

Tom Slater heretics 47 part 1

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The elites have gone insane, and ordinary people remain incredibly commonsensical. That's the kind of story of our times. It's obvious that Islamist extremism, Islamist terrorism, is a serious threat in this country.

It is overwhelmingly the main terror threat that we face. This was not going to end well. This unholy alliance was not something that was going to work out for the values that they claimed to believe in.

These groups, there was nothing progressive about them, and they weren't so much anti-imperialists as they were kind of anti-Western and anti-Enlightenment and anti-the values that the left used to claim to be in favour of. I think there's a kind of profound bigotry of low expectations. Maybe it's ignorance, or maybe it's willful ignorance, but don't understand the nature of what Hamas is.

I mean, this is a genocidal cult. They've been saying what they're about for some time, and yet you've just got idiots sat in their flats in safe North London looking at it and saying, what they really mean is this. I just find that grotesque.

What is the Islamo-left? So the Islamo-left is a term which has been used to describe a sort of unholy marriage, a sort of marriage of convenience, an unholy alliance, I should say, between sections of the radical left and the Islamist movement. This is something which the term kind of originally comes from French discourse, but something which I think applies very neatly to what's going on in Britain at the moment, and I think describes how over the course of the past 30 to 40 years, you've seen an increasingly disorientated left want to kind of find other forms of revolt, and therefore allying themselves with some deeply reactionary forces in the form of Islamism. I think what we saw in the wake of October 7th with people on the left openly celebrating, in some cases, the pogrom launched by Hamas was an example that that has really come home to roost in that sense.

That's interesting with the French thing. Because I also only recently came to realise that Islamism in the political sense is a modern thing, like the last 30, 40 years. I only realised that recently.

So has this come over from France then? Well, the term itself, if you read the kind of etymologies of it, it does seem to revolve around discussions amongst intellectuals in France in terms of the Islamo-left, the Islamo-gauchism, if that's how you pronounce it. But at the same time, it actually draws a lot on what was going on in the British left if you read a lot of this material. So one figure who comes up in discussion of the Islamo-left is Chris Harmon, who was formerly the editor of the Socialist Worker, which is the in-

house publication of the Socialist Workers' Party.

And he wrote a pamphlet in the 1990s called *The Prophet and the Proletariat*, where you really start to see the kind of trends, the malign intellectual trends we're talking about, be articulated. So he says, essentially, of course, they're reactionaries. Of course, they have all these anti-modern and deeply wrongheaded views.

But at the same time, the Islamist insurgency around the world speaks to, I think the way he put it, was a kind of feeling of revolt that could be tapped for progressive purposes. And so there you see it very clearly articulated. Then you fast forward to 2008, you've got Jeremy Corbyn, the sort of standard bearer or would-be standard bearer of the Labour left, addressing a meeting in Westminster, referring to Hamas and Hezbollah as his friends.

Not saying these people aren't our allies, but there's something there we can cultivate just saying they are our friends. And actually, that quote, that meeting, which people often throw back at him, they often miss the worst bit of it, where he referred to the fact that the government had prescribed Hamas, an Islamist anti-Semitic terrorist organisation, the fact that they'd been prescribed as terrorist was a historic mistake because they were an organisation that were dedicated to the welfare of the Palestinian people, political justice and social justice and peace in the region. So I think in that space between the prophet and the proletariat and Jeremy Corbyn and his friends, you see how deep and consummated that marriage of convenience had become by that point.

Jeremy Corbyn's a fascinating figure. For those outside the UK who don't know, he nearly became prime minister. Well, we thought he was nearly going to become prime minister.

It wasn't that near in the end. Labour leader, that's the left party of the two parties we really have. And, okay, so I've got a lot of friends who were supporters of his.

And one such friend had a go at me the other day because I had Joey Barton on the show, who's a football, soccer player, who he thinks was racist. And I thought, isn't that amazing? Because I would never say to him, you can't platform someone like Jeremy Corbyn. But Labour were, as I remember, I think, what was it? An independent, what were they? A group said that they, along with the BNP, the British National Party, were the only political parties ever to be sort of, what was it? Intrinsically racist.

I mean, I think this was the investigation by, what was it? The Equality and Human Rights Commission, which had previously, the only other political party it had investigated for institutional racism, in effect, were the BNP, if I'm remembering that correctly. And of course, a lot has changed since then. But at the same time, I think it is fascinating, the blind spot that people on the left, particularly the woke left have, where antisemitism is concerned.

