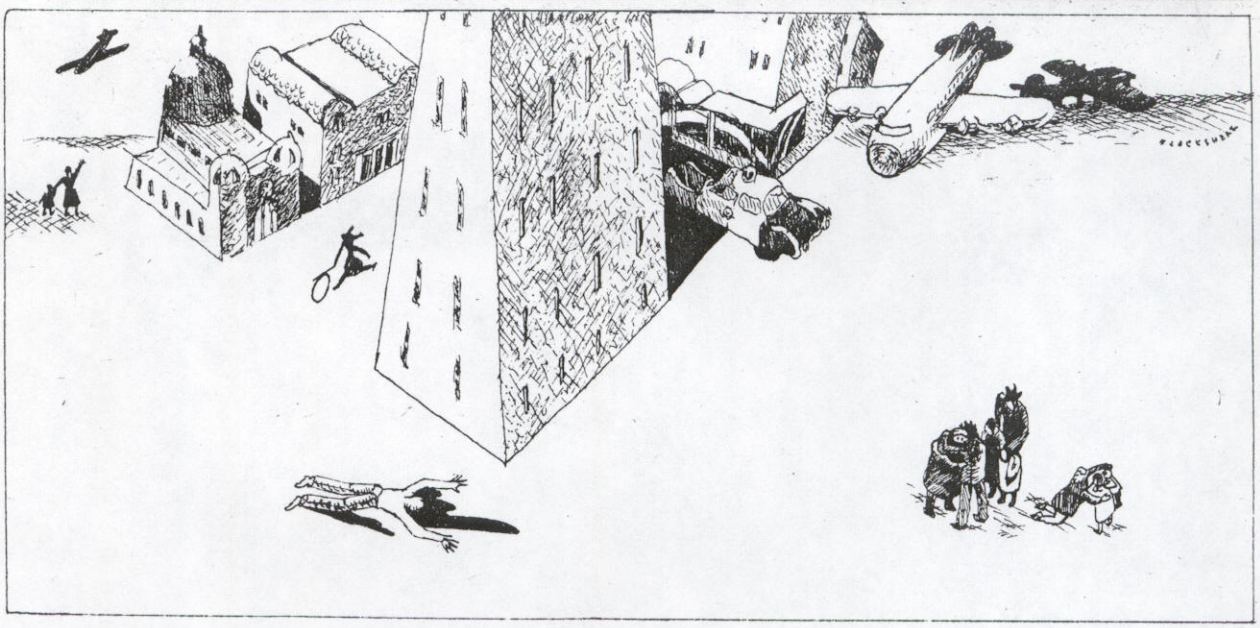

Resisting terrorist organizations

By ROBERT FRIEDMANN

The fact that local politics have international ramifications was proved again by the French release of the notorious terrorist Abu-Daud.

The Palestinians, being unable to carry out a successful military struggle (which is not to say they did not manage to murder some innocent bystanders in their attempt) against Israel, shifted their "heroic" activities to any place in the world that is vulnerable and easily accessible, hoping to attract world attention to their bloody deeds through the mass media.

The early 1970s were evidence of this shift: airplanes were hijacked (four were blownup in Jordan in 1970); Israeli athletes and German soldiers were murdered during the 1972 Olympics in Munich; and American and Belgian diplomatic representatives were murdered in Khartoum and again in Lebanon. The recent hijacking of the Air-France jet to Entebbe is another example.

There also were numerous attempts of hijacking, shooting at airplanes, attacking embassies and the unexplained explosion last year at La-Guardia airport.

The Palestinian terrorists may claim—and they do try to portray themselves as innocent angels—that they fight to achieve some political goal to which Irish, Japanese and German terrorists financed with Libyan money will gladly say "amen".

Saul Bellow, in his reflections on his recent visit to Israel, states that "Bombs are exploding everywhere. Dynamite has just been thrown in London; the difference is that when a bomb goes off in a West End restaurant the fundamental right of England to exist is not in dispute."

Bellow means, of course, that when such a bomb goes off in a restaurant in Jerusalem it is interpreted as questioning the right of Israel to exist. This may explain, in part, why Israel is the fiercest fighter against terrorism while other nations lag far behind.

We can ridicule the fact that Arab terrorists are not capable of executing a successful operation against Israel and have to turn to Japanese and German world Revolutionaries to aid them. But, it focuses our attention on the increasing dangerous power of international terrorism.

As W. Laquerur states in his new book on terrorism **(Guerilla;** Little, Brown), "An operation would be planned in West Germany by Palestinian Arabs and executed in Israel by terrorists recruited in Japan with weapons acquired in Italy but manufactured in Russia, supplied by an Algerian diplomat, and financed with Libyan Money."

It is of interest to note that terrorism—as we know it—is not practiced, say, in the Soviet bloc or the Arab nations. If it does occur—as it did recently in Syria and Jordan—the reaction is swift: the terrorists are publicly executed.

Laqueur is joined by two other writers who focus on international terrorism: Parry **(Terrorism: From Robespierre to Arafat,** Vanguard) and Irnberger **(Die Terror Multis,** in German). Both point out that we can consider terrorism as old as prostitution, but its internationalization is characterized by groups whose political interests are too remote from the immediate objective—killing for the sake of killing. Americans could watch on national television how Palestinians shot groups of civilians in the back when they tried to run away from the horror of the civil war in Lebanon.

