INTERNATIONAL SCIENTIFIC CONFERENCE

"ARCHIBALD REISS DAYS"

Belgrade, 2-3 October 2018

THEMATIC CONFERENCE PROCEEDINGS
OF INTERNATIONAL SIGNIFICANCE

VOLUME II

HONORARY COMMITTEE

Goran Bošković, PhD, Academy of Criminalistic and Police Studies, Belgrade, **President**
Sima Avramović, LLD, Dean of the Faculty of Law, Belgrade
Ivica Radović, PhD, Dean of the Faculty of Security, Belgrade
Major-General Mladen Vuruna, PhD, Rector of the University of Defence, Belgrade
Branislav Đorđević, PhD, Director of the Institute of International Politics and Economics, Belgrade

International members

Olivier Ribaux, PhD, Director of the School of Criminal Justice, University of Laussane, Switzerland
Norbert Leitner, PhD, President of the Association of European Police Colleges,
Director of SIAK, Vienna, Austria
General Cao Shiquan, PhD, President of the Chinese National Police University,
Beijing, People's Republic of China
Hao Hongkui, PhD, President of the Criminal Investigation Police University of China,
Shenyang, People's Republic of China
Major-General Andrey Kochin, PhD, Acting Head of the St. Petersburg University
of the Ministry of Internal Affairs of the Russian Federation
Major-General Vladimir Tretyakov, PhD, Chief of the Volgograd Academy
of the Ministry of Internal Affairs of the Russian Federation
Police Colonel Roman Blaguta, PhD, Rector of the Lviv State University of Internal Affairs, Ukraine
Major-general Vladimir Bachila, PhD, Head of the Academy of the Interior Ministry of the Republic of Belarus
José Garcia Molina, PhD, Director of Spanish Police Academy, Ávila
Police Colonel Marek Fałdowski, PhD, Commandant-Rector of Police Academy, Szczytno, Poland
Lucia Kurilovská, PhD, Rector of the Academy of the Police Force, Bratislava, Slovakia
Major-General Panagiotis Kordolaimis, Commander of the Hellenic Police Academy, Athens, Greece
Yilmaz Çolak, PhD, President of the Turkish National Police Academy, Ankara
Adrian Iacob, PhD, Rector of the Police Academy "Alexandru Ioan Cuza", Bucharest, Romania
Simion Carp, PhD, Rector of the Academy "Ştefan cel Mare",
Ministry of the Interior of the Republic of Moldova, Kishinev
Zoltán Rajnai, PhD, Dean of the Donát Bánki Faculty of Mechanical and Safety Engineering,
Óbuda University, Hungary
Andrej Sotlar, PhD, Dean of the Faculty of Criminal Justice and Security, Ljubljana, Slovenia
Nikola Dujovski, PhD, Dean of Faculty of Security, Skopje, Macedonia
Predrag Ceranić, PhD, Dean of the Faculty of Security Science, University of Banja Luka, BiH
Nedžad Korajlić, PhD, Dean of the Faculty for Criminal Justice, Criminology and Security Studies,
University of Sarajevo, BiH
Velimir Rakočević, PhD, Dean of the Faculty of Law, Podgorica, Montenegro
Boban Šaranović, Director of Police Academy, Danilovgrad, Montenegro

PROGRAMME COMMITTEE

Biljana Simeunović-Patić, PhD, UCIPS, Belgrade, **President**
Aleksey Bashan, PhD, Academy of MoI of Belarus
Andy Bécue, PhD, University of Lausanne, Switzerland
Jay Dawes, PhD, University of Colorado, Colorado Springs, USA
Gorazd Meško, PhD, Faculty of Criminal Justice and Security, Ljubljana,
University of Maribor, Slovenia
Jozef Meteňko, PhD, Academy of Police Force, Bratislava, Slovakia
Imre Rudas, PhD, Obuda University, Budapest, Hungary
Slobodan Simonović, PhD, Western University, London, Canada
David D. Stephens, M.S., Forensic Science Consultants, Inc., USA
John Winterdyk, PhD, Mount Royal University, Calgary, Canada
Đorde Đorđević, PhD, UCIPS, Belgrade
Zoran Đurđević, PhD, UCIPS, Belgrade
Stevo Jaćimovski, PhD, UCIPS, Belgrade
Saša Mijalković, PhD, UCIPS, Belgrade
Dragan Mladan, PhD, UCIPS, Belgrade
Obrad Stevanović, PhD, UCIPS, Belgrade
Dane Subošić, PhD, UCIPS, Belgrade
Slaviša Vuković, PhD, UCIPS, Belgrade
Petar Čisar, PhD, UCIPS, Belgrade
Smilja Teodorović, PhD, UCIPS, Belgrade
Jelena Radović-Stojanović, PhD, UCIPS, Belgrade
Dragoslava Mićović, PhD, UCIPS, Belgrade