These are people who are obsessed with racism, except for the world's oldest and deepest racism in that sense. They're also obsessed with fascism. They see it absolutely everywhere.

And yet, when you have a antisemitic movement, which is hell bent on barbarism and murder and crushing all dissent in the form of something like Hamas, suddenly, the F word eludes them in that situation. So it's a fascinating, I say blind spot, but I think that's a slightly weak and hedgy way to put it in many respects. I think they've, what's developed is an odd amount of actual kind of fellow feeling between these two political trends, it seems like.

Is it just about that sense then, you mentioned before, of rebellion or rising up resistance? Is that what's attracting the left to Islamism? I think that seems to be at the heart of it. That's certainly what, when you read these materials, you see there's this kind of sense in which, over the course of the past three or four decades, the left, as I was saying at the beginning, has become increasingly disorientated because there was this, the growing distance between them and working class people who were supposed to be the kind of agents of change, the agents of revolution, of the collapse of the Soviet Union. And so there was this shopping around for a new sort of radical subject, a new radical force.

Domestically, you could see that in the move away from class politics and the move towards a more sectional, divisive identity politics based on questions of race or sex or sexuality or gender. On the international sphere, you saw this desire to find and seek out and to seek some form of alliance with these organisations which, again, whilst they might admit in a bit of throat clearing that they are actually quite reactionary, particularly on questions of race or not on race necessarily, but particularly on questions of sexuality and misogyny certainly. But at the same time, they were kind of involved in a kind of clash against Western imperialism, Western hegemony.

This is how they saw it. And therefore, there was something there. There was something positive.

There was something that could be potentially channelled. And what I think they failed to recognise is how this, first of all, was a ridiculous sort of diagnosis. These groups, there was nothing progressive about them.

And they weren't so much anti-imperialist as they were kind of anti-Western and anti-Enlightenment and anti the values that the left used to claim to be in favour of. But also, this was not going to end well. This unholy alliance was not something that was going to work out for the values that they claim to believe in.

But it's been so long. And I also think a lot of people on the left are so dug into their position of making excuses for these people, they find it very hard to crawl themselves

out, as it were. Is there a sense of white man's burden? Is there a sense of, oh, look at these savages? And don't take that out of context, people.

It's not me saying savage. But look at these savages. Why should we expect them to treat gay people as equals and not throw them off buildings and things like that? Absolutely.

I think that's a huge part of it. I think there's a kind of profound bigotry of low expectations where that is concerned. I think you see that very clearly.

You see that with the kind of excuses that are made. And I think you saw that really articulated to its most grotesque degree in the wake of October the 7th, the pogrom in Israel. Because you essentially had people, in a manner of speaking, saying that murdering and raiding your way through a country, targeting civilians, was almost like the voice of the unheard.

Because of the fact that Israel and Palestine has a very complicated history, because of the fact that people have been suffering under the conditions in Gaza, that they almost couldn't help it. And if you're saying that about any group of people, I think you've lost the moral plot. And as you say, you're also speaking to a profound kind of racial slash religious paternalism, as if they know not what they do.

They're basically akin to beasts. It's never explicit, of course, but I think that's the undertone a lot of what they're saying. Absolute madness.

And the whole Israel situation as well. I mean, nobody seems to know, apart from almost certainly you and me, and a few people who are sort of... Douglas Murray talks about it. But for some reason, anyone on the left who I speak to about this doesn't seem to understand that Israel pulled out of Gaza in 2005.

And that's what's led to this. And of course, Gaza shares a border with Egypt as well, who close it off completely. Yes, Israel controls the borders, but I mean, they're in an impossible situation, aren't they? But I think, as you rightly say, the inability to even accept what's actually going on on the ground, and how it calls into question their own claims about this organisation.

As I say, it wasn't just, particularly over the course of the past 10 years or so, it wasn't just that left wingers were, again, sort of supporting these groups through gritted teeth. There was a kind of considerable amount of whitewashing of what organisations like Hamas were doing. Obviously, there was the Jeremy Corbyn quote we talked about.

