

Through a Glass, Dishonestly

The [attack in March](#) on the Bardo Museum that left 22 tourists dead. Arrivals from France, the most important market for Tunisian holidays, were already down 65 percent from the previous year; tourists like sun, sea and sites, but not at the cost of their lives.

Tourism can survive a dictatorship such as that of Zine El Abidine Ben Ali, who ruled the country until 2011, but not a democratically elected government that cannot guarantee security. This attack will therefore achieve two goals for the Islamists: it will make the government more repressive, but in all likelihood ineffectually so, thus earning it the hatred and disdain of the populace. And it will cause severe damage to the Tunisian economy, rendering the economically desperate more likely to listen to extremists and believe that Islamism is a solution to their problems. When chaos comes, people prefer anyone or anything that can re-impose order; where there is anarchy, the most ruthless get to rule. And no one can deny the Islamists their ruthlessness.

Whether or not a connection can be proved between the beheading in France and the attacks on a Shia mosque in Kuwait that were done on the same day as the butchery in Tunisia, few people will resist the idea that they were connected, ideologically if not organizationally, and that such terrorists pose a worldwide threat.

In the immediate aftermath of the attack in Tunisia, the British Prime Minister (whose compatriots were the most numerous among the dead), David Cameron, made a statement in which he reiterated, among other things, that Islam was a religion of peace. He was under no pressure, except that of his own pusillanimity, to say any such thing, which is in flat contradiction both to history and to the state of the world today. President Abdel Fattah el-Sisi of Egypt [City Journal](#).