ORGANIZING COMMITTEE

Darko Simović, PhD, UCIPS, Belgrade, **President**
Saša Milojević, PhD, UCIPS, Belgrade
Aleksandar Bošković, PhD, UCIPS, Belgrade
Valentina Baić, PhD, UCIPS, Belgrade
Nenad Koropanovski, PhD, UCIPS, Belgrade
Aleksandra Ljuština, PhD, UCIPS, Belgrade
Nikola Milašinović, PhD, UCIPS, Belgrade
Brankica Popović, PhD, UCIPS, Belgrade

TABLE OF CONTENTS

TOPIC III
Police organization – structure, Functioning and human resources

TOPIC IV
Contemporary security challenges

THE SOURCE OF ISLAMIC EXTREMISM IN SOUTH-EASTERN EUROPE

Hatidza Beriša PhD[1]

Igor Barišić, MSc[2],

University of Defense, Military Academy

Katarina Jonev, MSc [3]

Abstract: Extremism is an extremely complex security phenomenon. Numerous specificities that hinder it are compounded, both by its conceptual definition, and by defining possible ways of opposing. The definition of the extremism is also influenced by the specific characteristics of individual personality. In this sense, extremism also has a certain dose of an abstract sphere of its existence that is unique and very difficult to predict. The most important determinant of extremism is the intolerance towards the attitudes and thoughts of others with the simultaneous readiness to defend their attitudes and beliefs with available means.

The paper presents the contents pointing out the geopolitical significance of the region of South-eastern Europe and the Balkan Peninsula. Particular attention is given to the consideration of the importance of Southeast Europe as the contact space of the two most powerful holy religions. Closer attention has been given to the contents that point out the contexts of Islamic extremism.

Keywords: extremism, South-eastern Europe, Islam, religions, Islamic extremism, fundamentalism.

INTRODUCTION

Contemporary history, in a security sense, is characterized by an increase in extremism regardless of its origin, type, and carriers. Extremism, as a security phenomenon and threat, is related to the related forms of endangering the security of the individual and society. Security phenomena and threats such as terrorism, radicalism, fundamentalism and fanaticism have touch points with extremism, but also significant differences. Finding and applying appropriate strategies to successfully counter extremism, regardless of form and carrier, requires knowledge of the related security phenomena.

Southeast Europe has a remarkable geostrategic position and has always been the object of interest of both regional and world powers. It represents the bridge and key link between Europe and Asia, both spatial and political, as well as in religious sense. Continuous struggle for the dominance of interest has caused a large number of events that left significant and long-term consequences on the development of the region of Southeast Europe. The contra-

1 hatidza.berisa@mod.gov.rs
2 igor.barisic@va.mod.gov.rs
3 jonev.katarina@gmail.com

dictions between Christianity and Islam have been prolonged for centuries and were the basis for creating a long-term policy of both political and religious elites.

Islam is a religion brought to the Southeast Europe by the Ottoman Empire. The result of the centuries-old presence of the Ottomans in the enslaved areas of today's Southeast Europe has permanently changed the national and demographic structure of the population. After the fall of Ottoman rule, the region of Southeast Europe remained incoherent in a religious sense. The compactness of the Christian religious corpus has been undermined by the population of Islamic religion whose roots are in the genes of the Turkish conquerors, but also in the geniuses of the Christian world that has been converted into Islam by force or voluntarily. In this way, as a religion, Islam permanently entered the European continent and created a new quality of relations in the political, religious and security realities. Southeast Europe has thus become a region of exceptional importance for which is worth fighting. It has become a place where the destinies of peoples, nations and states have been solved and resolved.

THE SOURCE OF ISLAMIC EXTREMISM

Southeast Europe, in a geopolitical sense, represents an extremely important area in which different interests of regional and world powers intertwine. The importance of this space is multiple. Contemporary political terminology uses the same names as the Balkans, the Balkan Peninsula, but also Southeast Europe. These terms were used simultaneously in some periods, some times more often than others, which depended on who used it and to what purpose.

The Southeast of Europe usually associates itself with a territorial political entity formed in that part of Europe, or simply used to denote membership in Europe as a whole (Šolaja, 2006:20). Germany, during the Second World War, under the term South-eastern Europe, meant the area south of the south-eastern borders of Germany, towards the southern borders of the Soviet Union, and included Turkey and Cyprus (Matijašević, 2013:6). In the projects of the Nazi New Europe, the terms Balkan and Southeast have emerged as a contradictory fact, without occupying a central place. They were, however, an extremely important part of the global consideration of the organization of the reign of the thousandth Reich on the European soil (Ristović, 1998:478).