Lindsay German, who is a leading figure in the socialist workers' party, or was also chair of something called the Stop the War Coalition, which is something that Jeremy Corbyn also used to chair. Back in 2006, if I remember correctly, she was addressing a conference and said that, as much as I might have my disagreements with Hamas and

Hezbollah, I'd rather be in their camp, because democracy in the Middle East is Hamas, is Hezbollah. And given the fact that 2006 was the last time that Hamas-run Gaza had an election, you see how profoundly wrong-headed that particular position was.

But what I have been quite struck by is that I thought as soon as October 7th unfurled, and very early on it was obvious what was going on here, that this wasn't attacking military outposts just. This was targeting civilians. This was everyone from babies to grandmothers who had survived the Holocaust.

This was people dancing at a music festival. And it was obvious that this was a pogrom on a huge and almost apocalyptic scale. I genuinely thought, quite naively as it turns out, that there would be some people on the left, the more honest brokers maybe, who would be forced to reassess.

I often felt almost like the Iron Dome over Israel that would shoot down Hamas' rockets most of the time was almost useful for them, because it kind of protected the Western left from the consequences of their own luxury beliefs. That as long as it was kept to something that they could kind of play down that wasn't so brutal and on such a large scale that they could pretend that there was something potentially positive about this group, or at least something that one could make excuses for, after October 7th that was impossible to do. But they kept doing it.

I mean, they would try and change the subject, or they would engage in this grotesque sort of atrocity denial, which is something that maybe we can talk about. But yes, it's been fascinating how when their whole kind of worldview, where Israel-Palestine is concerned, certainly where Islamism is concerned, has been so brutally exposed, they have only really been able to double down. And that certainly doesn't speak well of them, but it is striking, I think.

The only people I've seen move are Jewish people I know who maybe held sympathies for sort of woke causes and things. Maybe they work in academia, publishing those kinds of places where everyone around them is woke, so they hold these kinds of views, and suddenly they're turning around and going, wait, hang on. You know, because I've got friends, again, who've got other friends they work with every day, and those colleagues are putting things on Instagram saying that October 7th was just, oh, you think that's terrorism? This is what freedom fighting looks like.

And it's like, what, you know, sexually attacking random Jewish civilians, that's freedom fighting. It's an extraordinary thing. And then I've got, you're sort of damned if you do, damned if you don't, if you're Jewish, because like a friend of mine was trying to suggest that Jews are very comfortable with that old argument, like, oh, Jews are fine, they don't count as a minority, because they tend to vote Tory.

So there was this idea of like, they're the only minority that vote Tory, therefore, they're

okay. And it fails to notice that, firstly, a lot of working class people are voting Tory these days. And secondly, a lot of Jews are moved that way by not feeling comfortable in labour, not feeling comfortable in woke communities, who they see as their biggest enemy now.

No, absolutely. I mean, the Jewish support for the Labour Party used to be huge. It wasn't that long ago.

And that used to be considered the sort of natural home. And even before Jeremy Corbyn, there was a sort of move away because of the sense of sensing where the wind was blowing on the Israel Palestine question. But also the silence of the left, if not the complicity of sections of the left in the rise of antisemitism, which again, I think is so striking, because we do live at a time in which we talk about racism constantly, almost to the point of trivialities, you know, asking where someone is from becomes a media discussion that lasts days and days and days, as happened with that, that royal aide who was called over the cold for asking that question.

And yet, when it comes to antisemitism, something which we've had a serious problem with since before October 7th, obviously has exploded since then, the Community Security Trust, the Jewish charity have said there's been 100% increase in antisemitic assaults. So we're not just here talking about graffiti or people saying horrible things on the internet, we're talking about actual assaults. It's exploded since October 7th, highest rate for 40 years.

But even before then, I was always really struck by the fact that you would have, for instance, I think there's a Jewish cemetery in Kent, which has been desecrated, I think, eight times in the past 10 years. And that story never really makes it out of almost the local news or the Jewish Chronicle. So how even during this period of the Great Awakening, as it were, when we were told that this is all about justice and anti-racism, and listening to the concerns of minorities and their experiences and so on, this antisemitism that was being kindled in our midst, as it were, was completely ignored and absented from that conversation.

People were genuinely ignorant that it's even going on. And so, in a sense, you can understand why people were maybe either taken aback or slightly tin-eared to what happened in the wake of October 7th, didn't understand where it had come from. But there's no excuse for dismissing it when it is presented to you, which many people seem to have done.

