

**The influence of Islam on  
integration of Muslims into Czech  
society**

**Bachelor Thesis**

**Author:**  
**Aneta Kompérová**

**Thesis Supervisor:**  
**Ing. Mgr. Jiří Čeněk, Ph.D.**

Brno 2017



## **Declaration**

I declare that I carried out this thesis titled “The influence of Islam on integration of Muslims into Czech society” independently, and only with the cited sources, literature and other professional sources. I agree that my work will be published in accordance with Section 47b of Act No. 111/1998 Coll. on Higher Education as amended thereafter and in accordance with the Guidelines on Publishing University Student Theses. I understand that my work relates to the rights and obligations under the Act No. 121/2000 Coll., the Copyright Act, as amended, in particular the fact that Mendel University in Brno has the right to conclude a license agreement on the use of this work as a school work pursuant to Section 60 paragraph 1 of the Copyright Act.

Before closing a license agreement on the use of my thesis with another person (subject) I undertake to request for a written statement of the university that the license agreement in question is not in conflict with the legitimate interests of the university, and undertake to pay any contribution, if eligible, to the costs associated with the creation of the thesis, up to their actual amount.

Brno, 19<sup>th</sup> May 2017

.....

## **Acknowledgment**

I would like to thank Ing. Mgr. Jiří Čeněk, Ph.D. for his professional supervision, support, invaluable advice, and the amount of time and patience he invested, when helping me to write this thesis. Furthermore, I would like to thank Ing. M. I. Justice Surugu for his consultations and advice as well as every respondent who helped me by answering my survey.

## Abstract

Kompérová, A. (2017) *The influence of Islam on integration of Muslims into Czech society*. Bachelor thesis. Brno: Mendel University in Brno.

This Bachelor thesis is focused on the integration of Muslim minorities into Czech society and the influence of Islam on its integration. The basic concepts of Islamic religion are defined in the theoretical part, which then continues by providing further understanding to the issue of integration of Muslims and describes the main terms. The practical part is based on a quantitative research using a survey, that was distributed within the Muslim community in the Czech Republic. The survey puts emphasis on the personal values of Muslims living in the Czech Republic, focusing on their views on gender equality, religion and most importantly their experience of integration into Czech society.

**Keywords:** Islam, Czech Republic, integration, Muslims, enculturation, socialization, immigrant

## Abstrakt

Kompérová, A. (2017) *Vliv Islámu na začlenění muslimů do české společnosti*. Bakalářská práce. Brno: Mendelova univerzita.

Tato bakalářská práce se zaměřuje na začlenění muslimské minority do české společnosti a vliv Islámu na její integraci. V teoretické části jsou uvedeny základní informace o Islámu, následné vysvětlení dané problematiky a popis hlavních pojmů. Práce posléze pokračuje praktickou částí, která je založena na kvantitativním výzkumu na základě dotazníku distribuovaného v rámci muslimské komunity v Brně. Průzkum klade důraz na osobní hodnoty muslimů žijících v České republice, se zaměřením na jejich názory na rovnost pohlaví, demokratické hodnoty, míru náboženské víry, a hlavně na zkušenost s integrací do české společnosti.

**Klíčová slova:** Islám, Česká republika, integrace, muslimové, enkulturace, socializace, imigrant

# Content

<b>Introduction .....</b>	<b>9</b>
<b>The Aim of the Thesis .....</b>	<b>10</b>
<b>Methodology .....</b>	<b>11</b>
<b>1. Definition of Individual Concepts.....</b>	<b>12</b>
<b>1.1 Minority .....</b>	<b>12</b>
<b>1.2 Enculturation and Socialisation.....</b>	<b>13</b>
<b>1.3 Immigrant .....</b>	<b>14</b>
<b>1.4 Social Integration .....</b>	<b>15</b>
<b>1.5 Islamophobia .....</b>	<b>17</b>
1.5.1 Islamophobia in the Czech Republic.....	18
<b>2. Islam .....</b>	<b>20</b>
<b>2.1 What is Islam.....</b>	<b>20</b>
<b>2.2 Five Pillars of Islam .....</b>	<b>21</b>
2.2.1 Shahada .....	21
2.2.2 Salah .....	22
2.2.3 Zakat.....	22
2.2.4 Sawm .....	23
2.2.5 Hajj .....	23
<b>2.3 Jihad .....</b>	<b>24</b>
<b>2.4 Other religious duties of Muslims.....</b>	<b>25</b>
<b>2.5 The Qur'an.....</b>	<b>25</b>
<b>2.6 The Status of Women in Islam.....</b>	<b>26</b>
<b>3. Islam in Europe and in the Czech Republic .....</b>	<b>28</b>
<b>3.1 Islam in Europe .....</b>	<b>28</b>
<b>3.2 Islam in the Czech Republic.....</b>	<b>29</b>
3.2.1 The Rise and Development of the Muslim Community (1934 – 1989).....	30