The shortest, cheapest and least demanding terrestrial corridor connecting Europe and Asia extends across Southeast Europe. South-eastern Europe, and within it the Balkan region, represents an exceptional basis for the breakthrough to the Caspian basin and further to the far east of Russia. The rich history of this region points to the continuity of events that largely create a regional and world security scene. Practically, no event of importance for global security has circumvented the area of South-eastern Europe.

Southeast Europe and the region of the Balkans have extraordinary significance both in terms of religions, primarily Christianity and Islam. How important this space is for the largest religion in Europe is the fact that they call it the "rampage of Christianity". The beneficial characteristics of the relief and natural openness also influenced the course of the war horses that have been in the course of history in this region. One of the most important was the breakthrough of the Ottoman Empire to Europe. The inability and disunity of the great European powers of that time to resist the Ottomans resulted in the centuries-old enslavement of a significant part of the territory of Southeast Europe. Religious intolerance between Christians and Muslims for centuries has been used by regional and world powers for the realization of their interests. This is why this region is one of the possible crisis hot spots in the world that can be quite easily activated in order to realize the interests of power holders in the region and the world. A direct example is the war in the territory of the former Socialist Federal Republic

of Yugoslavia, mainly in the territory of Bosnia and Herzegovina, Kosovo and Metohija and the Republic of Macedonia. In addition, there are many security problems in other parts of Southeast Europe, which basically have a civilization and religious conflict between Christianity and Islam, such as the problem between Greek Cypriots and the Turks, and the problem in Bulgaria with the Turkish national minority.

SOUTHEAST EUROPE AS A CROSSROAD OF RELIGIONS

The roots of the most important world religions are located in the Middle East, from where they gradually began to spread to other parts of the world. Thanks to different historical circumstances, Christianity has managed to expand most focusing on Europe and Asia. On the other hand, Islam as the youngest religion from the Middle East region has directed its expansion towards the rest of the Asian continent and to the area of Africa. The emergence of Islam on the world's religious, but also the security stage has resulted in a new redistribution of power. However, when power is concerned almost as a rule, a case of dissatisfaction with one of the parties occurs. This discontent was a fertile soil for the emergence and development of inter-religious intolerance and conflicts that left millions of victims behind.

When discussing the problem of religion conflicting in the area of South-eastern Europe, it is necessary to confine itself to the conflict between Christianity and Islam. Inter-religious conflicts that existed or last in the area of Southeast Europe, and whose actors are not Christianity and Islam are of marginal importance for this work. This significance of the region of Southeast Europe in the geo-strategic and geopolitical sense has inevitably influenced today's movements related to religion. This fact was crucial in the Middle Ages when religion was identified with the state and when it was the basis for the organization of the political, social and religious life of the population.

In addition to the fact that Southeast Europe and the Balkan Peninsula as its key region, in physical terms, represent the bridge that has merged and which connects the two continents, it also represents the bridge across which centuries of different cultures, civilizations, and religions have crossed. The significance of this space is conditioned by the existence of numerous factors concerning the social, political, economic, cultural, religious and military spheres regardless of whether they are internal or caused by the external action of the great powers (Lutovac: 2012).

In spite of the fact that in the geographical sense South-eastern Europe is a part of the European continent, this region has not yet managed to overcome the cultural distance and fully integrate into the economic, political and social European space. South-eastern Europe is a set of small and medium-sized countries that have failed to choose to form a kind of supra-national cultural, economic, and religious entity. Instead, this region offers very favourable conditions for pursuing the interests of regional and world powers, and one of the most important conditions is the multiculturalism and multiconfessionalism of the space, viewed from the perspective of possible causes of crisis. Conquering hikes, both from the region of Europe to Asia, and vice versa passed through South-eastern Europe and the Balkan Peninsula, leaving each time new things that influenced the life and development of the countries of the region and shaped the security situation. From the aspect of the issues considered in the paper, the most important relate to the Crusades, as well as the conquest in the territory of Southeast Europe by the Ottoman Empire. In the historical sense, the Crusades have left deep consequences, from which in terms of the issue of labour, important are those concerning the relationship between Christianity and Islam. The unequivocal strengthening of Islam and the spread of influence in relation to Christianity inevitably caused the rise of concern and

dissatisfaction and the appearance of feelings of jeopardy of Christian leaders. The persistence of religion and the state during the Middle Ages gave rise to the political influence of Islam in Asia Minor. The existing animosity between Christians and Muslims created in the previous period was deeper in the period of the Crusades. The atrocities and crimes committed by the European powers against the Muslim population under the cloak of the struggle for the cross and the cradle of Christianity influenced the intensification of the hostility of the Muslims toward the Christian world. The Crusades also caused enormous suffering and fall into the ranks of conflicts that caused the greatest human casualties in human history.