You know, what's sad is that even as we're speaking now, there's my YouTube brain, which is one of my brains at the back of my brain, is going, this might not be good for YouTube, because I know that both sides, the left are going to be going, or the woke are going to be going, who cares, they don't deserve it. And then on the far right, you've got the Candace Owen stuff. She's been, you know, in the Kanye West.

She's just gone fully off a cliff, which is a shame because she's so good on certain other topics, Candace. But I don't know, what did you make of that? Have you been following Candace at all? It seems like there is a section of what you might call the kind of crankier end of the anti-woke right, who have been really flirting, if not engaging in anti-Semitism, particularly since October the 7th. I can't work out where that line of influence is coming from.

I mean, obviously, Candace was quite friendly with Kanye West, and we all know what happened there. And obviously, there's often on the extreme right, which I'm not suggesting these people are, that perfectly sums up where they are. But obviously, they're engaging in some quite extreme right talking points, shall we say.

I've often had a deep problem with anti-Semitism. But I think it's a reminder that anti-Semitism comes in all kinds of different forms. And just because of the fact that we've been used to kind of confronting, particularly in Europe, I think, the sort of twin forces of Islamist anti-Semitism and left anti-Semitism, that slightly older vintage on the right is still very powerful.

And it's actually been interesting, moving away from Candace Owens, I suppose, but to talk about the way in which even some figures from the old British far right have popped back up. Nick Griffin, former leader of the British National Party, which is a proper sort of neo-fascist organization, is suddenly all over these Palestine demonstrations. He's been appearing as a guest on British Islamist podcasts and almost making common cause with them.

So, a kind of a funny kind of horseshoe appearing. It's funny that Tommy Robinson's sort of gone the other way. And he's sort of an ally to Jews now.

Absolutely. I mean, that's that's that seems to be a schism of sorts. I'm sure they've got they've got worse to say about each other.

But it just goes to show that the reason it's called the world oldest hatred is because of the fact that it comes in many different forms. And also it has had many different makeovers over the centuries. I mean, it began as a religious hatred, bound up with the idea of Jews as the killers of Christ.

In the 20th century, in particular, it becomes a racial hatred, which then takes on this kind of annihilationist sort of character. And then most recently has obviously come in the form of supposed anti Zionism, a preoccupation with Israel to the point of obsession. And what often ends up happening, which is basically a kind of projection of all the things that used to be said about Jews just on to Israel.

So Jews light in the murder of babies. The idea for slaughtering children indiscriminately. Similarly, Jewish people control world affairs.

You would see cartoons periodically pop up in often left of centre newspapers of Netanyahu leading whoever was the US president at that point, kind of as if they're on a lead. So this was something which has been developing for some time. But yes, it's interesting that all of the different faces of anti-Semitism sort of come back in the midst of the Israel-Palestine conflict.

I'm imagining people sort of screaming into their phones or whatever they're listening and saying, well, hang on, Israel is committing atrocities and that kind of thing. And Israel can't be without blame either, can it? I mean, so what is it that is exceptional about the way people commentate on Israel as opposed to other countries and wars and things? I think the double standards are really quite profound. I mean, first of all, it's because the way in which people talk about Israel as having no right to exist.

I mean, people would criticise the policies of all kinds of governments. All kinds of governments have found themselves in war and conflict. And never do people suddenly suggest that the state just should basically be erased.

You know, that's something which is quite unique. I'm fascinated by people who are so preoccupied with the Palestine question. It's not to say that people shouldn't be concerned about it or care about the plight of the Palestinians or what have you, but so maniacally obsessed with that one.

And yet, for instance, the slaughter of Kurds by the Turkish state over the years doesn't seem to preoccupy them at all. We could talk about the Uyghurs in Xinjiang. There's all kinds of different examples one could use.

The Afghans in Pakistan. There's all kinds of examples one can use. And yet it is interesting how it's only the Jewish state which is held in this kind of level of scrutiny.

And it's also one thing that's really always flares up in relation to Israel-Palestine, but we've seen again recently. People almost have the idea that after October 7th, which was an atrocity of almost unspeakable proportions, it's almost difficult to put it into context given the fact of how tremendous it was. But not just the nature of the barbaric killings and so on, but the scale of it in a country so small.

