

Weronika Dobrucka*

*Faculty of Social Sciences, Charles University in Prague
Faculty of Social Sciences, University of Wrocław*

RADICALIZATION AND EXTREMISM OF YOUTH: COMPARATIVE CASE STUDY OF PALESTINE AND ISRAEL

Resume

The Israeli-Palestinian conflict, one of the most prolonged and most severe in modern times, is a source of violence, hatred and acts of terrorism that affect the daily lives of both societies. Particularly susceptible to this negative impact are young people, who, in response to various factors, develop a system of reactions, including a turn toward extremist views and radicalization. This increases mutual resentment, hostility and acts of violence, disrupting already poorly functioning social relations. This paper examines these processes on youth in Israel and Palestine and aims to identify the mechanisms leading to them on both sides. The analysis highlights how the creation of the State of Israel in 1948 and the subsequent territorial disputes fueled by Zionist ideologies have perpetuated cycles of violence and retribution. Using a qualitative comparative case study approach, the author analyzes cultural, educational and religious influences and direct interactions with the authorities or educators on youth from both sides. Great importance was given to social or economic factors, as lack of prospects, dehumanization, or social rejection are among the most critical factors pushing young people toward radicalization. Additional emphasis is also placed on the influence of stereotyping of the Hamas terrorist organization, as well as mandatory service in IDF units. The paper also addresses trauma and mental health as some of the factors

* Email address: weronicque@gmail.com; ORCID: /

that influence the development of aggressive behaviour. The findings underscore the complexity of the radicalization process, influenced by multiple interrelated factors and emphasize the need for strategies to prevent youth radicalization in Israel and Palestine and promote peace in the region.

Keywords: Israeli-Palestinian conflict, radicalization, extremism, Middle East, Israel, Palestine

INTRODUCTION

The Israeli-Palestinian conflict is one of the most severe and protracted conflicts of current times, the continuation of which is shaping both Middle East and world politics. It has a negative impact on the societies of both Israel and Palestine, deepening resentment and hostility between them. Armed escalations are occupied by thousands of casualties on both sides, and specialists in international law look for an appropriate solution that never comes. A particularly vulnerable group to the impact of this conflict are children, young people whose incompletely developed abilities to understand or perceive the situation can push them toward radicalizing their views toward the other group.¹ This can lead to open hostility, discrimination as well as, unfortunately, outbreaks of aggression, which will deepen the already historically piled up conflict and prejudice. The following paper aims to identify the mechanisms leading to radicalization and the development of extremism in young people, both on the Israeli and Palestinian sides. The research problem in the following work is to understand the mechanisms and factors contributing to the radicalization of youth in Israel and Palestine within the context of the long-standing Israeli-Palestinian conflict. The study seeks to identify how various direct and indirect influences contribute to developing extremist views among young people. The thesis argues that the radicalization of young people in Israel and Palestine is influenced by several factors directly linked to the long-standing Israeli-Palestinian conflict. The methodology used in the study was primarily the comparative case study method, where Israel and Palestine were

¹ Studying radicalization is particularly problematic and difficult for young researchers (See Djoric 2022).

chosen as the focal points. This selection allows for an in-depth analysis of the socio-political and cultural factors influencing radicalization. The second research method used was the analysis of source texts needed to explore the topic. The third form used, was the method of historical analysis, which allowed outlining the history of the land and the Israeli-Palestinian conflict leading to the current situation.

THEORETICAL BACKGROUND

Radicalization is, according to the Cambridge Dictionary, “the action or process of making someone more radical (=extreme) in their political or religious beliefs” (Cambridge et al.). Radicalization can lead to extremism, „thinking or acting on the limit of what is allowed, with a tendency to cross that limit” (Djoric 2024a). Extremism is influenced by many factors, whether cultural, educational or religious. Youth radicalization emphasizes the process by which an individual or group of youth becomes more extremist (Gereluk 2023). When it comes to the radicalization of young people, it is worth considering two types of radicalizations: direct (which will be the focus of the following work), i.e., any personal contact, including with religious authorities, teachers, educators and parents, and indirect, i.e. any contact through mass media sources.