3.2.2	The Union of Muslim Communities after 1989 .....	31
3.2.3	Current position of UMC in the Czech Republic .....	33
<b>3.3</b>	<b>The Czech Dispute about Building Mosques .....</b>	<b>35</b>
3.3.4	Mosque in Prague .....	35
3.3.5	Mosque in Brno .....	36
<b>3.4</b>	<b>Integration of Muslims in the Heart of Europe.....</b>	<b>37</b>
<b>4.</b>	<b>Introduction to Empirical Part – Survey.....</b>	<b>39</b>
<b>4.1</b>	<b>The Goal of the Research and the Research Questions .....</b>	<b>39</b>
<b>4.2</b>	<b>Methods.....</b>	<b>40</b>
<b>4.3</b>	<b>Research Sample .....</b>	<b>42</b>
<b>4.4</b>	<b>Data Analysis – Results.....</b>	<b>50</b>
4.4.1	Personal values and faith .....	50
4.4.2	Cultural integration into Czech Society .....	54
4.4.3	Chi-square test statistic & Pearson’s contingency coefficient .....	63
<b>4.5</b>	<b>Summary of the Results.....</b>	<b>68</b>
4.5.4	The First Research Question .....	70
4.5.5	The Second Research Question .....	70
4.5.6	The Third Research Question.....	71
	<b>Conclusion.....</b>	<b>73</b>
	<b>Recommendations .....</b>	<b>75</b>
	<b>List of Figures.....</b>	<b>77</b>
	<b>List of Tables.....</b>	<b>77</b>
	<b>List of Abbreviations.....</b>	<b>80</b>
	<b>List of References .....</b>	<b>81</b>
<b>5.</b>	<b>Annexes .....</b>	<b>88</b>
<b>5.1</b>	<b>English Questionnaire.....</b>	<b>88</b>

<b>5.2 Arabic Questionnaire.....</b>	<b>98</b>
<b>5.3 Czech Questionnaire .....</b>	<b>108</b>



# Introduction

Although the Czech Republic has always experienced migration of foreigners from various countries with Muslims being amongst them, their fate became a subject of more significant interest from the Czech society only recently. Nowadays, the Czech media, the public, researchers, employers and gradually also politicians are showing their interest in Muslims in the Czech Republic. The reason for this increased attention is not only a growing activity of the Muslim community in the Czech Republic but also the socio-political situation in which our country finds itself. In today's globalised world, where many countries are facing a fast-growing population, it is easy to foresee, that Islam will become an everyday experience for many Czech citizens, as a result of people migrating primarily from third world countries. Muslims currently living in Czech Republic are relatively low compared to the perspective of the European Union. However, the Czech government view the current growing Muslim community in the Czech Republic as a clandestine change towards national and ethnical diversity. This gradual growth has likely implication for the extent to which internal integrity of the Czech society could be maintained (Rákoczyová & Trbola, 2009). We can expect the number of Muslims living in the Czech Republic to rise as a response to the socio-political situation in many Islamic countries. Given this background, this study is inspired by two fundamental factors. Firstly, there is large empirical evidence that Islam is fast growing globally which has attracted developmental concerns about mutual integration. This concern is equally important within the geo-political space of the Czech Republic and hence the need for research to integrate how Muslims are been integrated and the likely concerns that needs immediate attention. Secondly, current studies that studied similar issues are barely found in English language. Most of these studies are largely discussed in Czech language and therefore quite difficult to have a larger audience.

