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Shodné znaky islámského a židovského radikalismu na počátku 21. století

Identical features of Islamic and Jewish radicalisms in the early 21st century

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Islam and Judaism are two significant Semitist monotheist religions. Islamic and Jewish radicalisms are a modern trend, which had one of its major culminations in the second half of the 20th century, particularly in the area of the Near and Middle East. The turn of the millennium and mainly the beginning of the 21st century highlighted the fact that Islamic and Jewish radicalisms are not only an issue of specific territories but that they have changed in scale and, with varying intensity, have become global problems (Note: Islamic radicalism strongly shows this trend). This fact raises the question of to what degree Islamic and Jewish radicalisms have affected the Czech Republic.

In order to evaluate the given issue, I have chosen the features that are identical in both religions: charity and financial support; radical schools - madrasahs as opposed to yeshivas; and the proselytizing methods. I have described and evaluated these features one by one and then I applied them to the Czech environment. I chose the present period for evaluation, i.e. the period from 2000 to 2010.

Up until now, the issue has not been analysed from this point of view, meaning that these specific compared features were not examined next to each other, either from the historical or present point of view, and they have also not been applied to the Czech territory. It is a completely new, up-to-date and comprehensive view and assessment of the conclusions obtained in the Czech environment.

In the first chapter titled "The Nature of Islamic Radicalism on the European Continent in the Early 21st Century", I deal with the following fundamental matters:

concerning the nature of the Muslim community in Europe -the number of Muslims and the issue of generation waves;

concerning the reasons behind radicalisation in Europe (poor integration; social aspects; segregation

of the European society; alienation; dismissal of the policy of the European states aimed particularly against Muslim countries; being trapped by elements of organised crime);

concerning the instruments and places of radicalisation (ranging from searching for information on one's home country, regular visits to places of worship, coming into contact with radical ideas to participation in radical madrasahs, training camps and activities on behalf of radical groups);

concerning events with a radical undertone - examples of radical events and mass protests of Muslims living in Europe;

concerning the current situation in the territory of Bosnia and Herzegovina.

In the second chapter titled “The Nature of Jewish Radicalism in the Early 21st Century”, I first cover the fundamental issues in Jewish radicalism, i.e. definition of the locality and the concept of the expected arrival of the Messiah, the status of Jerusalem and the issue of the Temple Mount. I then describe the current situation and provide the descriptions of the three main denominations - ultra-orthodox Charedim (the Eda Charedit organisation and the Neturei Karta movement); radical religious Zionists (the Gush Emunim movement; the organisation of the Yesha Council of Jewish Communities, the Amana movement and the radical Jewish Underground); Kahanists and Jewish radicals and extremists (followers of the banned party Kach and Kahane Chai, the ideas of Kahanism in politics, and radical Jewish groups).

The third chapter titled “Charity and Financial Support” describes the current key aspects first with regard to Islamic radicalism. This concerns mainly Islamic charity organisations and illegal paths of finances supplied to Islamic radicals (Note: This concerns particularly the non-banking system). Then, the situation in the Czech Republic is described. This is followed by a description of the situation with respect to Jewish radicalism, with each separate school of thought being described separately. This concerns mainly financial support (Note: This concerns mainly official electronic donations) because, among Jewish radicals, there is basically no system of support through charity organisations. In this case, too, the situation in the Czech Republic is described.

The fourth chapter “Radicalisation of Religious Schools -Madrasahs versus Yeshivas” first points out the aspects of radical madrasahs and their role in the system of radicalisation of Muslims. This is followed by assessment of the situation in the Czech Republic. The descriptions of radical yeshivas are once again focused on the individual schools of thought. The status of the Jewish school system in our country is then mentioned.

The fifth chapter titled “Proselytizing Methods” defines the main factors of radicalisation: authorities, appeals, missionary movements, media, including the Internet, and training camps. These factors are first assessed with respect to Islamic radicalism and the current situation in the Czech Republic. This is followed by assessment of the separate schools of thought in Jewish radicalism, including the situation in our country. The current situation in the early 21st century has clearly showed that many factors have diminished, while proselytizing via the Internet has become very important.

In the sixth chapter titled “The Influence of Islamic and Jewish Radicalisms in the Czech Republic - the Security Situation” presents a collection of the official findings, which were published on this topic by the intelligence units and the Ministry

of the Interior of the Czech Republic. A project, which was created with the support of the Ministry of the Interior, titled “Integration Process of Muslims in the Czech Republic - Pilot Project”, is also mentioned. This project tries to assess the nature of the Muslim community in our country.

The thesis points out the fact that the compared features and their subsequent assessment in the Muslim and Jewish communities in our country prove that Islamic radicalism poses a higher security risk to the Czech Republic as compared with Jewish radicalism, which poses a risk that could be described as very low. The local communities of both religions are trying to behave in a prophylactic (preventive) manner and the findings I obtained lead me to believe that their future intentional radicalisation is not probable.

As concerns the arrival or possibilities of operation of foreign radical groups, I have found out that our country may be, and probably will be in the future, more interesting for Islamic radicals than for Jewish radicals, probably even due to the differences between the population characteristics of the local Muslim and Jewish communities.

I have also arrived at the cautionary conclusion that there are identical risk factors in both religions. These factors include proselytizing via the Internet, which can be of a covert or overt kind, and the financial support of radical groups (through non-banking system or electronic donations), which offers a broad area for those persons from the Islamic and Jewish communities who wish to remain unidentified and yet support their radicalisation interests or ideas.

