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A JOURNAL OF LIBERAL IDEAS

THE AKALI DEMANDS

NISSIM EZEKIEL

IS THERE any reasonable way of defusing the Akali-created crisis in the Punjab? Yes, say the Akalis, concede our demands. Talks may be held but there's really no point in prolonging them. Hand over Chandigarh to us, whatever Haryana may say. Give us more territory. Give us more of the river waters. Forget the claims of the other states affected.

What happens if the Union Government finds it impossible to behave according to Akali dictates? In that case, the Akalis will Do or Die. The Dal has committed itself to the raising of an "Army" of 100,000 volunteers. A pledge has been administered already to more than half that number by no less a person than the Sikh chief priest.

If violence is mentioned, the Akalis shrug their shoulders—and perhaps shake their weapons! The responsibility is not theirs but that of the Union Government. It should have conceded the Akali demands. . . . Nine opposition parties in the Punjab met and resolved that these demands were quite reasonable. The views of the neighbouring states, Haryana, Rajasthan and Himachal Pradesh are irrelevant.

Very well, then, the choice before the Union Government is clear. If Akali demands are not for discussion and negotiation, either deny them and face the

consequences in the Punjab or concede them and face the consequences in its neighbouring states. Do the Akalis and the nine opposition parties in the Punjab consider this a reasonable situation in which to put the Union Government?

The smell of religious fanaticism and political extremism is difficult, in this context, to avoid mentioning. One has to study the 45 demands and the Punjab-Sikh equation in relation to the other states concerned to identify that smell. Since the Union Government dare not do so publicly, it keeps offering "talks". The latest offer is pathetic. The Dal intends to launch its next **morcha** on June 17. The date suggested for the talks is June 15.

We are told by official sources that the Prime Minister will not be in the country during such talks. But if the talks are postponed by two days for her return, the **morcha** may "create new impediments to resuming the dialogue" (*Times of India*, June 10). In other words, there may be violence. The only hope lies in the prospect of an opposition meeting, also planned for June 15, prevailing upon the Akali Dal to avoid that eventuality.

But how is a **morcha** of a hundred thousand volunteers, pledged by their religious head to do or

die, expected to avoid violence? Why should it avoid violence? The well-known unwritten law of the game **requires** violence. The assurances of the Centre that it is "keen" on finding a solution to the problems of the Punjab are of no interest to the Akalis. They have made that clear over and over again. Their leaders talk the language of uncompromising demands, no less. Meeting them "partly" encourages the continuation of the "struggle."

The Akalis say they want "autonomy," not an independent nation. They say that their movement is not separatist. Even if this question is not squarely faced at present, there is still likely to be a difference between the Akali interpretation of autonomy and the Indian nationalist one. The Sikhs have a very small majority in the Punjab, 53% or so. The Dal has "never polled more than 25% of the vote . . . (*Far-Eastern Economic Review*, April 28). Is nothing to be said about the rights of the non-Sikh population of the Punjab, 47% of it? And what if there is a change in the Sikh-Hindu population ratio in the next ten or twenty years?

The Union Government and the people of India must do some plain speaking soon about Akali politics. They must also be prepared to act firmly in the interests of national unity, communal harmony, and inter-state as well as state-Union relations.

A VARIETY OF COMMENT

K. S. VENKATESWARAN

THE MYTHS ABOUT AID

"WHY WE should close our purse to the Third World" is the title of an exceptionally thought-provoking article which appeared in *The Times* (London) recently. Its authors, the distinguished Professor Peter Bauer and his colleagues Basil Yamey, have convincingly and courageously argued the case against increasing official aid from the industrialised North to those underdeveloped nations which collectively constitute the amorphous entity called the Third World.

There is incontrovertible evidence, say the authors, that massive monetary transfers in the form of aid have neither relieved poverty in the Third World nor significantly promoted Third World development. No less important, they have, contrary to popular belief, failed to promote world peace or make friends for the West. "Aid is neither appropriate nor necessary for solving the so-called international financial crisis."

As a corollary to their argument against official aid, Bauer and Yamey cite the examples of many Third World countries in the Far East, in Africa and in Latin America which have flourished without resort to foreign aid. "At best the contribution of aid to development cannot exceed the avoided cost of borrowing regardless of the productivity of the projects to which the aid is put."

