (1988)

In 1987, Palestinians in the Gaza Strip and the West Bank engaged in an uprising, or intifada, against Israeli control of these territories. Palestinians attacked Israelis with improvised weapons and firearms supplied by the Palestine Liberation Organization (PLO), which organized much of the uprising. Israel tried to contain the violence, which was directed at soldiers and civilians, primarily in the territories. After 2000, this uprising became known as the first intifada. In 1988, expressing their nationalist aspirations, the Palestinians declared independence. The Intifada continued until the Oslo Accords were signed in 1993.

EXCERPT

Nourished by many strains of civilizations and a multitude of cultures and finding inspiration in the texts of its spiritual and historical heritage, the Palestinian Arab people has, throughout history, continued to develop its identity in an integral unity of land and people and in the footsteps of the prophets throughout this Holy Land....

With the uprising [intifada], with the escalation of the revolutionary struggle and with the accumulation of revolutionary experience wherever the struggle is in progress, the Palestinian conjuncture reaches a sharp historical turning point. The Palestinian Arab people asserts once more its inalienable rights and its demand to exercise those rights in its Palestinian homeland.

...The Palestine National Council hereby declares, in the Name of God and on behalf of the Palestinian Arab people, the establishment of the State of Palestine in the land of Palestine with its capital at Jerusalem.

The State of Palestine shall be for Palestinians, wherever they may be therein to develop their national and cultural identity and therein to enjoy full equality of rights. Their religious and political beliefs and human dignity shall therein be safeguarded under a democratic parliamentary system....

The State of Palestine shall be an Arab State and shall be an integral part of the *Arab nation*....

Source: A/43/827-S/20278 of 18 November 1988. United Nations. Web.

KEYWORDS

Arab nation: a larger group comprised of the Arab nations and peoples in the Middle East, not a "nation" in the traditional sense

Palestine Liberation Organization (PLO): a Palestinian nationalist movement founded in 1964; Palestinian political leader Yasser Arafat (1929-2004) was chairman of the PLO from 1969-2004

DOCUMENT 2: Declaration of Principles (1993)

The Declaration of Principles (DOP), in the peace process that has come to be known as Oslo I, is a set of agreements signed by Israel and the Palestinian Liberation Organization (PLO) in 1993. The DOP was an interim agreement that envisioned a permanent settlement in five years, which would address remaining core issues, including: Jerusalem, refugees, settlements, security arrangements, borders, and relations and cooperation with other neighbors.

Along with the DOP, Israel and the PLO exchanged Letters of Mutual Recognition. For the first time, the PLO formally recognized Israel, renounced terrorism, and publicly expressed acceptance of peaceful coexistence with Israel. For its part, Israel formally recognized the PLO as the representative of the Palestinian people.

EXCERPT

The Government of the State of Israel and the P.L.O. team, representing the Palestinian people, agree that it is time to put an end to decades of confrontation and conflict, recognize their mutual legitimate and political rights, and strive to live in peaceful coexistence and mutual dignity and security and achieve a just, lasting and comprehensive peace settlement and historic reconciliation through the agreed political process. Accordingly, the two sides agree to the following principles:

Article I: Aim of the Negotiations

The aim of the Israeli-Palestinian negotiations within the current Middle East peace process is, among other things, to establish a Palestinian Interim Self-Government Authority, the elected Council (the "Council"), for the Palestinian people in the West Bank and the Gaza Strip, for a transitional period not exceeding five years, leading to a permanent settlement based on Security Council Resolutions 242 and 338.

Article III: Elections

1. In order that the Palestinian people in the West Bank and Gaza Strip may govern themselves according to democratic principles, direct, free and general political elections will be held for the Council under agreed supervision and international observation, while the Palestinian police will ensure public order.

Article IV: Jurisdiction

Jurisdiction of the Council will cover West Bank and Gaza Strip territory, except for issues that will be negotiated in the permanent status negotiations. The two sides view the West Bank and the Gaza Strip as a single territorial unit, whose integrity will be preserved during the interim period.

Article V: Transitional Period and Permanent Status Negotiations

1. The five-year transitional period will begin upon the withdrawal from the Gaza Strip and Jericho area.
2. Permanent status negotiations will commence as soon as possible....
3. It is understood that these negotiations shall cover remaining issues, including: Jerusalem, refugees, settlements, security arrangements, borders, relations and cooperation with other neighbors, and other issues of common interest.

Source: Declaration of Principles (Oslo I, 1993). The Israeli-Palestinian Conflict: An Interactive Database, ECF. Web.