It should be noted that forms of radicalization can lead people to the ultimate forms: terrorism or “hate crimes”, which in their work A. Krueger and J. Malečková present as a cousin of terrorism. It is essential to distinguish between these two terms. Terrorism has many definitions depending on the perspective of the state it defines due to its different forms and premises. For example, it was decided to include the UN definition in the paper: “criminal acts intended or calculated to provoke a state of terror in the general public, a group of persons or particular persons for political purposes” (UNGA, A/RES/60/43.). The primary actor in the context of terrorism is the terrorist organization Hamas, which will be briefly discussed later in the paper. Hate crimes are „crimes against members of religious, racial or ethnic groups because of their group membership, rather than their characteristics or actions as individuals. Hate crimes include acts of violence, destruction of property, harassment and trespassing” (Krueger and Malečková 2003, 120–123).

HISTORICAL OUTLINE

The creation of the state of Israel in 1948 is the main reason for the Israeli-Palestinian conflict that has existed for decades. The basis for the idea of creating this state is the Zionist movement. In her work, Ostrowska (2015, 147) defines Zionism as “a movement that arose in the 19th century in Europe, whose main goal was to create a Jewish national headquarters in Palestine, which would become a home for a people who had lived in the Diaspora for hundreds of years. Since the establishment of the State of Israel, the Zionists have not ceased their activities, although how they were carried out has had to change. Today, Zionism, taken as a political movement, focuses on maintaining and strengthening national consciousness, both among the people of Israel and among Jews still living in dispersion” (Ostrowska 2015, 147). The father of the Zionist vision is considered to be Theodor Herzl, an Austrian journalist of Jewish origin, who, in his book “The State of Israel”, expressed the assumption that Jews should create their state in two hypothetical places: Palestine and possibly Argentina. According to him, the first choice is the natural, historical and obvious homeland of the Jewish people (147).

Zionists base their claim to the Palestinian territories primarily on the description of the shape of the territories of the state of the Jews in their holy book, the Torah, which territories were promised by God to Abraham, and thus to the entire Chosen Nation, which of course is the Jews. In addition, the very name “Israel” comes from the Old Testament (Josh 10; 30 JUB 2013, 2020). Secondly, they wanted a return to the lands they inhabited hundreds of years ago, nostalgically recalling the “lost” homeland and claiming that these are sufficient arguments to claim rights to those lands (Ostrowska 2015, 146).

Over the centuries, the history of the Palestinian territories has been marked by the passing from hand to hand and numerous changes of rulers and nations. In the 6th century BC, the Persians ruled there, then Alexander the Great, the Ptolemaic dynasty, the Seleucids, and then the territories became Roman provinces (63 BC). The name Palestine was first used in 135 AD. In the 7th century, the territory passed into Arab hands, and the Crusaders established the “Kingdom of Jerusalem” there. From 1516 to 1918, the territories were part of the Ottoman Empire. Finally, after World War I, the territories became a mandate of Great Britain recognized by the League of Nations, which ruled there until the establishment of the State of Israel (Ostrowska 2015, 146–147).