India's own example vindicates Bauer's thesis to the hilt. Can any impartial observer seriously suggest that the enormous sums of money which have come by way of foreign aid during the past three decades contributed one bit to improving the material standards of living of the poor in this country? Our "planners" would do well to answer this question honestly before embarking on yet another tirade against the "insensitive West" for refusing to yield to their insatiable demands for more official aid.

VIOLENCE IN THE MIDDLE EAST

The growing mutinous tendencies among the ranks of the Palestine Liberation Organisation (PLO), which provoked the leader of that terrorist outfit, Mr. Yasser Arafat, to openly accuse Libya's Col. Muammar Gaddafi and "some other Arab states" of conspiring to split the PLO and block a final settlement of the Palestinian problem, has once again demonstrated the mythical nature of the much-flaunted Arab solidarity.

As Benjamin Netanyahu, a ranking Israeli diplomat in Washington points out in a perceptive article in the *Wall Street Journal*, despite their endless protestations of brotherhood and friendship, "in the last thirty years virtually every Arab state has been at war with at least one of its Arab neighbours. Not one part of the Arab world has escaped this grim regularity."

Indeed, violence has always been an integral part of Arab political life, as is borne out by the record of bloodshed even within countries in the Arab world. "Since King Farouk," says Netanyahu, "every Egyptian ruler has been a military man, relying on an army to crush opposition. Libya is ruled by a colonel and a small clique of officers. The army runs Algeria, and Hassan of Morocco depends on the loyalty of his army to sustain his regime. In Saudi Arabia not one but two armies (they watch each other) protect the princes. In Syria, an Alawite officer corps run by Assad's brother suppresses dissent, sometimes with mass murder as at Hama recently. Husein of Jordan relies on his Bedouin forces to subdue any threat to his rule. Husein of Iraq depends on his secret police and army . . ." and so on and so forth.

Oddly enough, this important reality has been consistently ignored in every serious discussion of the prospects for peace in the Middle East. Instead, the focus has always been exclusively on the Arab-Israeli conflict, with no attempts being spared to pin the blame on Israel's "recalcitrance" for the existing state of affairs in the region. Surely the time has come to abandon this wooden-headed stance and take a more realistic view of the situation, however inconvenient such an exercise might be politically.

SOVIET MEDDLING IN SOUTHERN AFRICA

Now that the shrill screams of outrage at the South African retaliatory air attack on ANC bases in Mozambique have more or less subsided, it may be worth taking a hard look at some facts about the extent of Soviet involvement in that crisis-ridden part of the world.

According to an in-depth study undertaken by the Pretoria government, the results of which were published in the leading South African daily *The Star* on May 21, the Soviet Union had, apart from contributing thousands of millions in weapons to the so-

called Frontline States of Southern Africa, also significantly stepped up its destabilisation attempts in the region.

"Angola alone had received R10,000 million from Russia for weapons and ammunition only. Zimbabwe had received R40 million, Mozambique R350 million, Tanzania R200 million and Botswana R13 million," says the study. In addition, the Soviet Union had spent over R64 million training SWAPO and other terrorist organisations inside Southern Africa and R36 million for similar purposes outside the sub-continent.

The loss of lives and destruction of property attributable directly to acts of terrorism by the Soviet-trained groups in the region is staggering. At least 40,000 civilians and 83,000 armed personnel have died, mostly in Angola and Zimbabwe, over the past five years. Sabotage has cost Southern Africa over R690 million during the period.

To highlight these facts is not to overlook or condone the Pretoria regime's own shocking lapses both at home and abroad. But fed as the vast majority of our people are on blatantly slanted information about South Africa, these facts assume a significance that is far too important to be ignored in any meaningful discussion of South African affairs.

CHANGE OF EDITORS

It is with great regret and reluctance that the Editorial Board of **Freedom First** has accepted the resignation of Professor Nissim Ezekiel. He has served for over three years now with great distinction. Due to the burden of academic and other work and frequent absences from Bombay, which have become necessary, Professor Ezekiel has for wellnigh a year now asked to be relieved. To have delayed responding to his request any longer would have been unfair to him. I am glad that Professor Ezekiel has agreed to remain a member of the Editorial Board and write as often as possible.