DOCUMENT 3: Treaty of Peace between the State of Israel and the Hashemite Kingdom of Jordan (1994)

As with the 1979 peace treaty between Egypt and Israel, the United States led a difficult but successful diplomatic process to help Jordan and Israel achieve peace. In 1994, Jordan became the second Arab nation to recognize Israel. Trade, business relations, tourism, cultural exchanges, and scientific cooperation between the two nations have increased since the agreement was signed, although at a slower pace than hoped for initially.

EXCERPT

The Government of the State of Israel and the Government of the Hashemite Kingdom of Jordan...Aiming at the achievement of a just, lasting and comprehensive peace in the Middle East...Have agreed as follows:

Article 1: Establishment of Peace

Peace is hereby established between the State of Israel and the Hashemite Kingdom of Jordan (the "Parties") effective from the exchange of the instruments of ratification of this Treaty.

Article 2: General Principles

The Parties will apply between them the provisions of the Charter of the United Nations and the principles of international law governing relations among states in times of peace. In particular:

1. They recognise and will respect each other's sovereignty, territorial integrity and political independence;
2. They recognise and will respect each other's right to live in peace within secure and recognised boundaries;
3. They will develop good neighbourly relations of co-operation between them to ensure lasting security, will refrain from the threat or use of force against each other and will settle all disputes between them by peaceful means....

Article 5: Diplomatic and Other Bilateral Relations

1. The Parties agree to establish full diplomatic and consular relations and to exchange resident ambassadors....
2. The Parties agree that the normal relationship between them will further include economic and cultural relations.

Article 6: Water

With the view to achieving a comprehensive and lasting settlement of all the water problems between them:

1. The Parties agree mutually to recognise the rightful allocations of both of them in Jordan River and Yarmouk River waters and Araba/Arava ground water....
2. The parties, recognizing the necessity to find a practical, just, and agreed solution to their water problems...jointly undertake to ensure that the management and development of their water resources do not...harm the water resources of the other party;
3. The Parties recognise that their water resources are not sufficient to meet their needs....

4. The Parties agree to search for ways to alleviate water shortage and to co- operate in the following fields: development of existing and new water resources, increasing the water availability...and minimising wastage of water resources...; prevention of contamination of water resources; mutual assistance in the alleviation of water shortages; transfer of information and joint research and development in waterrelated subjects.

Source: The Peace Agreement between Israel and Jordan. The Israeli-Palestinian Conflict: An Interactive Database, ECF. Web.

DOCUMENT 4: Statement of Senators Mitchell and Rudman (2001)

In July 2000, the United States, Israel and the Palestinian Authority convened at Camp David to negotiate a final peace settlement. The Summit ended with no agreement with President Clinton ultimately blaming PLO Chairman Yasser Arafat for the failure of the talks. A few months later, in September, before he became Prime Minister, Ariel Sharon visited the Temple Mount/Haram al-Sharif, a site that is holy to Jews and Muslims. Claiming that Sharon's visit was provocative, many Palestinians began to riot and threw stones on Jews worshipping at the Western Wall below. Many Israelis claimed that Sharon's visit was a pretext for violence, that the visit had been coordinated in advance with Palestinian officials.

In October 2000, representatives of Egypt, Israel, Jordan, the Palestinian Authority, the United States, the United Nations, and the European Union met in Sharm al-Sheikh, Egypt, to try and quell the violence in Israel, the West Bank, and Gaza. At this Summit, a fact-finding committee was formed to investigate underlying causes to the conflict and to develop a set of recommendations to prevent their recurrence. What follows is an excerpt from a statement made by US Senators George Mitchell and Warren Rudman when the report of the committee was made public.

EXCERPT

Last October [2000], leaders of the Government of Israel, the Palestinian Authority, the United Nations, the European Union, and the Governments of Egypt, Jordan, and the United States met in a summit at Sharm el-Sheikh, Egypt. They agreed that an International Committee should be formed to look into the then recent outbreak of violence between Israelis and Palestinians.

Just a few weeks ago, on our Committee's last visit to the region, leaders on both sides told us, in virtually identical words, that life has become unbearable for their people. They said that the violence has to end. But it has not ended. It has gotten worse....

We call on the Government of Israel and the Palestinian Authority to implement our recommendations:

First, end the violence. That must be the immediate aim. The cycle of violent actions and violent reaction must be broken. We call upon the parties to implement an immediate and unconditional cessation of violence. Part of the effort to end the violence must include an immediate resumption of security cooperation between the Government of Israel and the Palestinian Authority aimed at preventing violence and combating terrorism. Political leaders on both sides must act now to reduce the tension and stop the violence.

Then, rebuild confidence. The restoration of trust is essential. We recommend several steps to this end. Given the high level of hostility and mistrust, the timing and sequence of these steps are obviously crucial.