Thus, Jews from all over the world began the process of “*aliyah*” (from the Hebrew “to go up/ascent/rise”), which refers to “the return of the Jewish Diaspora to Israel”. It began as early as the 1880s, when the first large organized groups of Jews migrated to the area to settle and build communities (Nfesh B’Nefesh n.d.). Just two years after the establishment of the State of Israel, the Knesset voted to introduce the “Law of Return”, which stated that “Every Jew has the right to come to this country as an *oleh*” (Gavison 2011, 11). Thus, according to the Jewish Agency for Israel, by 2021, more than 3.340,000 immigrants have made “*aliyah*” (JAfI 2021). To establish their state, the incoming Jews began to “cleanse” the area of the Palestinians living there, a process known to the Arab population as the period of the “*Nakba*”, or catastrophe. The lack of unity among other Arab states that promised to liberate Palestine led to a decades-long conflict based on the desire to reclaim land, improve living conditions and create an independent state of Palestine. The history of the conflict also includes many military escalations, among which other countries of the world were actors, such as the “Suez Crisis” (1956), the “Six-Day War” (1967), and the “Yom Kippur War” (1973). “In 1964, the Palestine Liberation Organization was established, recognized by Arab states as the main representative of the Palestinians, accepted by the UN, but not by Israel itself. Consequently, in the 1980s, the Israeli military launched an invasion of Lebanon, which led to the expulsion of PLO forces from the south of the country, leaving the Palestinians alone in the occupied territories: the West Bank and Gaza Strip” (Bojarczyk 2023). Later, two significant events were the *intifadas* (1987 and 2000, respectively), i.e. uprisings by Palestinians against Israeli occupation, neither of which had the desired effect. Finally, since 2007, the Palestinian territory has been divided into two parts - the Gaza Strip (under Hamas’s rule) and the West Bank (under PLO rule) (Bojarczyk 2023).

COMPARATIVE ANALYSIS

According to UNICEF figures for 2023, the Palestinian Territories were home to 2.405,756 children (those under 18), with a total population of 5.371,230 people (UNICEF n.d.). The Gaza Strip is home to 2.2 million people, almost as many as half of whom are children (47.3%) (data before the escalation of the conflict). In the West Bank, 42% of the population are children. By comparison, in Israel’s overall population, 33% are children. The reasons through which such inequality is seen, according

to sources, are deaths in early adulthood due to the ongoing conflict, or a health care system that does not work (the blockade of Gaza makes it difficult to access medical care, there is a lack of preventive care, and for chronic care, residents must apply for a permit to leave the zone, which is challenging to obtain), the mortality rate at birth (3.38%), and the perception of having children as an act of resistance (Mohammad 2023). In the present day, we are facing a generation born during a conflict that is constantly in operation, with no knowledge of a different reality. The number of victims on both the Palestinian and Israeli sides is growing, leading to cycles of violence grounded in traditional beliefs of hatred and stereotypes. It is in danger of this type of development, and thus radicalization, that young people on both sides of the conflict face. On the one hand, young Israelis lost family members in Hamas attacks, and on the other, young Palestinians also lost families in IDF actions. The escalating resentment, the continuing lack of a solution to the conflict and the turn toward right-wing political views provide a favourable environment for the growth of extremism. The 2023 war in Gaza has highlighted public sentiment, revealing existing differences, hostility and stereotypes prevalent among youth groups. So, the question should be asked: What factors are causing the radicalization of young people's views in Israel and Palestine?²

First of all, it is necessary to analyze issues related to military or para-military activities, which both have a significant impact on the formation of worldviews of both young Palestinians and Israelis. Conducted armed activities with the participation of young people, their active involvement in military actions can strongly influence the beliefs and radicalization of the young, especially under the influence of authority figures and a sense of hierarchy. One of the most critical actors in this context is Hamas. The Islamic Resistance Movement is a terrorist organization derived from the Egyptian terrorist organization Muslim Brothers and founded in 1987/1988, and whose goal is to fight the enemy – the Israeli state. It calls for joint struggle, not seeking compromise or peaceful solutions. One of Hamas's goals is to become active in several areas related to the religious education of children and young people, including courses in religious knowledge, “publishing religious-educational publications, organizing students' leisure time (through sports clubs, seminars, among others), recruiting teachers affiliated with

² Radicalization of young people is spread all over the world, regardless of system, religion and culture (See Stark 2022).