The integration of Muslims into Czech society can be a very difficult process. The reason can be, that the Muslims are coming from different cultural backgrounds and find it difficult to adapt themselves to Czech culture, which is very different from what they are used to. Islam is not only a religion for Muslims but a way of life. Other reason can also

be the negative attitude of Czech people towards them. Unfortunately, Muslims are often a target of the Czech media, who automatically label them as “bad” people. This can lead to a biased public attitude, because the media often influences people’s opinions. Islam is frequently associated with negative events, that have occurred in Muslim countries and recently also in Europe. In general, we can say that the opinion of most Czech people about Islam is a result of unacquaintance and lack of information about the lives and traditions of Muslims. I suppose that most Czech people do not have any bad experience with Muslims personally, but they judge them based on the information they hear or read in the media, or they are afraid of someone or something new and unknown. As earlier discussed, these issues provides the motivation to conduct this current study. This study would therefore be conducted from the viewpoint of Muslims and discused accordingly with exising literature on experience of Muslims and host country (Czech society) integration. Generally, it is hoped that the outcome of the study would be extremly beneficial to the Czech community. For example the study would provide sufficient information on how to comprehend, empathise and coexist mutually within the Czech community. My point of view is that having different cultural backgrounds or religious beliefs should not prevent us from sharing similar values and building up a single soceity together.

### **The Aim of the Thesis**

The aim of the thesis is to find out whether Islam has an influence on integration of Muslims into Czech society. The research specialises on Muslim immigrants, therefore Muslims, who were not born in the Czech Republic, so it does not focus on Czech converts to Islam. The thesis determines the factors that have an influence on their integration. It also aims to explore the struggles and obstacles, that Muslims face in their everyday lives in the Czech Republic as their experiences may form their opinion about Czech people. It is also drawing attention to the fact that not all their integration difficulties are caused by their religion, nevertheless, Islam plays a key role in this integration process, because it is not only a religion, but also a way of life, as well as part of their culture and traditions.

## **Methodology**

Logically, the thesis has been divided into two main parts.

The first part is theoretical and is based on literature review, where professional literature and internet sources are used to appraise the basic concepts of Islamic religion, to provide further understanding on the issue of integration of Muslims in the Czech Republic and to describe the main terms and factors of integration. The first part consists of individual chapters, that are focusing, firstly, on the basic terminology and definition of the psychological and sociological terms, secondly on the concepts of Islam and finally on Islam in the Czech Republic and the factors influencing integration of Muslims into Czech society. It is conducted in such way in order to avoid preconception.

The second part is empirical and is based on quantitative research. The instrument of this research is a questionnaire that was distributed within the Muslim community in the Czech Republic by online survey.

# 1. Definition of Individual Concepts

In my thesis, I specialise on the Muslim immigrants living in the Czech Republic. The Muslim community is a minority group in the Czech Republic. Therefore it is different from the majority. Czech people might have stereotypes about this minority, which can lead to negative behaviour or even condemnation from Czech people on the basis of prejudices about Muslims. Therefore, in this part, I concentrate on defining the terms, which are linked to my research questions.

## 1.1 Minority

In European countries, the concept of a national minority is understood in terms of the original nationality and does not include new immigrants (Průcha, 2011). In the Czech Republic, the national minority is defined by Act No. 273/2001 Coll., about the rights of members of national minorities: *"(1) A national minority is a community of citizens of the Czech Republic living in the territory of the present Czech Republic who differ, as a rule, from other citizens by their common ethnic origin, language, culture and traditions, they constitute a numerical minority of the population, and at the same time manifest their will to be considered a national minority by their joint efforts to preserve and develop their own identity, language and culture, and at the same time to express and protect the interests of their community, that has historically formed. (2) A member of a national minority is a citizen of the Czech Republic, who is a non-Czech national and expresses his wish to be considered a member of a national minority, along with others who claim the same nationality."* (Government of the Czech Republic, 2001). Individual minority groups may be different. For example, ethnic, economic or religious. The protection of minority rights is a matter of common sense today and is also considered as one of the characters of a successful democratic society (Jandourek, 2012).