The second book deals with Palestinian terrorism in only one (the first) of its 10 chapters; the other chapters deal with the Bader-Meinhoff Gang (Germany), the Kroatians (Yugoslavia), the Basks (Spain), the Red Army try terrorists in court and how to rescue threatened citizens.

The fight should be one that will not lead the free world to loose this quality (of freedom); Uruguay had a democratic-liberal regime that was unable to deal with the Tupamaros and was, therefore, replaced by military rulers. Thus it not only is a question of fighting terrorism, but doing so the "best way" while preserving our own freedom.

In an article in **Time** (Dec. 27, 1976) former Secretary of State Kissinger analyzed the delicate relationship between "principle" and what he called "pragmatism" (described here as morality vs. reality). Even the most idealistic government occasionally must consider some very imposing realities. However, there must be some principles never to be compromised if there is any meaning left in such concepts as sovereignty, independence and freedom. Some of these principles are not cooperating with terrorism and ignoring day to day diplomatic procedures among friendly nations (like those existing between France and the Arabs).

When the first such test case appeared, France missed a unique opportunity not to bend to terrorism. It was not required of France to try the terrorist (he was not the first to be caught by the west and enjoy its prison facilities; previous terrorists were released when their comrades committed some terrorist act—usually hijacking—on their behalf). It was expected that France would extradite him to Israel or West Germany.

To observers of Western affairs France's shameful act symbolized more than anything else the deep decay of the French regime that is an important element in the Western European setting, that the economic situation of this top member of the European Common Market is so vulnerable that the slightest fear of Arab retaliation placed the French rulers in a total state of paranoia and the inability of the European community to form a united front against a common danger. Above all, the French act showed how cold economic interests supersede any international extradition agreements and the French constitution, which became a worthless piece of paper.

As far as Israel is concerned, this clearly shows the contradiction between public Arab declarations about eagerness for peace and the forming of a united Arab Palestinian front to defend a murderer who symbolizes the absolute rejection of coexistence with Israel.

Legitimizing Israel's suspicions is more sad than reassuring (though very realistic). But more than anything else it proves that it's not a minute too soon to decide that if the West continues to be so nonchalant about terrorism (to the extent of bending national pride), international terrorism will boomerang and reign.

It is high time for the remaining governments of the free world to unite in this important fight.

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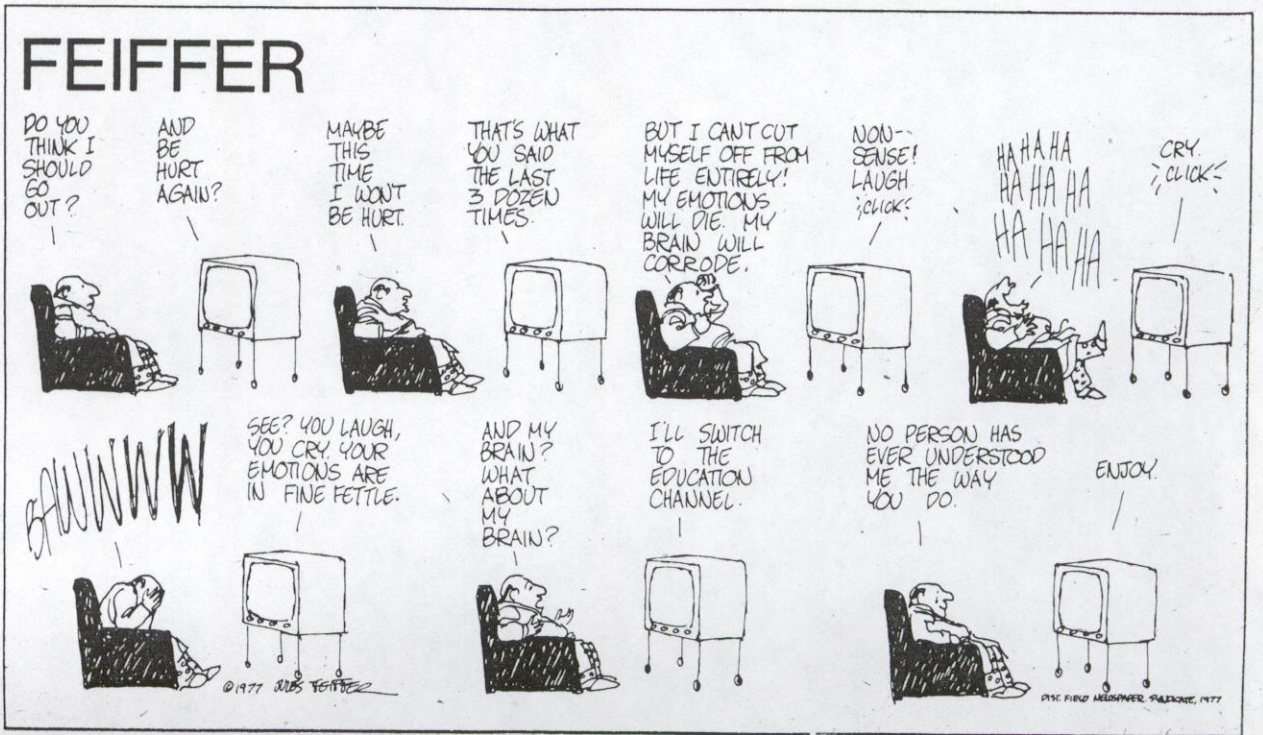

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