The Turkish Empire stepped into the space of the countries of Southeast Europe in the 14th century, bringing to the European Christian world the biggest defeat by that time. In addition to the military conquest of a significant part of the European continent, a major state in the area of present-day Southeast Europe, the arrival of the Ottoman Empire also led to the continued expansion and influence of Islam in the newly established areas. The centuries-old presence of the Ottoman Empire in the area of Southeast Europe had a lasting impact on the formation of a security image, both at the regional and global level. There was a collision between two completely different civilizations. Practically, from that time to the present day in the area of South-eastern Europe, a kind of new sub-civilization has developed representing a mixture of Western - Christian and Eastern - Islamic. The new living conditions of the population in this region also caused a number of specificities that inevitably shaped the security of the region. The fact that the Balkans, South-eastern Europe, and Europe as a whole stepped in Islam influenced the revision and definition of new geostrategic interests of regional and world powers. The confrontation and confusion of Christianity and Islam in the area of South-eastern Europe through centuries was used by great world powers to fulfil their proclaimed interests.

On the other hand, the question arises: "What are the possible interests of the Christian and Islamic religious leaders to maintain tensions between these two religions?" History offers a natural answer. The eternal hostility and rivalry of these religions is so ingrained in the consciousness of people that it simply cannot be erased. In addition, it is important to mention that in the nature of man is a struggle for power. In religious circles the struggle for supremacy and power is extremely present. The clergy have several ways to increase their power, and thus the power of religion they represent. Certainly, it is one of the most significant and most important expansions of the territories on which their faith is represented and the increase in the number of believers. A very successful way to control a population is religious maintaining of the necessary level of inter-religious tensions and hostility. By creating a sense of discomfort and endangerment by members of another religion, it creates and maintains the energy needed for man, in addition to theoretical, to start practically for religious purposes. No known way of controlling people and motivating them for action is as strong as religious influence. Unlike other motivational factors, religion creates a positive attitude towards people to do with it.

The confrontation between Christianity and Islam in the Balkans and South-eastern Europe is continuing. This conflict does not take place independently or separated from political events in this region. Religious and political connection is inevitable. Regardless of the fact that all the countries of South-eastern Europe are secular and that religion, at least in theory, is separate from the government, the influence of religion is present and very significant. This practice is confirmed by political officials in defining national interests who hold meetings with religious officials before making any significant political decision. In practice, religious interests are incorporated into national interests and in different ways it is not possible to observe them.

Based on everything written above, it is clear that a "silent war" is taking place in the Balkans and Southeast Europe to spread the political and religious influence among the lead-

ing Islamic countries, mainly Turkey, as one of the strongest regional powers and European countries. The religious conflict between Christianity and Islam should be viewed through the prism of achieving Turkey's long-term interests in the Balkans and Southeast Europe. In doing so, it is necessary to consider the Green Transversal Project in more detail, which embodies Turkey's long-term interest in this region, as well as the whole Europe.

The Green Transversal is a project that is a subject of dispute between scientists from the ranks of European Christian countries and those who are prone to Islamic faith. Those who argue that Green has transposed some type of conspiracy theory base their learning on the unrealistic nature of its realization. On the other hand, historical developments in Southeast Europe, as well as the presence of Turkey in various forms, mainly economic and religious, clearly indicate the reality of the existence of such a project and its far reaching goals. In addition, it is a significant fact that points to the broader geopolitical interest of the United States, which is realized by the Green Transversal. The Green Transversal considerations intensified at the end of the 20th century and war conflicts in the Balkans. The advocates of the realization of the Project intensified their actions by directing the scientific public to the fact that the war events in Bosnia and Herzegovina, in the territory of the Autonomous Province of Kosovo and Metohija, as well as the strengthening of Islamism in Raska region, are practically the realization of the Green Transversal Project. Practically, these events point out the justification of the thesis that at their core it is the conflict between the Christian and the Muslim world, i.e. the conflict between Christian and Islamic civilization.

In order to understand the essence of the Green Transversal, it is necessary to highlight the most significant aspects of the war in the territory of the former Socialist Federal Republic of Yugoslavia. The end of these wars created a completely new security reality in the Balkans and Southeast Europe. The majority Muslim population in Bosnia and Herzegovina advocated and today advocate an interest in unitarisation, which would make this country unique in a territorial sense, and conditions would be created for the gradual suppression and putting on a side the Serbian national corps, which is Christian. By the realization of this intention and taking into account the fact regarding the violent secession of the southern Serbian province and the creation of an independent state, Turkey opens the door to further intensify its presence in the Balkans. Looking through the spectrum of religious influences in this region, Islam through the realization of the Green Transversal Project establishes its positions in the Balkans and Southeast Europe on the one hand, and on the other, it creates the basis for further penetration into Central and Western Europe. Taking into account that the Christian nations in Southeast Europe and the rest of the European continent are characterized by a low rate natural increase, which has a negative sign in a significant part of the countries, Islam has long-term favourable conditions for strengthening and further expansion.