Compared to the dominant group, which has greater wealth, power and prestige, members of minorities are somewhat disadvantaged. That is why they strive for group solidarity and building mutual solidarity. This endeavour is based on experience and it is a fact that

members of the minority face prejudices and are often the target of discrimination<sup>1</sup>. However, the term "minority" does not necessarily correspond to a number of disadvantages, for example, in the poor districts of some large cities ethnic minorities form the majority of the city's population. The term "minority" rather refers to a disadvantaged position and, according to the general public, it also refers to a group of people who have a personal experience with manner of prejudice from the majority (Giddens, 2013). Muslims are portrayed automatically as foreigners in the Czech Republic, and for example in the media, the emphasis is put on their differences, which are generally perceived negatively, which can lead to potential threat (Křížková, 2006).

According to the Czech Statistical Office (2004), 3700 people were reported as Islamic in 2001. Later on, in 2011, the number decreased to 1921 Muslims (Czech Statistical Office, 2015). This decline, however, does not correspond with reality, as the number of Muslims in the Czech Republic tends to be rising in line with the dynamics of the development of Islam in the world. People who profess Islam on the territory of the Czech Republic either did not want to state their religion or do not have Czech citizenship. There are unofficially tens of thousand Muslims in the Czech Republic, who are mostly foreigners (Křížková, 2006).

## **1.2 Enculturation and Socialisation**

The discipline of cultural anthropology developed the concept of enculturation for the first time and Herskovits (1948) was the one who first defined it and used it. Enculturation is the process by which a person, as a member of a particular society, acquires the culture of that society. Thus, under the notion of enculturation, we can include all the manifestations of learned behaviour, the acquisition of knowledge, skills and attitudes by which one acquires competence in the culture of that society. The term "enculturation" thus refers to the concept of culture as a specifically human sphere, which is non-genetic (not contained in genes) and is acquired by learning. Without enculturation, the human

---

<sup>1</sup> Discrimination – recognition and understanding of the difference between one thing and another and the unjust or prejudicial treatment of different categories of people or things, especially on the grounds of race, age, or sex (Banton, 2002)

subject would not become a human being in a narrow sense because we are not born with culture, but we have to learn it (Berry, 2002).

In the same perspective, the term enculturation is related to the concept of cultural relativism. This explains the differences between cultures by pointing to the fact that we learn culture and that the differences arise from different education. In this sense, enculturation is in opposition to evolutionism, whose fundamental thesis is the psychic unity of mankind, the idea that all the inhabitants of the planet are members of a single culture, and differences are caused by the achievement of unequal levels of universal development, which has identical stages in all parts of the planet. During the process of enculturation, people internalise<sup>2</sup> individual elements of culture and then teach them to the following generations. This process hides the potential risk of ethnocentrism - the natural and universal notion that the values (categories, norms, regulations, procedures) of our culture are generally the most appropriate and best for all other cultures in general (Berry, 2002).

Socialisation is a sociological, socio-psychological and pedagogical concept that identifies a process in which an individual integrates into society, acquiring its values, norms, behaviours, abilities, and learning social roles. The result of this process is the creation of social identity and socio-cultural personality. Socialisation takes place all the time, but it is most important in childhood and youth (Jandourek, 2007).

### **1.3 Immigrant**

An immigrant is a foreigner coming into other country than his country of origin to stay for long term, mostly for political, economic or religious reasons. Immigration is a movement of individuals and groups into an area that, along with birth rates and mortality, is a key element in the population's development process and has a significant impact on the societal and cultural changes of the population at all levels. With economic development, the intensity of migration is steadily rising. Immigration must be

---

<sup>2</sup> Internalisation – acceptance of something as yours (Crandall, Eshleman & O'Brien, 2002)

distinguished into voluntary and involuntary. The immigrant is therefore the opposite of the emigrant (Berry, Phinney, Sam & Vedder, 2006).