We are happy that Mr. K. S. Venkateswaran has agreed to take over as Editor of **Freedom First** from the August 1983 issue. Readers are already familiar with his robust and readable "Variety of Comment" for the last two years. He is therefore no stranger to the journal and its traditions which we are sure he will uphold manfully.

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LEVIN INTERVIEWS SOLZHENITSYN

(What happens when one of the world's most profound thinkers meets an exceptionally perceptive journalist? What happens is a momentous interview which was recently published in the *Times* (London). We are carrying below extracts from the interview with due acknowledgements to the *Times* and Mr. Levin).

You have drawn attention to the fact that in the oppressed lands of the East spiritual regeneration is growing; are oppression and suffering necessary for people to turn to things of the spirit?

I would like to divide the question, the question of suffering and the question of oppression. Yes, suffering is essential for our spiritual growth and perfection. But suffering is sent to the whole of humanity and to every living being; it is sent in sufficient measure so that if man knows how to do so he can use it for his growth. Now, if a person doesn't draw what has to be drawn from suffering but instead is embittered against it he is really making a very negative choice at that moment.

Now, if one speaks of oppression, the horrifying oppression that we see for example in the USSR, it really goes beyond the possibilities of human endurance. It is an experience that really goes beyond common suffering. Millions are simply crushed, physically and spiritually crushed, annihilated, but those who have passed through that oppression are then spiritually so strong, so mature, that they become really our hope in the communist countries. And I'll add to that. Nine years in the West have made me into a pessimist; looking from the East I used to ascribe to the West far more strength, far more determination and steadfastness, whereas now I would no longer guarantee that the West would withstand invasion by communism, withstand being taken over, subverted, by communism.

It is possible that the whole struggle of humanity against communism will take far longer than we originally believed, and my greatest hope is in those who have already gone through the horrifying decades of totalitarian oppression and have not been broken and have survived.

But it sounds as though you are almost saying that until we pass through the same oppression we will not regenerate ourselves either.

I wouldn't like to put it quite as brutally as that. I wouldn't like to make a forecast. "Yes this is the

only way it can happen". If only Western society could suddenly mobilize itself against communism then it needn't happen. As I said, such terrible oppression isn't essential—is not universally essential—but for this to happen the West must hear the voices of those writers, those publicists, those leaders, who say, "We are now already in mortal danger, we are in fact in greater danger than we were in 1940 when the German planes were flying over us."

I am very sorely afraid that in the Western context if a writer, a publicist, wrote that, he would be mocked and laughed at. And if a political leader were to say this he would never be re-elected.

There is a terrible paradox in our world: those who have no freedom long for it, but those who have freedom do not seem to care about it.

I used to think that it was possible to transfer, to share, to convey the experience of one nation to another, at least by means of literature, but now I am beginning to think that no one can receive the experience of another without having actually gone through it. One must have a heart full of compassion and a heart and a soul full of sense and sensibility in order to be able to take upon oneself, to receive, the sufferings of another.

Is it possible that there are people who cannot bear freedom in themselves, and long to be slaves?

Yes, today's Western Europe is full of such people.

If we assume that there is no war, how do you see the future of the West?

I refuse even to consider such a perspective because I consider a war—not a nuclear war, but a war—as inevitable. In other words, I include in this all the explosions from within, all the so-called national liberation wars, and I think quite a lot of countries in Europe are very close to such explosions. And this kind of situation is frequently favoured by the very leaders of those countries. We have seen how Brandt weakened Western Germany, how Palme really went out to help North Vietnam, and what Papandreou is now doing to Greece, and there are many, many other examples.

War doesn't necessarily come from the outside, it comes also from the inside, and not even necessarily in the form of an actual insurrection; it comes in the form of the political blindness of the political leaders.

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And so it seems to me totally unreal to think in terms of a *status quo* in the world; there won't be a *status quo*—not for one year can we see a *status quo*.

I want to talk now about nuclear disarmament. The campaign in this country is now very powerful for unilateral disarmament. What do you think that implies?