Among our recommendations are:

- The PA and GOI should resume their efforts to identify, condemn and discourage incitement in all its forms.
- The PA should make clear through concrete action to Palestinians and Israelis alike that terrorism is reprehensible and unacceptable, and that the PA will make a 100 percent effort to prevent terrorist operations and to punish perpetrators. This effort should include immediate steps to apprehend and incarcerate terrorists operating within the PA's jurisdiction.

- The GOI should freeze all settlement activity, including the "natural growth" of existing settlements.
- The GOI should ensure that the Israel Defense Force adopts and enforces policies and procedures encouraging non-lethal responses to unarmed demonstrators, with a view to minimizing casualties and friction between the two communities.
- The PA should prevent gunmen from using Palestinian populated areas to fire upon Israeli populated areas and IDF positions. This tactic places civilians on both sides at unnecessary risk...

Source: "Mitchell-Rudman statement on Mideast report." CNN. Cable News Network. Web.

DOCUMENT 5: Prime Minister Ariel Sharon's Disengagement Plan (2004)

Prime Minister Ariel Sharon (1928-2014) led Israel to unilaterally withdraw from the Gaza Strip and four West Bank settlements as part of a larger policy of "disengagement," the separation of Israel from territories envisioned for a future Palestinian state. The Gaza disengagement in 2005 was very controversial in Israel, because Israeli soldiers were required to uproot fellow citizens who wanted to remain in their homes in Gaza.

EXCERPT

1. General

Israel is committed to the peace process and aspires to reach an agreed resolution of the conflict on the basis of the principle of two states for two peoples, the State of Israel as the state of the Jewish people and a Palestinian state for the Palestinian people, as part of the implementation of President Bush's vision.

Israel is concerned to advance and improve the current situation. Israel has come to the conclusion that there is currently no reliable Palestinian partner with which it can make progress in a bilateral peace process. Accordingly, it has developed a plan of unilateral disengagement, based on the following considerations:

1. The stalemate dictated by the current situation is harmful. In order to break out of this stalemate, Israel is required to initiate moves not dependent on Palestinian cooperation.
2. The plan will lead to a better security situation, at least in the long term.
3. ...in any future permanent status arrangement, there will be no Israeli towns and villages in the Gaza Strip. On the other hand, it is clear that in the West Bank, there are areas which will be part of the State of Israel, including cities, towns and villages, security areas and installations, and other places of special interest to Israel.
4. The relocation from the Gaza Strip and from Northern Samaria [some of the area in the northern part of the West Bank]...will reduce friction with the Palestinian population, and carries with it the potential for improvement in the Palestinian economy and living conditions....

2. Main elements

- 1) Gaza Strip:
 - a) Israel will evacuate the Gaza Strip, including all existing Israeli towns and villages, and will **redeploy** outside the Strip....
 - b) Upon completion of this process, there shall no longer be any permanent presence of Israeli security forces or Israeli civilians in the areas of Gaza Strip territory which have been evacuated.
 - c) As a result, there will be no basis for claiming that the Gaza Strip is occupied territory.
- 2) West Bank:
 - a) Israel will evacuate an Area in the Northern Samaria Area, including 4 villages and all military installations, and will redeploy outside the vacated area. Upon completion of this process, there shall no longer be any permanent presence of Israeli security forces or Israeli civilians in the Northern Samaria Area.

Source: Prime Minister Ariel Sharon's Gaza Disengagement Plan - Non-UN Document (16 April 2004). United Nations. Web.

KEYWORDS

bilateral: two-sided, joint

disengagement: withdrawal, separation

President Bush's vision: called the Road Map to Peace, this 2003 peace plan was created by the United States, the United Nations, the European Union and Russia in consultation with Israelis and Palestinians. The plan focuses on a two state solution to the Israeli-Palestinian conflict

redeploy: reposition, set up

stalemate: deadlock, standoff

unilateral: one-sided



National Archives Written Document Analysis Sheet

Analyze a Written Document

Meet the document.

Type (check all that apply):

- | | | | | |
|---|------------------------------------|--|--|--|
| <input type="checkbox"/> Letter | <input type="checkbox"/> Speech | <input type="checkbox"/> Patent | <input type="checkbox"/> Telegram | <input type="checkbox"/> Court document |
| <input type="checkbox"/> Chart | <input type="checkbox"/> Newspaper | <input type="checkbox"/> Advertisement | <input type="checkbox"/> Press Release | <input type="checkbox"/> Memorandum |
| <input type="checkbox"/> Report | <input type="checkbox"/> Email | <input type="checkbox"/> Identification document | | <input type="checkbox"/> Presidential document |
| <input type="checkbox"/> Congressional document | <input type="checkbox"/> Other | | | |

Describe it as if you were explaining to someone who can't see it.