the Association of Muslim Brothers to the organization, and conducting Quranic workshops, which were to be organized by specially established Quranic Houses at mosques” (Stankiewicz 2014, 446–451). It all comes to a desire to gain and recruit as many members as possible, including supporters of the younger generation, who, if susceptible to the influence of authority figures, could represent the organisation’s future. Although many Palestinian residents do not support Hamas, support for them tends to rise during a physical conflict and decline after that. One of the more recent studies on the subject is a field survey conducted by Khalil Shikaki during the ceasefire period from November 22 to December 2 among 1,231 people in the West Bank and Gaza, with a margin of error of 4 percentage points and the questions referred to the October 7, 2023, Hamas attack on civilians in southern Israel. It shows that despite the massive destruction, the thousands killed, “57% of respondents in Gaza and 82% in the West Bank believe that Hamas was right to carry out the October attack... it acted to defend the main Islamic shrine in Jerusalem from Jewish extremists and to free Palestinian prisoners. Only 10% of respondents believe Hamas committed war crimes, and the vast majority say they have not seen video footage showing the militants committing atrocities” (Laub 2023). These people certainly include parents, families, teachers and other authority figures for young people, and their support for Hamas’ actions may influence the radicalization of children’s views. The organization’s actions also affect radicalizing the views of young Israelis. The constant terrorist attacks and living in fear of losing loved ones pushes Israelis to think in terms of “us and them”.

On the other side, one of the main factors in the radicalization of young Israelis is compulsory military service. Israeli law requires citizens (except Arabs, religious women, married persons, and those unable to serve due to mental or physical health) to undergo mandatory conscription, which lasts 24 months for women and 32 months for men (IDF n.d.). The Israel Defense Forces (IDF) acts as the “backbone of society”, and an overwhelming number of the country’s top officials have served as active soldiers (including current Israeli Prime Minister Benjamin Netanyahu). Israeli society, and by extension, young people, are accustomed to seeing their soldiers on the streets and to the “reality of war”. “Today, Israel invests 4.3% of its GDP in defence. In the early 1980s, it came to invest around 22%. Its army has 670,000 soldiers, of whom 170,000 are professionals, and 35.9% of its population (just over 3 million) are ready for combat. The country is estimated to carry out

a general mobilization around 48-72 hours”. As Jairo Císcar states in his work, serving in the IDF is, first and foremost, a social experience, surpassing even the influence of religion. There, young people can forge friendships and create social cohesion but also reassert their belief in the need to protect their families and their country, where the idea of patriotism instilled by their parents and the education system can finally come to fruition. A significant factor in the context of radicalization of views is the acceptance of the sacrifices that must be made to ensure the country’s survival. The survival of the country, therefore, also depends on these young people, who experience military operations firsthand, familiar with brutality, often targeting civilian targets as well (Císcar n.d.). However, they are justified by the government and the public as a necessary element and a service to the nation, which leads to a disruption of young people’s views and a perception of the Palestinians as a threat to themselves. There is no place in military relations for ignoring the orders of senior soldiers, whose authority has a significant impact on shaping the thinking of the young. Nevertheless, it should be noted that military service can lead to quite the opposite results. There is a well-known term, *refuseniks*, referring to Israeli soldiers who refused to serve in the military against Palestinians due to moral and ethical issues (Al Jazeera 2023). The question must be asked in this situation, then, what conditions and differences lead young soldiers to become radicalized or deradicalized during military service?

