## Clifton Graves

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tion), most of you no doubt feel that the matter of Farrakhan, Jesse and the Jews is history and should be forgot-

Unfortunately, though, the mass media and Jewish community's reaction to Jesse's and Farrakhan's statements -with the resulting support in the black community for both men -- has raised critical issues and points of disagreement which, for too long, have been either concealed or ignored.

To be sure, time, not space, will permit an indepth analysis of the Palestinian-Zionist conflict, or African-American/Jewish-Americanrelations.

Rather, suffice it to say here that, given all the statements attributed to both Jesse and Farrakhan, and given the context in which they were made, it is my humble opinion that segments of the Jewish community and mass media have grossly overreacted.

Let's face it, even before Jesse announced his candidacy for president, the Zionist element of the Jewish community had already unfairly branded him as "anti-Semitic" simply because:

He correctly challanged the imbalanced U.S. foreign policy in the Middle East.

He declared his support for a Ralestinian homeland.

His Operation PUSH has been the recipient of monies from certain Arab countries.

Thus, Jesse's postannouncement trip to Syria to secure the release of Lt. Robert Goodman, the alleged "Hymie" remarks and his embrace of Farrakhan really only added fuel to an already existing bonfire.

please don't But, misunderstand. Racism, in any shape or form, should be intolerable to and condemned by every decent human being -- no matter the perpetrator, no matter the victim.

But the critical question revolving around the Jesse-Farrakhan incidents is simply, "Were Jesse's Farrakhan's remarks anti-Jewish or were they, rather, anti-Zionist"

There is a major difference.

Judaism is an organized religion. Zionism is a political philosophy and pressure, not

respect for Judaism, which forced England and America "to create" the state of Israel in 1948, and to ignore the Palestinians who already resided there.

It was Zionist philosophy and pressure, not respect for Judaism, which forces the U.S. government to give billions of dollars annually to protect Israel.

It is Zionist philosophy and pressure which justifies Israel's strong political and cconomie relationship with racist South Africa.

And, it is Zionist philosophy, pressure and money which has resulted in many African-American "leaders" becoming deaf and mute when critical questions arise surrounding Zionistdominated Israel.

In all fairness, there are many Israelis and Jewish Americans who are just as critical of their brethrens' mistreatment of the Palestinian people, of Israel's morally corrupt relationship with South Africa and of America's one-sided Middle East policy.

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Unfortunately, those voices are, by comparison, few in number and few in positions of leadership to effectively influence policy decisions.

As was stated at the outset, this article has only begun to scratch the surface of the complexity involved in analyzing both the Middle East debacle and the black-Jewish debate.

Hopefully, though, the ongoing controversy surrounding Jesse and Farrakhan, as well the crucial issues they both have raised, will motivate you -- be you black, white, Jew, Arab or Muslim -- to study, analyze, critique and challenge what heretofore has been spoon-fed to you about Israel, Judaism Semitism and Zionism.

They are the same.

And the sooner you realize that, the quicker this nation will come to a better understanding of what brothers Jesse and Farrakhan are addressing.

The real truth will certainly set your mind free.

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based upon different principles, and a new different way of viewing life.

Thus, one of the fundamental problems with American prisons is that the system does not give the criminal a responsibility for his or her own destiny.

Therefore, we recommend the following:

•End specific sentences, such as three to years etc., because all they require is that an immuteserve for a certain length of time. Rather, establish standards of rehabilitation that are endemic to successful citizenship, and say to the inmate that when he or she achieves those standards the inmate will be released.

•Establish, along with basic education programs, educational programs that explore and examine responsible citizenship, success and other seemingly abstract outlooks that most of us take for granted.

•Follow Justice Burger's recommendation and turn the prisons into factories.

•Establish a public education and liaison program that explains this concept to the general public and clearly spells out the public's role in making this approach work, particularly after an inmate, who went through the program, has been released.

•Establish a three-year "post-

sentence! cvaluation program That follows a released immates through the application of citizenship priniciples to detect flaws in the approach, and to make recommendations on how the flaws can be eliminated.

It seems to us that this approach goes the necessary distance to first make rehabilitation a shared responsibility between society and the criminal. This approach also tracks the concept so we can prove if it works or not.

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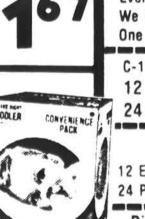
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