Think about: Is it handwritten or typed? Is it all by the same person? Are there stamps or other marks? What else do you see on it?

Observe its parts.

Who wrote it?

Who read/received it?

When is it from?

Where is it from?

Try to make sense of it.

What is it talking about?

Write one sentence summarizing this document.

Why did the author write it?

Quote evidence from the document that tells you this.

What was happening at the time in history this document was created?

Use it as historical evidence.

What did you find out from this document that you might not learn anywhere else?

What other documents or historical evidence are you going to use to help you understand this event or topic?



Materials created by the National Archives and Records Administration are in the public domain.

Source: https://www.archives.gov/files/education/lessons/worksheets/written_document_analysis_worksheet.pdf

SOAPSTone – Graphic Organizer

Title of Primary Source:		
	Close Reading	How do you know? <i>Cite specific evidence in the text.</i>
SPEAKER	<ul style="list-style-type: none"> • Who is the speaker? • What can you tell or what do you know about the speaker that helps you understand the point of view expressed? 	
OCCASION	<ul style="list-style-type: none"> • What is the time and place of the piece? • What is the current situation (that prompted the writing)? • Is this a political event, a celebration, an observation, or a critique? • Identify the context of the text. 	
AUDIENCE	<ul style="list-style-type: none"> • Who are the readers to whom this piece is directed? It may be one person or a specific group. • Does the speaker specify an audience? • What assumptions exist in the text about the intended audience? 	
PURPOSE	<ul style="list-style-type: none"> • What is the purpose behind the text? (Why did the author write it? What is his goal?) • What is the message? • How does the speaker convey this message? 	
SUBJECT	<ul style="list-style-type: none"> • What topic, content, and ideas are included in the text? • State the subject in a few words or a short phrase. 	
TONE	<ul style="list-style-type: none"> • What is the attitude of the author? • Is the author emotional, objective, neutral, or biased about this topic? • What types of diction (choice of words), syntax (sentence structure), and imagery (metaphors, similes, and other types of figurative language) help reflect the tone? 	

TEACHER'S GUIDE ANALYZING PRIMARY SOURCES



Guide students with the sample questions as they respond to the primary source. Encourage them to go back and forth between the columns; there is no correct order.

OBSERVE

Have students identify and note details.

Sample Questions:

What do you notice first? · Find something small but interesting. · What do you notice that you didn't expect? · What do you notice that you can't explain? · What do you notice now that you didn't earlier?

REFLECT

Encourage students to generate and test hypotheses about the source.

Where do you think this came from? · Why do you think somebody made this? · What do you think was happening when this was made? · Who do you think was the audience for this item? · What tool was used to create this? · Why do you think this item is important? · If someone made this today, what would be different? · What can you learn from examining this?

QUESTION

Have students ask questions to lead to more observations and reflections.

What do you wonder about...
who? · what? · when? · where? · why? · how?

FURTHER INVESTIGATION

Help students to identify questions appropriate for further investigation, and to develop a research strategy for finding answers.

Sample Question: What more do you want to know, and how can you find out?

A few follow-up activity ideas:

Beginning
Have students compare two related primary source items.

Intermediate
Have students expand or alter textbook explanations of history based on primary sources they study.

Advanced
Ask students to consider how a series of primary sources support or challenge information and understanding on a particular topic. Have students refine or revise conclusions based on their study of each subsequent primary source.

For more tips on using primary sources, go to
<http://www.loc.gov/teachers>



PRIMARY SOURCE ANALYSIS TOOL



OBSERVE

Handwriting practice area for the OBSERVE section, consisting of ten horizontal dashed lines.

REFLECT

Handwriting practice area for the REFLECT section, consisting of ten horizontal dashed lines.

QUESTION

Handwriting practice area for the QUESTION section, consisting of ten horizontal dashed lines.

FURTHER INVESTIGATION

A large, solid gray rectangular area for further investigation or additional notes.

Exit Slip

1. Which of the documents did you find particularly interesting? Why?
2. What did you notice about the way that peace is negotiated (consider especially the Declaration of Principles and the Treaty between Israel and Jordan)? Do you notice any parallels in these documents? Significant differences?
3. Why do you think that some peace negotiations are successful and others are not?
4. What role does compromise play in the process of making agreements and achieving peaceful solutions? What kinds of compromises were made by different parties in the documents in this lesson (and in the Peace Agreement between Israel and Egypt in the previous lesson)?
5. After working through these lessons, do you think that peace is possible in the Arab-Israeli conflict? What do you think might work and why?