First of all, let's look at it at the universal level. I consider nuclear armament, chemical armament, bacteriological armament, as utterly repulsive and horrific. I would never sit in judgement over anyone who condemns nuclear armament. But we have got another problem. The West carries the moral responsibility of a decision taken 40 years ago to manufacture and use nuclear armaments. Now the West without nuclear armament has nothing at all. Everything is put simply into nuclear armament. The fault lies at the inception, at the moment when the decision was taken to rely on nuclear armament, to stake everything on nuclear armament. That decision has kept the West safe for twenty, thirty years but now it is really like a boomerang—it comes right back at it.

Now the second aspect is, at the personal level, the extraordinary blindness of society and young people. For half a century you have had the chance to open the eyes of society and of the young, and Western young people simply have no idea of the real situation. Try asking them why isn't there such a movement for nuclear disarmament in the Soviet Union. Either they won't even understand the question or they won't care. What they say is: we shall disarm unilaterally and then the communists will follow suit.

Now here we see not so much disinformation as a complete blindness of understanding; there is also a weakening, a total erosion, of will. Go to these young people and ask them. All right we agree to have unilateral disarmament but will you go into the army tomorrow in order to die—into an ordinary conventional army—and if they are truthful they will say oh no. Today, resistance to nuclear armament is really a very convenient pretext to disguise, to hide, if not their moral cowardice at least their moral weakness. In fact, they don't want any kind of armament, any kind of work, they just simply do not want to resist at all.

Finally, the third level of all this, there is of course the active participation of Soviet money and Soviet participation and Soviet organisation. The communists have enormous experience here. Already in

1917 Lenin gave five or ten roubles to every person for participation in demonstrations against the provisional government. Stalin organized a so-called movement for peace in those days when he didn't have an atomic bomb and he, too, had money to spend on this. And, of course, this principle continues.

But just to finish answering this question I want to underline one thing: the problem isn't reducible just to Soviet organization and participation. If only the West had not relied for several decades on nuclear arms and if the young were steadfast of will and well-informed, no Soviet action would achieve anything.

Some say that since a nuclear war would be a catastrophe for the whole planet, surrender, even for those who hate communism, would be preferable to a nuclear war.

I shall only say about the famous axiom "Better to be red than dead" that there is no alternative in it—because to become red is really in fact to die a slow death. The free people of the West have missed sixty-five years. They have stood there fully armed and not struggled. When they give in to communism they will find themselves as slaves, and what is more, moribund slaves. That's when they will begin to fight but in different conditions. And what is so amazing is that the West appears not to hear the absolutely explicit condemnation to death which has been pronounced.

In 1919, the Comintern was created and its leaders, Lenin and Trotsky, who at that point had absolutely no nuclear arms, they hardly had any rifles or bullets to put into them, but none the less they declared a condemnation to death for the Western world; and the West laughed. Sixty years ago, the whole of educated Russia, the cream of Russian intellectual development, the whole intelligentsia, *everybody*, said "Look this is something quite unlike anything you have seen before"; the West turned a totally deaf ear. Fifty years ago the logs of wood from the camps with things written in the blood of those who were imprisoned up in the north, those logs of wood somehow came to the West.

Forty years ago millions of Soviet people again told of the horrors. They were not only not listened to but in their hundreds of thousands and millions were simply given back and betrayed to captivity and certain death in the Soviet Union. Thirty years ago, Kravchenko in the famous trial hearing in Paris revealed the true nature of the Soviet regime and he wasn't listened to either. History does not forgive such multiple mistakes.

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TWO CHEERS FOR THE BRITISH ELECTORATE

MINOO MASANI

It is seldom in public affairs that the expected happens. On June 9 in Britain, however, the expected happened in three quite distinct ways.

First, as expected, the Conservative Party was returned to power with a "landslide" majority. Secondly, the Labour Party took a thoroughly well-deserved thrashing. Thirdly, as expected, the Social Democratic-Liberal Alliance got 26 per cent of the votes cast, but only 4 per cent of the seats in Parliament. I rejoice at the first two developments, but deplore the third.

Mrs. Margaret Thatcher's remaining as Prime Minister means that Britain will continue with the effort to cut its coat according to its cloth. The trade unions, who have been holding the country to ransom, will now be cut down to size. Public Enterprises, which as in India have become 'white elephants', will be privatised. Then again, in alliance with President Ronald Reagan, Prime Minister Thatcher can be counted on to contain the Soviet threat to world peace and freedom and to put Mr. Andropov in his place, as they have been doing so effectively in the last few months. "Better red than dead" is not part of the philosophy of either leader.