In addition, a significant number of Orthodox Serbs left the centuries-old homes in the territory of Bosnia and Herzegovina and the territory of the Autonomous Province of Kosovo and Metohija. In this way, practically the two countries are inhabited by the majority population of the Islam - Bosnia and Herzegovina and the so-called "Kosovo". These territories, although they do not lean physically to each other, are connected with the area of the Raska region, which has a clear significance from the point of view of the Green Transversal theory. In this way, a significant part of the space inhabited by the majority Muslim population, which transfers the coverage in the Balkans, is practically established and rounded up. Conditions have been created for further linking the Muslim population from the Balkans to Turkey in several key directions.

The first route extends over the territories of Albania, Macedonia and Kosovo and Meto-hija and continues through the territory of Raška to Bosnia and Herzegovina and the depths of the European continent. Part of this direction is separated by Montenegro and goes further towards Bosnia and Herzegovina. This direction of the further strengthening of the Green Transversal interrupts two state spaces inhabited by the majority Orthodox population. In the north it is Serbia, and in the south it is the territory of Montenegro.

The breakthrough of Islam into Europe cannot be imagined without the territory and population that preaches and nourishes that faith. For this reason, it is crucial to realize Tur-key's long-standing interests in Southeast Europe desiring to secure territorial link covered by Muslims. The above facts indicate that the thesis on the Green Transversal, both from the geo-political point of view and the spread of the influence of Turkey in the region of the Balkans and Southeast Europe, as well as from the aspect of the penetration and expansion of Islam into the new territories, makes full sense. What is posed as a logical question is: "What are the further goals of Turkey's geopolitical games in Europe, and thus the expansion of Islam?" One of the possible and realistic answers is further penetration towards the depths of the European continent. The contemporary migration movements of the population of Islamic religion during the 20th century from the territory of Turkey, Albania, the Autonomous Prov-ince of Kosovo and Metohija, Montenegro and Bosnia and Herzegovina, as well as from the area of the African continent to West European countries also caused significant changes in demographic, confessional, cultural and sociological structure of these countries. The obvious result is the settlement of the multi-million population of Muslims in the developed European countries. Bearing in mind the simple fact stated in the paper that it is impossible to spread Islam or any other religion without population, as well as the allegations of the Green Trans-versal, the natural conclusion is that the further goal of spreading Islam is directed towards the heart of the Old Continent. In this context, the region of the Balkans and South-eastern Europe is of paramount importance because it is a springboard for further penetration of the Islam into Europe.

THE HISTORICAL, POLITICAL AND SOCIOLOGICAL CONTEXT OF THE OCCURRENCE OF ISLAMIC EXTREMISM IN SOUTHEAST EUROPE

Islamic extremism is a phenomenon that cannot be tied to a single geographic region. Therefore, one of its main features is a global character. However, each region has specific conditions that have contributed to the emergence of Islamic extremism. These conditions are numerous. They arise from different spheres of social life, of which particular attention should be paid to the historical, political, sociological and security spheres.

The breakthrough of Islam on the soil of Southeast Europe began with the invasion of the Turkish Empire. This is the first fact that needs to be considered when it comes to the causes of the emergence of Islamic extremism. At first glance this is illogical. However, there is a link that can be the basic cause of the emergence of Islamic extremism. With the arrival in the South-Eastern Europe, a five-hundred-year era of Ottoman conquers began. The fact that the Turks brought with them a large number of positive civilization changes to the everyday life of the population in this region are indisputable. There are many methods used by Turkish boot to subdue Christians and maintain their regime in every part of their empire. A significant moment that has to be considered in this context is the identification of religion and national or ethnic identity. The fact that the Ottoman Empire was a classical example of this identifi-

cation and the theological nation (Simeunović, 2002) is at every step emphasized by its own ethnic and religious superiority in relation to the oppressed Christian population.

Because of the hostile attitude of the occupiers, a natural and strong hostile feeling arose in the local Christian population. This feeling was the guiding principle that led to rebellion and uprising, i.e. to providing organized resistance. As time passed, from the subjugated and weak Christian peoples and nations, the Turkish Empire was gaining ever stronger and more serious enemies. The more the enemy grew, the more animosity between the opposing sides grew. This was especially present in the area of the Balkan Peninsula, i.e. today's Western Balkan countries (Šolaja, 2006:25).