In general, people migrating to the Czech Republic are mainly from European countries, partly from European Union countries (33%) and from non-EU countries (44%). Only less than a quarter of foreigners from non-EU countries are coming to stay in the Czech Republic, most of them from Asia (20%) (Rákoczyová & Trbola, 2009). Migration from Africa (1%) and America (2%) is therefore quite secondary. Citizens of the three most important source countries of migration to the Czech Republic – Ukraine, Slovakia and Vietnam – represent about two-thirds of all immigrants on a long-term basis. In terms of growth dynamics, however, there are significant differences between these countries, while the number of Slovak citizens grew only a little in the period 2001 – 2008, the number of citizens of Vietnam and Ukraine more than doubled. At present, every third foreigner residing in the Czech Republic comes from Ukraine, while the number of immigrants from Slovakia has decreased to 13%. The dramatic increase in immigration also occurred from some of the numerically less represented foreign nationals: Mongols, Moldavians and Germans (Rákoczyová & Trbola, 2009).

#### **1.4 Social Integration**

Integration is the result of immigration, and can be defined as a process of gradual integration of a newly arrived individual into host society structures. This process is very important for the host society as it includes economic, political, cultural, legal, as well as social aspects (Ivanová, Špirudová & Kutnohorská, 2005).

Integration is challenging not only for foreigners, but also for the society that immigrants want to integrate into. Common coexistence of immigrants and members of the domestic population can take place in a variety of ways, resulting from a majority approach in the host society and the immigrants themselves, and which have different consequences for both parties. For example, immigrants may be permanently divided into marginalisation and segregation processes (e.g. ethnic enclaves, ethnic communities) or they can integrate

into the marginal segments and subcultures of the host society in the process of so-called segmented assimilation<sup>3</sup> (Heckmann & Bosswick, 2006).

These processes, respectively, their implications, are an expression of integration deficits, or together with Esser (2004) we can see them as alternatives to integration. On the other hand, coexistence can lead to the complete fusion of immigrants with the society's majority (assimilation) and disappearance of imbalance of the differences that originally characterised the new immigrants. While segregation and marginalisation pose significant inherent risks to the host society and immigrants, assimilation in the sense of complete suppression of the original identity is not a necessary condition for maintaining social peace and solidarity, maximising benefits and minimising the risks associated with migration. The assimilation model is most closely represented in France. Another is the Discrimination model, which is based on the temporary residence of foreigners. Immigrants cannot acquire citizenship of a given country, are not included in the social care system, are not allowed to take part in the elections, etc. From the European countries, the closest to this model is Germany or Austria. The third model is the Multicultural model. In this model, the immigrant is endowed with the same rights in all spheres of society like the majority society, but is not expected to give up his specific culture. An example can be either the Netherlands or Sweden (Šišková, 2001).

The social integration of immigrants is significant, which includes room for diversity, and also corresponds to the fact that even receiving societies are by far not totally homogeneous. Current immigration policies in European countries emphasise the integration of immigrants into the majority society, based on unity in key areas (especially language and liberal-democratic principles), while respecting immigrant diversity in terms of cultural and religious identity (Baršová & Barša, 2005).

There are four theories of integration in total. The first one is integration, a process where the individual retains the features of his original culture and also blends with new culture. The second one is assimilation, where the immigrant will completely release the features of his original culture and accept the culture of the host country as its own. The third one

---

<sup>3</sup> Term explained in Portes & Zhou (1993).



is marginalisation, during which the original culture is lost, but the non-acceptance or partial acceptance of a new culture occurs. Finally, the last one is separation, where immigrants insist on preserving their original culture and rejecting new culture. Thus, there is a separation of individuals or ethnic groups from the host society (Blachke, 1996 cited in Horáková, 1997).

The process of social integration of immigrants takes place in a micro-, meso- and macro-social context. At the micro level, it is mainly the interaction between individuals, their mutual attitudes and also attitudes towards institutions within groups. At the meso level, it is the development of relations between groups and institutions as a result of the emerging interdependence between immigrants or groups of immigrants and the domestic population. Processes at the macro level characterise rather the effects of non-personal mechanisms that are not directly related to the actions of individuals or groups in the locality (Asselin, Dureau, Fonseca, et al., 2006).