Above all, in the context of the radicalization of young people, special attention should be paid to education systems. Right after the family, school attendance and education have the most significant influence in shaping children’s views, values and future. For example, education remains one of the biggest priorities in the case of Gaza. “More than 95% of children aged 6-12 in Gaza attend school, and most graduate from high school. Additionally, 57% of students at the Islamic University of Gaza are female” (Mohammad 2023). The desire for more knowledge is both a cultural issue and a matter of pride, as the hope to achieve more despite their conditions is placed in education (Mohammad 2023). The problem in Palestinian education is not only the influence, as mentioned earlier, of Hamas-friendly circles, but also the curriculum. Some teachers refuse to teach about the Holocaust as long as Israelis do not teach about the “Nakba”. Sources also say that Palestinian textbooks present hostile attitudes toward Jews and the characteristics attributed to the Jewish people promoting anti-Semitism and prejudice. “The mathematical text

showed a photo of Palestinians hitting Israeli soldiers with slingshots to describe Newton's second law of dynamics" (JVL n.d.). Terrorist attacks are treated as the sacrifice of martyrs, and the name Palestine is written on maps instead of Israel. Israel's Foreign Ministry in 2021 announced that the textbooks glorify violence as a method of conflict resolution, incite violence, and were financed with EU funds (JVL n.d.).

Education in the context of the radicalization of young Israelis is equally essential. The education system in Israel plays a dual role: it is, on the one hand, an agent that nationalizes Jews (by promoting the Zionist narrative) and, on the other, denationalizes Palestinians (by erasing Palestinian national identity) (Awayed-Bishara 2023, 2). The issue was researched by Nurit Peled-Elhanan, an Israeli academic, who, after a five-year study of Israeli textbooks, found that in schools, Palestinians are only talked about in the context of terrorism, refugees, backwardness, lack of development, deviancy and crime, and never in the context of achievement and education. She argues that the cruel behavior of young Israeli soldiers is due precisely to racist preparation in schools, which desensitizes them to human suffering. In the hundreds of books she has analyzed, not once does the image of an "Arab" appear as a "normal" person. Most importantly, however, the narrative regarding the events of 1948 does not deny the existence of massacres against the Palestinian people but justifies them, arguing that they were necessary to maintain the nascent state of Israel. Children grow up feeling the need to reduce the number of Palestinians (Sharewood 2011). An example of this is the mandatory passing of a government online course before going on trips abroad, which in 2019 was the subject of controversy and legal action by "Adalah", the Legal Center for Arab Minority Rights. After a short series of online videos, students were asked, "How do Palestinian organizations use digital social networks?" The correct answer out of four possible answers was 'encouraging violence'. Another question asked students to identify the sources of modern anti-Semitism. The correct answer was 'Muslim organizations' and the BDS movement" (Adalah 2019). Similarly, although it appears that universities are generally a place for the free exchange of ideas, there have been claims that they are not propaganda-free. For example, in 2014, academics and intellectuals launched the Campaign for the Academic and Cultural Boycott of Israel (PACBI), claiming that higher education "have played a key role in planning, implementing and justifying Israel's occupation and apartheid policies" (Wind 2024).

Socio-economic problems are other issues that can influence the orientation of young people toward radicalization and should be included in the following work. These issues are particularly evident when analyzing the behavior of young people living in the West Bank, especially the Gaza Strip. Socio-economic issues pushing young Palestinians toward radicalization certainly include feelings of rejection in society, significant social and economic differences, impossibility of integration into the existing socio-political system, lack of equal opportunities for all citizens in a society, isolation of youth from the rest of the world, discrimination on national, racial and religious grounds, sense of injustice, degraded rule of law and weak institutions, disrespect for fundamental human rights (Djoric 2024b). For the first 15 years of the Gaza blockade, it “has experienced momentous de-development, severely impacting normal daily life for all residents and restricting their basic human rights (...) 81.5% of individual in Gaza, 71% of whom are Palestine refugees, live below the national poverty line. 64% per cent are food insecure. The unemployment rate in 2021 stood at 47 (...), with the overall youth unemployment rate at 64%” (UNRWA n.d.). The ongoing war in Gaza at the time of writing below makes the situation even worse “ (...) as the month of the war has reached its height, poverty has increased by 20% and GDP has fallen by 4.2%. The assessment also highlights that the International Labor Organization estimates that 390,000 jobs have already been lost” (UNDP 2023). Deteriorating conditions, diminishing prospects, and general suffering may have significantly influenced the radicalization of future adults in Palestinian society.