The gradual decline in the power of the Ottoman Empire and its collapse in the region of Southeast Europe caused the appearance of feelings of deprivation, impotence, envy, and a desire for revenge directed towards the Christian population. The development of such feelings is completely understandable given that it was difficult to give up all the privileges, riches, and feelings of supremacy over the oppressed Christians. It was these feelings that deeply embedded in the consciousness of the outgoing Turkish state, but also in the Muslims who remained in the Balkans and Southeast Europe. Such a development of the situation conditioned the duration of eternal hostility, both on the political plane and on the inter-religious line. There was a sense of threat with the local Islamic population caused by the new authorities knowing what the past protectors in the form of the Ottoman authorities made to the Christian population. Wherever there is a sense of vulnerability and dissatisfaction with the state's attitude towards an ethnic or religious community, whether it is justified or not, there is a fertile ground for the development of extremist ideas and movements.

The emergence and development of Islamic extremism in the Balkans and Southeast Europe is a very important historical period that has been linked to the last decades of 20th and the beginning of the 21st century. The concept on which the Socialist Federal Republic of Yugoslavia was based rested on the suppression of national and religious consciousness at the expense of the general communist idea of equality and state interests. The basic problem of this setting of things was in the unequal status that the state leadership had towards certain members, and therefore towards certain nations. First of all, it refers to the attitude towards the Republic of Serbia and its provinces and towards the Serbian people. This resulted in a lower degree of economic and general social development. Bearing in mind the fact that in the territory of the Republic of Serbia and its southern province a significant number of the population of Islamic religion lived, the general situation inevitably affected them. The local Muslim population saw a problem in their status in the authorities of the Republic of Serbia, which was one of the main reasons for starting their fight for a better life. The epilogue is clear and familiar. The focus of the emergence and development of extremism in the population of Islamic religion was in the territory of the Autonomous Province of Kosovo and Metohija. In the 1990s, after the collapse of the common state, there was a significant expansion of Islamic extremism in the Balkans and Southeast Europe.

The conflict between Orthodox Christianity and Islam during the civil war in Bosnia and Herzegovina, in addition to fighting for the definition of a national identity, caused the arrival of a large number of volunteers from the Islamic population from all over the world to the Balkans. The appearance of holy warriors, the mujahedin, contributed to the more explicit religious line of this war. Some foreign and domestic sources estimate that there were 3000 foreign fighters during Bosnian war (Azinović, 2007). The special units formed by these people committed such atrocities against the opposing side that the modern world, deliberately or inadvertently closed its eyes to. After the end of the war, some of these people remained permanently resident in Bosnia and Herzegovina and represent a long-term potential security threat. Authorities from Bosnia and Herzegovina gave citizenship to about 700 foreign

fighters despite their suspicious terrorist past (Nezavisne novine, 2005). [4] This threat can have a multiplie negative impact on the security of the states and the region of Southeast Europe as a whole.

First, that part of the population was fighting at many battlefields fighting for their version of Islam, the so-called „Takfiri" Islam (Azinović, 2017). This is a problem because they do not accept a different view of life and faith and consider members of other nations and religions as unbelievers and durable enemies (Potezica, 2007, Azinović, 2007). Such a living attitude and consciousness cannot contribute to a stable security situation, and especially not to a common life with those who do not think the same. It is important to point out that the mujahedins-Islamic extremists have the same attitude towards most of the local population of Islamic religion not practicing their version of Islam (Azinović 2007).

Secondly, the consequence of the arrival and permanent stay of the mujahedin in the Balkan region is the creation of a base of Islamic extremists and spreading of the ideas of radical Islamism. In the period after the war in Bosnia and Herzegovina and in the territory of the Autonomous Province of Kosovo and Metohija, security problems with members of the Islamic extremists from the mujahedin and members of the Wahhabism movement occurred on several occasions (Sotirović, 2014). Countries like Bosnia and Herzegovina, Macedonia and the Province of Kosovo and Metohija, with their weak state functions, unresolved frozen conflict issues and polarized societies were especially suitable for mobilization and radicalization of disappointed citizens of Islamic religion (Azinović, 2017).

It is important to note that Islamic extremists in the region are connected and cooperate with each other very well. Furthermore, links to criminal structures have been registered, first of all for procurement of weapons and equipment, trafficking in illegal goods, etc. Given that the region of the Balkans and Southeast Europe is highly transit route to Europe, it is inevitable the connection with Islamic extremists from the Middle East. There are many reasons for the rise of European concerns about the security situation in Southeast Europe. In addition to passing a huge number of migrants from the Middle East, the Balkan transit corridor is one of the main ways of infiltrating the Islamic state's extremists into Europe. In addition, according to the available security service data, the weapons used in the aforementioned terrorist attacks originate from the territory of the former Yugoslavia (Bardoš, 2015).