The second development is to be welcomed because the British Labour Party has now become a 19th century socialist party and has no place in the modern world. It is well on the way out. Its counterparts on the Continent have already been replaced by Social Democratic and Liberal parties.

Britain has been undergoing a big social change under the surface. The working class has now merged largely in the middle class and become *bourgeois* in its values. Large numbers of workers have voted Conservative. So have women. So have youth. Labour tried to make unemployment the issue but failed. What became the issues were Mrs. Thatcher's guts and her adherence to non-material values and Victorian morality. Solzhenitsyn has proved right. No great nation cares for bread alone. That is why over 70 per cent of the electorate rejected Labour with its crass Marxist materialism and Mrs. Thatcher has been able to "break the mould" of "Butskellism" which has dominated the scene for three decades. The new House of Commons is young, with an average age of only 37. Youth is taking over.

The third development I deplore, along with the bulk of the British press which has written on the

subject. It is quite ridiculous that the Alliance which got the support of 26 per cent of the electorate should have only 23 seats in Parliament instead of around 160 seats. The Alliance finished second in 313 seats, compared with 180 Conservative seats and 132 for Labour. If elections were decided on second places, Mr. Roy Jenkins would today be Prime Minister. The Labour Party, with 28 per cent of the votes, got 209 seats, while the Conservatives 397 seats with only 43 per cent of the votes.

This is a gross distortion of the popular will with which we in India are familiar because we have accepted the archaic 'first past the post' system borrowed from the racecourse. Not since we got Independence did Pandit Nehru or Mrs. Indira Gandhi get a majority of the votes polled, but they got a two-thirds majority in Parliament and misused it to amend the Constitution.

What should have happened in England if the popular will had prevailed would have been a 'hung' Parliament where Mrs. Thatcher would have needed the support of Mr. Roy Jenkins and Mr. David Steel to remain in office. Whether this would be better for Britain than the present result is, I concede, debatable, but that is what the British people voted for.

The present system favours parties which have a concentration of supporters in some constituencies. It is most unfair to a party whose support is distributed throughout the country. The systems of Proportional Representation in West Germany, Italy, Israel and most countries which have 20th century constitutions ensure that popular support distributed throughout the country is not punished in this manner.

If a 'hung' Parliament had emerged from the election, the Alliance would have only supported a Government which organised a referendum to ascertain the wishes of the electorate on the subject. This in turn would meet a national need to which Mr. Bernard Levin gave expression in the *Times*: "What matters most is that we should have an alternative to Conservatism which will not set out to turn this country into a replica of Bulgaria".

So, taking everything into consideration, let us give two cheers for the British electorate!

From "As I See It."

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FREEDOM FOR TEACHERS

ANITA GUPTA

A FEW weeks ago I shared the task of judging a large number of school magazines. My fellow judges and I were deeply impressed by the skill and the effortless charm of many contributors. Their age, I suppose, ran from ten to sixteen, and some of them could deftly draw and create planning designs; others wrote witty or moving verses and were fluent in graceful prose. At one point, I remember, I read aloud some engaging lines and exclaimed, "What happens to all these brilliant children?" To which one of my colleagues replied in a voice of gloom, "They grow up."

They grow up and in the process shed and mislay their youthful cleverness. In the circumstances of growing up their bloom and promise are rubbed off. But is that unavoidable?

Education should be a preparation for life. Instead, it too often prepares its victims to earn a living, which is not the same thing. This is because education has been confused with instruction. Instruction teaches us the mechanics of knowledge and a livelihood, edu-

cation clarifies our place in history, our responsibility to society, and our duty to ourselves. It expands our faculties of enjoyment and engages and holds our appreciation of life.

One suspects that the consequences of education are not quite so happy as was expected. The probable reason, if that be admitted, is that education has become too closely hemmed in with rules and regulations. Teachers are paid, but not trusted. They are daunted by ordinances, examined by instructors, watched jealously by parents and often thwarted by local authority. Would it not be better to relax both vigilance and the laws, give teachers their freedom, and let them use the instinct that led them into education in the first place and the knowledge they have gained?