I mean, the number of people who were personally touched by this in terms of losing a loved one or a loved one's loved one. I mean, the connection to it is really quite profound. And people are almost acting as if there should be no response.

As if any other country would not respond in that situation by trying to crush and destroy the fascistic, barbaric, murderous movement that had just killed indiscriminately its own civilians. No other country would be expected to put up with that. And yet Israel is almost expected to allow itself to be attacked.

So again, it's not to say that this isn't a complicated history. It's not to say that people

should refrain from criticising the policies of the Israeli government or the Israeli military. It's to say that these double standards are really profound and obvious.

And it ends up in a situation where people almost see it as illegitimate for the IDF to go after Hamas in any way, shape or form, which surely to anyone must seem ridiculous, but apparently not. It's extraordinary. And what's really galling is that idea of they should allow themselves to be attacked.

That is also one of the anti-Semitic things that's often said about Holocaust survivors or people who were in the Holocaust. What was wrong with those Jews because they let themselves be attacked? There was something inhuman about them. Why didn't they fight back? And there are plenty of examples where they did fight back, of course, and just lost because there was an entire army against them.

And now, all these years later, it's, oh, why don't you just let yourself be attacked? And we saw, I mean, one of the places where I've seen a particularly high amount of anti-Semitism is Ireland. And I think Ireland, probably they identify as sort of the oppressed rather than the oppressors, and that's part of what that is. And so you're always hearing this anti-Israel stuff coming out of Ireland.

Obviously, not all Irish people, but just a high percentage of people. And then there was one attack. There was one potentially Islamist attack.

Someone got stabbed at a school, I think it was. A teacher, I think, got stabbed. They burned down the whole city.

They burned down a refugee hotel, like the way Irish people reacted. You just think, if there were dozens of rockets being flown into your country every day, how might you be reacting now with regards to Israel and Palestine? So that's the hypocrisy. That's what people don't fully understand.

I don't think they think of Israel as a real country, real people who are living there with dozens and dozens of rocket attacks day after day. It's not an easy situation, is it, to get out of. It's not nice for Palestinian people either, those in Gaza at the moment.

I don't know what the solution is. I think people also, maybe it's ignorance, or maybe it's willful ignorance, but don't understand the nature of what Hamas is. I mean, this is a genocidal cult, effectively.

You read its charter that it published in 1988, quoting from sections of Quranic scripture, basically luxuriating in the idea of the murder of the Jews. This is something that they have never properly repudiated, despite some claims from the Israelophobic left to the contrary. Even recently, I think it was back in 2021, you've got Hamas chiefs talking about decapitating Jews in videos and interviews and so on.

They've been saying what they're about for some time, and yet you've just got idiots sat in their flats in safe North London, looking at it and saying, no, what they really mean is this. I just find that grotesque, but they keep doing it. It's bizarre, isn't it? I'm going to ask a bit about some... It's a difficult thing, because I'm going to ask about some Islam-related stuff.

I think some people will then shudder and think, okay, well, oh, is this racist or whatever? Then there is a difference, isn't it, I think, between anti-Semitism and Islamophobia? One being mostly about a race, I believe, or ethnicity or culture, and the other about a set of beliefs, right? Absolutely. I think the term Islamophobia is really problematic for all kinds of reasons, not least because of the fact that it was championed and pioneered by Islamists to try and shield Islam from criticism. That's the way it's often been very cynically deployed.

People try to present any encroachment upon what someone has decided are Islamic practice, or any criticism of Islam, or even criticism of Islamism as Islamophobic, which basically they're trying to suggest you're basically a racist. That's what they're suggesting. I think phrases like anti-Muslim bigotry, even though it's a little bit more clunky, are more what we're getting at.

Sometimes you do see, obviously, open expressions of a kind of religious intolerance and almost racialized hatred of Muslims. That does exist, but I think the problem with the term Islamophobia is that it's very cynically used to just chill discussion of what is in religion or Islamism, which is a political ideology. Therefore, I think it's important that we retire the term, really.

Unfortunately, it's something which is very cynically and commonly deployed these days. We don't get much Hinduphobia, or Sikhphobia, or Taoismphobia. It feels like if it was a racial issue, if people were racist, they would be just as racist about Hinduism and Hindus in this country.

There are many as well. There are racists out there. There is such a thing as prejudice against Muslims, as I'm sure there are people who are prejudiced against other religious groups.