In 2014, Erika Jiménez interviewed 96 young Palestinians (ages 13 to 15-youth in grades 9 and 10 from public, private and UN schools) and their teachers in the West Bank in the wake of the 2014 invasion of Gaza. Although the survey is relatively old, it still provides a good picture of Palestinian children’s reality and perceptions of daily life. Among the survey’s findings, the youngsters asked for issues considered among experts on the topic of radicalization and extremism as factors that encourage or push them in that direction. In the first place, it is the sense of dehumanization, the lack of perception of them as human beings, the lack of social equality with Israelis, and the fact that they feel their lives are worth less. Secondly, many young people disagree with the occupation, criticizing the Palestinian Authority leadership’s previous solutions as inadequate. Thus, they are sharpening their perceptions

(Jiménez 2023). Hoping that the situation will improve, it cannot be ruled out that their behavior will radicalize over time.

The rhetoric of dehumanization can also work to radicalize the views of young Israelis. Here, one should cite the example of Israeli Defense Minister Yoav Gallant's statements describing the siege of Gaza as a battle against human animals. This type of treatment detracts from the value of another person's life and gives the impression that crimes against them are not that serious (Fabian 2023). These types of views are supported by the widespread and widely perceived racism in the social space. Linguistic treatments can shape perceptions of other groups as an enemy of "lesser value." In mass media, Palestinians simply and passively "die", while Israelis are actively "killed" (Bennett 2023). Negative attitudes develop over the years. As early as 2007, a study was conducted by the University of Haifa, which surveyed the opinions of 800 Israeli Jewish students from 11 high schools. 74% said Arabs were "uneducated", 75% said Arabs were "uncivilized", and 74% of the Jewish high school students who were polled said Arabs were "unclean" (Derfner 2007). One has to wonder where such views might come from among young people. Here it is worth leaning, in fact, into the entire public space. The narrative of the media, but also upbringing in the family, tradition or the opinions of authority figures, primarily shape the perception of young people. Over time, this type of perception can develop such a negative and degraded image of the other person that it can lead to open hostility or radicalization of views. In the third place, the radicalization of the young may be influenced by socioeconomic issues. On the one hand, there is a lack of equal opportunities, life prospects, and a sense of understated self-esteem among young Palestinians who feel the futility of the situation. On the other hand, their dehumanization and racism affect the views and attitudes of Israelis, who consider the latter as enemies who should not have equal rights.

The issue of mental health is also a factor to be taken into account when analyzing issues related to the radicalization of young people. In the results of psychiatric studies, it is possible to make a connection between radicalization as a response to the needs of psychological functioning of psycho-traumatized people: activation of the autonomic nervous system and emotional dysregulation in the case of violent acts, activation of dissociation mechanisms in the case of indoctrination and violent acts activation of control mechanisms in the search for a strict framework for life and radical ideology, and relationship avoidance in the processes

of relationship rupture and radical socialization (Rolling et al. 2022, 1). This aspect is particularly evident when discussing Palestinian society. According to the 2021 “Euro-Med Human Right Monitor report”, 91% of children living in Gaza suffer from conflict-related trauma (including PTSD) (EMHRM 2021). The still-high number is also indicated by a report by the “Save The Children” organization, the results of which show 80% of emotional disorders (STC 2022). Of course, one should not assign an equation sign between extremism and mental problems, but mental stressors can affect perception of reality and finding the “enemy”.

In a similar vein are specialists on the Israeli side, who conducted a study on post-traumatic stress in childhood and the possibility of mitigating it at later stages of development. From the study, they conclude that: “the majority of people who undergo trauma will recover through natural psychological resilience, but there is still up to 20% for whom trauma will transform into PTSD”. As an example, they cite the terrorist attack on the SuperNova Festival, which was attended by 3,000–4,000 young people, meaning that as many as 800 of them may have suffered post-trauma (Ghert-Zand 2023). How will this affect their views and actions in the future?