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occasional experiments, and heaven knows that without experiments education could not have achieved very much. What kills education stone dead is total and absolute conformity rigorously imposed from above; and what education suffers from is too much conformity.

But there is no good reason why teachers in a city school should not have at least as much freedom as those in one of the public schools. Preferably they should have more. There are many teachers with a genuine vocation for teaching, and they not only know more about their craft, but about their pupils than any parent, local authority, or markers of examination papers. They should, within reason, be exempted from authority, and allowed to teach without supervision.

It would, of course, be a gamble. It would involve some risks. There are bad teachers as well as good teachers. I believe that many of the bad ones may have been idealists who have become soured by the conditions under which they have to work. Liberty might sweeten them again. The good ones would certainly respond to freedom and trust. Even if we cannot increase a teacher's salary, there is nothing to prevent us enhancing his status, and that can easily be done by increasing his authority.

There is no sentimentality in saying that happy, at least contented, men and women are likely to be the best teachers. It is, therefore, in the interests of children, parents and the community to do all that is reasonable to make a teacher's circumstances and conditions of work as agreeable to him as is possible. Let him, that is, be protected against unnecessary interference and undue pressures. Let his judgment be used about how a boy or a girl should be taught, and his judgment be accepted as is his pupil's relative ability. Again, that would be a gamble, it would entail risk; but most teachers are shrewd enough to realise that dishonesty, though it might draw a dangerous dividend now and then, would certainly not recommend them for promotion.

In what may be called the olden days—judged by the age of general education, that is—it was the school-master who built the foundation of an educated country. He was able to do that because he had the authority of status, and this gave the pupils a kind of built-in respect for education.

The teachers with whom I came into contact a few weeks ago were teachers whose pupils wrote and composed and decorated the magazines that roused the admiration of the judges who assessed them. The young authors and artists were gifted children, but manifestly they had been helped and guided and encouraged by gifted teachers.

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(Approved by I A T A)

BOOK REVIEW

THE P.L.O. CONNECTION by John Laffin. Corgi Books, pp. 174.

THIS IS a well-compiled book "about those relatively few Palestinians who comprise the PLO". In a studied analysis of the PLO, the author gives the reader not just an insight but a measure of horror at the nature of the PLO's organisation, its activities, diplomatic successes as well as terrorist campaigns, its composition, ideology and method of operation. He describes it as a network of international terror.

In the first chapter, Laffin begins by unmasking "The Many Faces of the PLO". In one of his personal talks with PLO chief Yasser Arafat, Laffin asked him how the PLO could induce young men to carry out such a ruthless and bloody act like the Munich massacre. Laffin graphically describes this episode. He was taken to a PLO camp where he was shown a young PLO boy pull out of a basket a struggling chicken. Laffin writes, "Then with brisk efficiency, he wrung its neck and dropped the dead bird."

Not to be outdone, Arafat pulls out another

chicken. "And without wringing its neck." Laffin writes, "he pulled the thing apart. After a few minutes . . . somebody handed him a towel to wipe the blood from his hands." With justified indignation, the author continues, "The next time I saw those hands they were being held high in triumph before the braying applause of the United Nations Assembly."

These were the hands that mock at the international sense of justice and decency.

The PLO, which is "the pioneer of modern terrorism . . ." is a well-funded organisation with an annual income of £1,000 million. The reasons for granting it such largesse by Arab States curiously ranges from their pathological hatred of Israel to considering subsidies to it as insurance against PLO extremism in the case of conservative regimes like Saudi Arabia.

In the chapter "The Rise of the PLO", the author describes how the agony of the Palestinian Arabs is perpetuated by the Arab States, who aborted the formation of a Palestinian Arab State by the Egyptian occupation of Gaza and of the West Bank by Jordan in 1948. This chapter deals vividly with the way in which Arafat epitomises the PLO. On the Jerusalem dispute, the author cites an interesting fact. "Between

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1948 and 1967 King Faisal of Saudi Arabia did not once worship in Jerusalem, when Muslim holy places were in Arab hands. Not until after the 1967 war and the reunification of Jerusalem did the King say that his 'dearest wish' for 19 years had been to worship in the Holy City!"