It's just to say that we should recognize the game that's being played when people throw around a phrase like Islamophobia. What it's about is not about fighting racism. It's about trying to chill free speech, often for quite nefarious agendas, to be honest.

Should people be worried about Islamism? Is there a plan? This is what everyone's worried about. This is what maybe ventures into conspiracy theory, or maybe it's real life, to get into a country, have a high enough number of people to be able to vote. What they'll be saying on Fox News and all that is you can't walk down the streets in certain places.

Sharia law is taking hold. What's going on? I think the problem is that often the more alarmist claims on the right can often allow people to dismiss the whole conversation about Islamism. I remember back during the 2016 US presidential election, or at least the run-up to it, and Donald Trump talking about half of London is a no-go area and all this sort of stuff, which is obviously not the case.

As someone who lives in London, I can attest to that fact. The problem is there is still a problem with militant Islamism. I think sometimes the over the top claims made by some people on the cranky right, as it were, can get us further away or can be weaponized to try and dismiss the whole conversation.

It's obvious that Islamist extremism, Islamist terrorism is a serious threat in this country. It is overwhelmingly the main terror threat that we face. It's north of 90% of the people who've been killed in terrorist atrocities in this country since the 7-7 bombings back in 2005 have been with that Islamist ideology behind it.

Yet there's still this desire to downplay it, to deny it, to forget about it as well. That's one thing I find really quite disconcerting is the way in which we respond to Islamist terrorist attacks in this country, which is that we almost treat it now like a natural disaster. The anthem after the Manchester Arena bombing, in which I think it was about 22 people, predominantly young people, often young girls, because it was an Ariana Grande concert for people outside the UK who don't know about it.

The response to that was a chorus of, don't look back in anger. That became the kind of slogan. Why shouldn't we look back in anger? Then it also, I think, keyed into this mode that we often drop into, which is almost to treat these attacks like a kind of natural disaster, like it's horrible, isn't this atrocious, we feel for the victims, then you just move on.

Natural disasters just happen from time to time, but that seems to be the approach that we're taking to it. It's obviously a serious problem, and yet in the UK, it's been interesting where whenever people try to talk about it, they're just dismissed or accused of Islamophobia, or there's a long-running discussion. The discussion becomes about, is the Tory right getting out of control because they're being too obsessed with this issue, rather about the barbaric slaughter on our streets that seems to happen every few years.

It's scary, isn't it? If you were to look back in anger, what might you urge politicians to do? I think first and foremost is to recognise that this is a serious problem, and to recognise that their sensitivities about it should obviously come second to tackling it. One of the reasons I find it particularly grotesque, aside from the fact that they're choosing to ignore or downplay or just try not to deal with a very serious terroristic threat, is the reasons why they shush that discussion, or the reason why they shy away from that discussion. I think they're profoundly bigoted in their own way.

There's this idea that if you want to discuss Islamist terrorism, that you risk upsetting or putting off or alienating Muslims, which is to conflate Islamist terrorists and British Muslims. The vast majority of British Muslims want nothing to do with those genocidal lunatics. In fact, both globally, and even if you're talking about some forms of Islamist extremism, even in the West, the primary victims of it are often other British Muslims, members of different sects, dissenting Muslims, liberal Muslims, ex-Muslims.

They tend to be really at the coalface of this form of terrorism and extremism. So to suggest that, to talk about it is almost divisive, is to suggest that it's an unpopular position within the Muslim community to be against terrorism. So I don't understand why they're doing this dance.

I get that it's tricky, I get it's complicated. Also, you're dealing with a threat that is something which is about homegrown radicalisation and people launching attacks off of the back of, just as themselves, it's a difficult threat to deal with. But at the same time, surely we should have a much more open discussion, not just about how you tackle it on the security level and the policing level, but why there are so many people, even within our own society, who are hearing these narratives and deciding to basically go to war against the country in which they were born or brought up.

That should be a conversation we should be interested in having, but for whatever reason we're not. And as I say, I think it's for deeply anti-Muslim reasons in many respects. Although, is there also an assumption, and potentially correctly so, that a relatively high number of Muslims do have some sympathy or support for some terrorist actions? I remember seeing some polls in, Channel 4 did some polls, I'm talking 20 years ago, that showed very high sympathy for terrorist acts.

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