An important detail is the fact that the official recognition of certain statesmen of the countries of South-eastern Europe that the Islamic extremists gathered around members of the Islamic state act in the territory of their countries. Thus, in September 2014, Albanian Foreign Minister Ditmir Bushati admitted that the followers of the Islamic state had their camps in Albania. In addition, the statement by the Minister of Security of Bosnia and Herzegovina, Dragan Mektić is also interesting saying that "... in some parts of Bosnia and Herzegovina, the rule of law is not functioning. These communities refuse to recognize the legal order ... ". In this statement, Mektić said: "How is it possible that they have established their guards in Maoca?" (Bardoš, 2015).

The above facts point out the seriousness of the problem of the emergence and development of Islamic extremism in the Balkans and Southeast Europe, regardless of its forms of expression. Five decades ago, the estimated number of Islamic extremists in the Balkans, mostly gathered around Alija Izetbegovic, numbered a few hundred individuals, some estimates suggest that today the number of Muslims supporting some of the basic ideas of Islamic extremists gathered around the Islamic state is potentially five-digit. The results of the poll conducted by the PI Institute in 2011 showed that the population of South-eastern Europe of

---

4 In November 2004, the Government of Bosnia and Herzegovina charged 15 Bosnian ex-officials with illegally helping around 700 former foreign Islamic fighters in Bosnia gain Bosnian citizenship from 1995-2000.- Nezavisne Novine, January 28, 2005.

Islamic religion is by far the most liberal and most numerous in relation to other Muslims in the world. However, the data show that over 400,000 Muslims from Bosnia and Herzegovina, Kosovo and Metohija and Albania support what is essentially the ideology of the Islamic state (Bardoš, 2015). This is supported by the fact that a significant number of volunteers from the region of these countries and other countries of the region were in the ranks of the Islamic state in Syria and Iraq.

The Republic of Serbia, as part of the Balkan and Southeast region, faces the emergence of Islamic extremism over a long period of time, primarily in the area of the Autonomous Province of Kosovo and Metohija, the area of Presevo, Bujanovac and parts of the municipality of Medvedja and the territory of the Raska region. The above-mentioned territories were in close history the scene of the confrontation between the security forces of the Republic of Serbia and the illegal armed formations and a group of members of the local population of the Islamic religion. In the area of the Raska region, activities of Islamic extremists on the basis of Wahhabism have been registered on several occasions. In March 2007, a co-ordinated action of the members of the Ministry of the Interior on the mountain Velika Ninaja destroyed an extremist group of Wahhabis.

The emergence of Islamic extremism in the Republic of Serbia is related to historical events, as well as to the overall social and economic situation in the country and the region. In addition, the extremely important reasons for the expansion of Islamic extremism in the territory of the Republic of Serbia were the wars that were conducted in Bosnia and Herzegovina and in the territory of Kosovo and Metohija and the area of the Presevo, Bujanovac and Medvedja municipalities. As noted earlier, the war events in the Balkans of the 1990s had basically a national, but also a prominent religious character. Due to the sense of religious affiliation and the need to help the religious brothers, a significant number of citizens of the Republic of Serbia of Islamic faith participated in the war in Bosnia and Herzegovina on the side of the Federation of Bosnia and Herzegovina. This fact points to a problem concerning the proportion of the population of the Islamic religion in the Republic of Serbia according to the official state organs. In this extreme part of the Muslim population, this relationship is unfavourable and they do not observe the Republic of Serbia as their home state, which in practice they show. One of the ways in which disrespect is shown to the state is also the manifestation "March to Haggard", which is held annually in Novi Pazar in September by an extreme part of the Muslim population. The aim of this event is to mark the anniversary of the shooting of local Bosniaks who were charged with war crimes committed during the Second World War. From the aspect of the issue of this paper, it is important to stress that on that occasion a part of local Muslims dressed in green uniforms bear the symbols of Sandžak which indicate their negative determination towards the state of Serbia.

When considering the emergence and development of extremism of any kind, even Islamic in the Balkans and South-eastern Europe, it is necessary to pay attention to the conditions that arise from the general social and economic situation. The common characteristic of the countries of South-eastern Europe in the post-World War II period is the development in the conditions of a communist economy under the influence of the Warsaw Pact political influence. With the collapse of the Warsaw Pact, the countries of Southeast Europe found themselves in a vortex of transition from one system to another. The process of transition has been followed by a series of negative consequences, of which the most important is corruption, crime. There was a sudden stratification of society where the middle class practically disappeared. There remained a small number of extremely rich people and the vast majority of people living in conditions of misery and poverty. In addition, many of the crises that hit the region have affected even more unfavourable economic and social conditions.