## **1.5 Islamophobia**

Islamophobia can be understood as a negative social phenomenon, expressing almost hatred and resistance to Muslims, mostly to Arabs and their fellow worshippers of Islam with whom the Western world comes into contact. Islamophobia has been more intensely rooted in the Western public's awareness since the 1980s, when some states, movements and Europe-based Islamic missions emerged on the scene of international politics and strived to involve elected motifs of Islamic law and beliefs in their political activities. In the turbulent waters of international politics and at the height of the new phase of the Cold War in the first half of the 1980s, Islam became a pragmatic or rather truly opportunistic understanding of both camps - sometimes a friendly, sometimes dark, ideological space. It was at times when the predominantly non-Muslim India, the protagonist of the uninvolved movement, had dragged away the territorial and ideological disputes with "pro-American" Islamic Pakistan, when both powers, in 1978 to 1979, helplessly observed completely new phenomenon in the history of mankind - the Islamic Revolution of Iran, at the times when the United States strongly armed Islamic "freedom fighters" against the Soviet invasion and military presence in Afghanistan (1979-1988). The fatal

mistake of the USA was made in February 1991 when - supported by most states of the world, including the Islamic states - they had expelled the Iraqi intruders from Kuwait but refused to overthrow Saddam Hussein's militant regime and calculated so long in their Middle Eastern game, that they largely lost the credit of all major political subjects. The result of this development was that the 1990s clearly marked an increase in radically Islamic ideological tendencies (Mendel, Ostránský & Rataj, 2007).

### **1.5.1 Islamophobia in the Czech Republic**

For Czech islamophobia, the typical approach is a superficial and demagogical controversy about some social or cultural phenomena that are not in accordance with local cultural practices or legislation, and are therefore considered archaic and unacceptable. Czech islamophobia presents itself as half-truths, flat interpretations, which are simple ignorance of the problem, systematic intrusion into the public, generating a purpose-negative opinion about the followers of Islam, or simply accepting the attitudes of Czech ideologically defined organisations and their activists (for example *Civilian Institute* with its leader Roman Joch), journalists or activists of democratic parliamentary parties. Similarly, this is the case with the Czech branch of the *International Christian Embassy Jerusalem*, the radical Protestant evangelical movement of Christian Zionists, which has extremely favourable conditions for operation in our country. It is both typical and comical that in 2006 we saw an extraordinary increase in anti-Islamic attitudes of Czech journalists, intellectuals and even politicians. It is precisely our "opinion makers" who, in a country where there is an absolutely negligible community of Muslims, have serious concerns about the fate of Europe and warn such countries as France or Germany against their Islamisation. Czech Islamophobia is so strong that it has repeatedly made impossible to build a mosque in some parts of the Czech Republic in the past (namely in Prague and Brno – but in the end, it was allowed after many years of effort). There is an unjustified fear of the flood of terrorism, whose "centres" are (by some people) thought to be mosques, the chief of one of the intelligence services in public service television stated that "... we would not know what is actually happening behind the walls of the mosques", gatherings, discussions and seminars are taking place and calling for the Czech government not to allow the expansion of Islam. Recently, with the help of well-prepared

media campaigns, the exceptional security of some places (the *Vaclav Havel Airport*, the Jewish sacral buildings) has been provided, with statements that the government "received information" that "it could be a terrorist act of Islamists". For example, this happened at a time when the government with a fragile legitimacy created an image of an operational body. If there is a catastrophic event in our country, the responsible actors sometimes point out that "it does not seem to be an act of Islamic terrorists." From some statements by the media and politicians, it seemed as though there was a wish that finally there would be some terrorist attack that would place the Czech Republic among truly "democratic countries" (Mendel, Ostránský & Rataj, 2007).

The main causes of fear of Islam in the Czech Republic are paradoxically not the personal experience of the Czech people with Muslim communities, but the monitoring of superficial reports of terrorist attacks in Europe, the "problem" of wearing a headscarf in France, or the current situation of Iraq and Afghanistan. Unfortunately, these fears are only a manifestation of how closely influential political groups are linked to ideological platforms that are against a strengthening of the Muslim community in our country (Mendel, Ostránský & Rataj, 2007).

## 2. Islam

### 2.1 What is Islam

Islam is a global monotheistic religion. Muslims are the majority in thirty to forty countries around the world, from the Atlantic to the Pacific, in a belt stretching from North Africa to Central Asia and from there to the south to the northern parts of the Indian subcontinent. The Islamic faith spreads, according to some estimates, faster than any other religion. At the beginning of the 21<sup>st</sup> century, nearly 1.4 billion Muslims lived in more than 200 countries. Islam is the world's largest religion after Christianity, which is claimed by approximately 2.2 billion believers (Janda, 2010). Muslims make up about 23 to 24 percent of the world's population (Pew Research Centre, 2011, January 27).