CONCLUSION

The Israeli-Palestinian conflict is one of the most severe and most extended outbreaks of violence and hostility in the world today. It affects every aspect of the lives of young people born into these conditions created by the previous generation. A disturbing phenomenon is the emergence of increasingly radical, extreme and hostile attitudes among minors that target their perceived “enemies”. As analyzed in the work above, the radicalization of youth in Israel and Palestine is influenced by several factors that can combine and intermingle and are directly related to the conflict that has been going on for years. The paper singles out issues of involvement in military and paramilitary activities that, when operating in the front line of fire, heighten the vulnerability to radicalization of both young Israelis serving in the IDF and Palestinians recruited within the Hamas terrorist organization. The second issue raised was the issue of education, which, in both cases, repeatedly reproduces stereotypes and prejudices and teaches children mutual dislike, intolerance and rejection. The final issue addressed in the paper was the aspect of youth mental health. On both sides, constant exposure to violence, terrorist attacks,

and armed actions can lead to health disorders, including PTSD or other forms of trauma response. This is one of the factors that may (though not necessarily) have an impact on youth radicalization in Israel and Palestine.

Of course, one should not put an equation sign between these factors and young people's radical and extreme attitudes. However, the analysis should certainly consider them as possibly pushing factors. It is worth considering how the views of these young people who become radicalized at such a young age will develop over time, taking the actions of Hamas and the government of Benjamin Netanyahu as examples. What steps would be taken to protect both societies from radicals and the next generation from this process?

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Weronika Dobrucka*

*Faculty of Social Sciences, Charles University in Prague
Faculty of Social Sciences, University of Wrocław*

РАДИКАЛИЗАЦИЈА И ЕКСТРЕМИЗАМ МЛАДИХ: КОМПАРАТИВНА СТУДИЈА СЛУЧАЈА ПАЛЕСТИНЕ И ИЗРАЕЛА

Резиме

Израелско-палестински сукоб, један од најдужих и најокрутнијих у савременом свету, извор је насиља, мржње и узрок терористичких аката који утичу на свакодневни живот оба друштва. Оваквом негативном утицају посебно су подложни млади људи, који као одговор на многобројне факторе, развијају систем реакција, укључујући окретање екстремистичким ставовима и радикализацији. Ово повећава међусобну огорченост, непријатељство и насиље, нарушавајући функционалност већ лоших друштвених односа. Овај рад има за циљ да анализира утицаје наведених фактора на младе у Израелу и Палестини, као и да идентификује механизме који их узрокују. Анализа истиче да су формирање државе Израел 1948. године и потоњи територијални спорови, подстакнути ционистичким идеологијама, овековечили циклусе насиља и одмазда. Користећи квалитативни упоредни приступ студије случаја, аутор анализира културне, образовне и верске факторе, као и утицај власти и просветних радника на младе, са обе стране. Велики значај је на друштвеним и економским факторима, с обзиром на чињеницу да су недостатак перспективе, дехуманизација или друштвено одбацивање примарни узроци који младе „гурају” ка радикализацији. Додатни акценат стављен је и на утицај стереотипизације, терористичке организације Хамас, као и на обавезне војне службе у јединицама одбрамбених снага Израела (*IDF*). Рад се такође бави траумом и менталним здрављем факторима који утичу на развој агресивног понашања. Налази рада наглашавају сложеност процеса радикализације на који утичу вишеструко

* Email address: weronique@gmail.com; ORCID: /.

међусобно повезани фактори, потребу за стратегијама спречавања радикализације младих у Израелу и Палестини, као и промовисање мира у региону.

Кључне речи: Израелско-палестински сукоб, радикализација, екстремизам, Блиски исток, Израел, Палестин

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