

## Terrorism: An Insane Act

our apathy towards terrorism makes it a matter of interest for journalists. Terrorism does not effect politics because states are formed by support of people not by riot of zealots. There is no proper system to probe terrorist's activities. Moreover, it is a hindrance to industrial civilization. Some people take it seriously and try to find real objectives behind it. <sup>For them,</sup> Terrorism is a product of moral faults and selfishness. In fact, it is wrong to relate terrorism with scientific hypothesis. when terrorists themselves speak of their atrocities. Moreover there there is no justification to kill people. It is an intentional act, that can only be judged on moral basis.

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words in precis: 110

**Q.2: Make a précis of the following passage and suggest a suitable title.**

The attention we give to terrorism often seems disproportionate to its real importance. Terrorism incidents make superb copy for journalists, but kill and maim fewer people than road accidents. Nor is terrorism politically effective. Empires rise and fall according to the real determinants of politics—namely overwhelming force or strong popular support—not according to a bit of mayhem caused by isolated fanatics whom one would take seriously enough to vote for it. Indeed, the very variety of incidents that might be described as “terrorism” has been such as to lead critics to suggest that no single subject for investigation exists at all. Might we not regard terrorism as a kind of minor blotch on the skin of an industrial civilization whose very heart is filled with violent dreams and aspirations. Who would call in the dermatologist when the heart itself is sick.

But popular opinion takes terrorism very seriously indeed and popular opinion is probably right. For the significance of terrorism lies not only in the grotesque nastiness of terroristic outrages but also in the moral claims they imply. Terrorism is the most dramatic exemplification of the moral fault of blind willfulness. Terrorism is a solipsistic denial of the obligation of self-control we all must recognize when we live in civilized communities.

Certainly, the sovereign high road to misunderstanding terrorism is the pseudo-scientific project of attempting to discover its causes. Terrorists themselves talk of the

frustrations which have supposedly necessitated their actions, but to transform these facile justifications into scientific hypotheses is to succumb to the terrorists own fantasies. To kill and maim people is a choice people make, and glib invocations of necessity are baseless. Other people living in the same situation see no such necessity at all. Hence there are no "causes" of terrorism; only decision to terrorize. It is a moral phenomenon and only a moral discussion can be adequate to it. (CSS 1980)