The PLO as an organisation is composed of different groups, affiliated and sponsored by the Arab States for their ideological and political purposes. The PLO also reflects the disunity of the Arab world, as each group is the mouthpiece of its respective patron Arab State. In fact, the PLO has often been a mere pawn on the chessboard of Arab politics.

The important and interesting chapters are "The Multi-Barrel Propaganda Weapon" and "The European Connection". The well-funded propaganda campaign of the PLO while successfully concealing its terrorist activities, has also deluded many European statesmen like Brunei Kriesky into believing in PLO moderation, whose leader Arafat also talks of fuelling "the torch of the revolution with rivers of blood until the whole of the occupied homeland (i.e. Palestine) is liberated . . . not just a part of it."

The success of the PLO propaganda offensive can be gauged from the fact that though pioneers of hijacking, the PLO were invited to the International Air Transport Association conference on air safety!

The chapter on "Schools for Terror" traces how the PLO graduated from amateur to professional terrorism, with all the trappings of military training. PLO terrorism is a systematic and well-planned one, with the training differing according to targets, time, objectives and places.

In his ruthless analysis of the PLO, Laffin exposes the hypocrisy of dubbing Zionism as "fascist". The book unmasks the fascist and Nazi links of the PLO, as also its links with other world terrorist groups whose activities are well coordinated and interwoven.

With his incisive analysis, Laffin strips bare the PLO's strategy. With all its diplomatic trappings, it is irrevocably committed to the destruction of the State of Israel. In his thoroughly researched study, he quotes extensively from the PLO Covenant and from the world press to bring home the harsh realities of the PLO's fundamental aim: the annihilation of the State of Israel.

Laffin's study is an eye opener for those who have not yet seen the PLO in its true colours. With resounding thunder, it explodes the myth of the PLO as a liberation movement.

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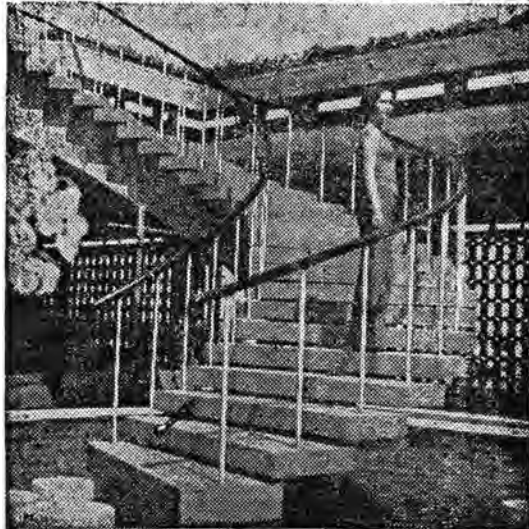
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No matter how formidably Communism bristles with tanks and rockets, no matter what success it attains in seizing a planet, it is doomed never to vanquish Christianity.

—Alexander Solzhenitsyn in his Templeton Address, *The Times*, May 11.

India's Krishna Menon is a boor because he conceives himself to be intellectually superior and rather coyly presents, to cover this, a cloak of excessive humility and modesty. He is a menace because he is a master at twisting words and meanings of others.

—President Eisenhower quoted in *The Economist*, April 1983.

It is an insult to be called the only man in my cabinet. "It may not be an insult to me, but certainly it is an insult to men."

—Prime Minister Indira Gandhi quoted in *The Herald Tribune*, April 20.

I cannot accept responsibility for those who strike themselves out of jobs, who insist on having over-manning or restrictive practices, who refuse to accept new technology, or who have not got good management, or who don't design products which other people want to have.

What I do accept responsibility for is creating the right financial framework and the right legal framework. I believe we've done that.

—Mrs. Thatcher quoted in *The Times*, May 5.

Today a new colonialism threatens America. Insurgents, armed and directed by a far-away power, seek to impose a philosophy that is alien to everything in which we believe and goes against our birthright.

—President Reagan quoted in *The Guardian*, May 6.

I don't mind the Iron Lady tag if it means I'm decisive. I am.

—Mrs. Margaret Thatcher quoted in *The Herald Tribune*, May 25.

God's been good to me.

—Jimmy Stewart on his 75th birthday quoted in *The Herald Tribune*.

The States are the Union.

—Editorial in *The Times of India*, April 17.