

nian people on the other.

In parallel, the government of the newly established state of Israel caused the transfer of the mass of Jewish communities in the Middle East and North Africa to Israel to replace the dispossessed Palestinian people as 'hewers of wood and drawers of water' allegedly for the sake of their own redemption.

Alongside the primary contradiction between the occupied Palestinian people and the Israeli government, there is formed inside the Israeli society an additional contradiction between the ruling sections in Israel who predicate their future on the continued repression and occupation of the Palestinian people on the one hand, and those sections of the public in Israel who did not predicate their future on the continued repression and occupation of the Palestinian people, and who are themselves misled by the government of Israel. There are today important divisions between the government of Israel on the one hand and Israeli democratic and progressive individuals and movements who are not Zionists and who rebel against the Israeli

occupation and the continued repression and exploitation of the Palestinian people, as well as the broad Israeli left and the Israeli peace movement on the other. Our aim is to convince these latter sections of the public in Israel, in particular those from Middle Eastern and North African origin (Oriental Jews), that the possibility for a political and social alternative based on equality and unity with the Palestinians is the only way for a solution of their own discrimination and oppression inside Israel.

Throughout the course of human history, people have joined hands in common struggle for justice, equality and peace. Throughout the course of human history, governments have failed in their attempts to criminalize dialogue for justice, equality and peace, and to legislate against co-operation and common struggle. The government of South Africa tried and failed, and the government of Israel tried and failed. Dialogue, cooperation and common struggle against apartheid legislation and for justice, equality and peace are as inevitable in Israel as they are in South Africa.

## Disinformation

We did not expect to start our column on disinformation by attacking the British daily, *The Guardian*. On the contrary, it generally has quite informative coverage of international events in its pages of World News. However, we have not been able to ignore the grossly slanted coverage given to the Palestinian-Israeli conflict by Ian Black, the newspaper's correspondent in Jerusalem. In pre-intifada days, one got the impression from Ian Black's articles that he seldom went off the beaten track to get his story, i.e., he usually contented himself with repeating the statements of official Israeli sources. We noted, however, that the intifada did sometimes lead him to venture into the Palestinian community. Still, his articles did not match those of many other honest Western journalists who, at least at the start, wrote vivid accounts of the Palestinian upsurge against the occupation, and conveyed the human aspects of the intifada as well.

With the intifada «in retreat» according to callous observers and Israeli officials, Ian Black returned to his old habits. Several of his articles this May violated basic standards of honest reporting. A lengthy article on May 14th, entitled «An average day in the war zone,» reached the point of slander against the Palestinians. Black describes what he terms the «bizarre alliance» of the PFLP with Hamas, pushing for more strikes and militancy (see *Democratic Palestine*

38 for discussion of this issue). Black then goes on to say: «Palestinian radicals are urging more and more confrontation because peace in the streets will defeat their goal of maintaining the intifada. Yesterday's desecration of Jewish graves in Haifa - far behind the old «green line» border - may have been inspired by this same dangerous school of thought...» This in effect accuses Palestinians, specifically the PFLP and Hamas of committing desecration, whereas the Israeli police arrested a Jewish man in connection with this crime the same day it was discovered. Ian Black knows this very well. He himself signed a small article telling of the arrest, which appeared two pages later in the same *Guardian* edition.

We long ago stopped expecting that Ian Black would give the Palestinian struggle its due in media coverage, but we do have the right to expect a degree of journalistic honesty and integrity from him and *The Guardian*'s editors.

Beit Sahour

Equally dishonest and disgusting were some of Ian Black's comments in the May 23rd *Guardian*. While describing the protests in the Galilee after the May 20th massacre in Rishon Letzion, Black gives some historical background by recalling the events of Land Day 1976 - so far so good. Then he feels called upon to write: «It was at that time that young Arabs began to break away from the twin strangleholds of the Communist Party and jobs-for-the-boys inducements of the Zionist parties.» The Israeli Communist Party, Rakah, is well known to be the party that has consistently defended the rights of the Palestinian Arabs living in the Zionist state over the years. While there are differing opinions as to the correctness of Rakah's political line, it would be difficult if not impossible to find a single Palestinian who would agree to equating this party with the Zionist parties. What gives Ian Black the right to do so?

-photo by Tordai