CONCLUSION

Southeast Europe is a region characterized by an extremely favourable geographical position. The fact that the most favourable natural passage zone connecting the European and Asian continents stretches over the Balkans and Southeast Europe is conditioned by the multiple importance of this area. Conquers, both from the region of Europe to Asia, and vice versa have affected the specific economic development of the population of Southeast Europe, but also inter-ethnic and inter-religious relations. The specificities that arise from the interweaving of interests of great world and regional powers define the security situation of the region of Southeast Europe. On a number of occasions throughout history South-eastern Europe and the Balkans as its central and key part were the scene of conflicts of varying levels and significance. Conflicts that took place in the Balkans at the end of the last century confirmed the existence of long-lasting and profound problems that affect this space.

The importance of the region of the Balkans and Southeast Europe for the expansion of Islam to the depths of the European mainland is crucial. The breakthrough of Islam to the European continent was carried out in the period of the Turkish Empire. The key consequence of the centuries-old rule of the Turkish Empire in this area changed the ethnic and religious structure and intensified animosity between the Christian and Islamic populations. This hostility is a source of permanent instability of the region, which in accordance with its interests has been using the great and regional forces with the utmost interest of the local population. The unstable environment and inter-ethnic and inter-religious intolerance form the basis for the emergence of various forms of extremism and related security threats.

Islamic extremism in the area of Southeast Europe is based on the understanding of its holders that the countries of the region have an unequal attitude towards the Muslims in relation to the rest of the non-Muslim population. In addition, Islamic extremism in Southeast Europe, on the Balkan Peninsula, extended the hand of Islamic extremism from the region of the Middle East. The Islamic State, as the most famous and strongest Islamist extremist and terrorist organization, has a significant influence on the emergence and development of Islamic extremism in the Balkans and Southeast Europe. The fact that in the ranks of the Islamic state a significant number of volunteers fight from these areas clearly indicates the presence and potential of Islamic extremism. The second problem of volunteer involvement on the side of the Islamic state is the impact on the security situation upon their return to their countries of origin. Therefore, the countries of the region should act very seriously and timely in order to prevent, condemn and avoid the negative consequences that can be caused by returnees from the conflict in Syria.

REFERENCES

1. Azinović Vlado, *Al-kaida u Bosni i Hercegovini -mit ili stvarnost*, Radio Slobodna Europa, Sarajevo, 2007, https://docs.rferl.org/sh-SH/specials/al_kaida/05_strani_mudzahedini_i_armija_bosne_i_hercegovine.htm, 22.06.2018.

2. Azinović Vlado, "The Foreign Fighter Phenomenon and Radicalization in the Western Balkans: understanding the context", 2012-2016, in *Between salvation and Terror: Radicalization and the Foreign Fighter Phenomenon in the Western Balkans*, Sarajevo, 2017.

3. Bardoš G, Od Balkana do Islamske države, www.politika.rs, 05.12.2015.

4. Lutovac V., Utjecaj velikih sila na Balkan, www.bosnianold.ws.irib.ir, 02.oktobar 2012.

5. Matijašević D., Bezbednost jugoistočne Evrope-konstanta strateških koncepata NATO-a,

Fakultet bezbednosti Univerziteta u Beogradu, Beograd, 2013.

6. Ristović M., Balkan u nacističkim projektima „Nove Evrope" u Drugom Svetskom ratu, Susret ili sukob civilizacija na Balkanu, *Istorijski institut, SANU, Zbornik radova*, Knjiga 16, Beograd, 1998

7. Simeunović D., Nova bujica nasilja, Vojni informator, 1-2/2002, Beograd,

8. Slavković, R, Beriša, H, Barišić, I., The presence of Islamic extremism in the Balkans, International scientific conference "Archibald Reiss Days" Thematic conference proceedings of international significance, Tematski zbornik, 7-9.10. 2017. Beograd

9. Sotirović Vladislav, *Making Balkan Caliphate: The Wahhabies – A New Danger for the Balkan and European Security,* Oriental Review.org, 31.12.2014, https://orientalreview. org/2014/12/31/making-balkan-caliphate-the-wahhabies-a-new-danger-for-the-balkan-and-european-security, 22. 06. 2018.

10. Potežica Oliver, Vahabiti pridoslice na Balkanu, Politikologija religije, Beograd, 2007.

11. Šolaja M., *Balkan u tranatlantskoj pukotini*, Centar za međunarodne odnose, CIR Banja Luka, 2006.

12. Šolaja M., *Balkan u transatlantskoj pukotini*, CIR, Banja Luka, 2006.

13. Nezavisne novine, 28 January 2005.

14. www.bosnjaci.net, SDA Sandžaka poziva građane u "Pohod na Hadžet", objavljeno 03. septembra 2014. godine, 19.05.2016.