According to Haeri (1997), when the geographical spread of Islam occurred during Muhammad's life and the other two generations, its trueness and light were so able to change that he was quickly accepted. Practically there was no theological discussion or formulation other than the adoption of the Qur'an<sup>4</sup> and the follow-up of prophetic steps in behaviour and in practical life. The nature and habits of the people who first accepted Islam were simple, they had intact qualities, and when they heard the truth in the Qur'an and in Islam, they recognised the truth in these teachings. But because Islam was accepted by many other people and nations with totally different backgrounds, language and culture, there was an increasing number of suspected prophetic stories and statements that required examination before they could be trusted, which led to the beginning of religious sciences.

Faith in Islam serves as a means against the fear of insecurity of human existence and provides answers to the difficult questions of life and death (Křikavová, Mendel, Müller & Dudák, 2002). In addition to religion, the term Islam can also be understood as a certain lifestyle (Saulat, 2011, August 17).

---

<sup>4</sup> Qur'an is a primary book of Islam, a versed collection of Allah's messages to believers.

Islam was founded in Arabia in the 7th century AD. Some people think, that Islam was founded by Muhammad, but Muhammad was only a prophet, a mortal man, chosen by Allah to pass on his word and lead an exemplary life. Muhammad takes the place in history as an ideal model of all people in terms of religiousness and moral perfection (Abdalati, 2010). After Muhammad's death, another caliph<sup>5</sup> had to take over to spread the faith.

The Arabic meaning of the word "Islam" is "to surrender". The basic religious idea of Islam is that Muslims, who worship Allah, accept "resignation to the will of Allah". Allah is considered to be the only God, the creator, the maintainer, and the restorer of the world (Janda, 2010).

The holy law is called Sharia, from the Arabic word "the way", "Sharia" does not literally mean "law", it is rather the right path God<sup>6</sup> has set for people who have faith in him, a path that carries true law. It is very similar to the Jewish concept of the Torah (Denny, 2003).

## **2.2 Five Pillars of Islam**

Islamic faith includes the five pillars that every Muslim must complete during his/her lifetime. They are the *shahada* (confession of faith), *salah* (prayer), *zakat* (charity), *sawm* (fasting) and *hajj* (pilgrimage to Mecca).

### **2.2.1 Shahada**

The confession of faith is called "Shahada" and it is spoken expression of belonging to Islam and of God's will. Shahada accompanies Muslims throughout their life and is part of everyday prayer. Every Muslim who pronounces the Shahada before death is called the "Shahid" (confessor) and is allowed to begin a journey to paradise. (Křikavová, Mendel, Müller & Dudák, 2002)

---

<sup>5</sup> Caliph is successor of Muhammad, who started spreading faith after his death (Kadi & Shahin, 2013)

<sup>6</sup> God in this thesis refers to Allah

The term "shahada" is translated as testimony. The Islamic Shahada is as follows: *"lā `ilāha `illā-llāh, muḥammadur-rasūlu-llāh"* - *"There is no god but God. Muhammad is the messenger of God."* (Kropáček, 2011, p. 92). If a person wants to become a Muslim, they have to give a shahada either to an Islamic representative or to at least two witnesses and to make an official record. The sincerity and honesty of the intention of confession of faith is important for Muslims (Kropáček, 2011).

### **2.2.2 Salah**

The second pillar consists of five daily prayers that are headed towards the Kaaba<sup>7</sup>, which is located in the sacred mosque in Mecca. These daily prayers are called Salah. These prayers can also be presented individually if one cannot visit the mosque. The first prayer is performed before sunrise, the second right after noon, the third later in the afternoon, the fourth immediately after sunset, and the fifth before bedtime. Before prayer, it is necessary to clean yourself in a ceremonial way. Muslims wash hands, face and legs before prayer. The main prayer is held on Friday afternoon (Janda, 2010).

### **2.2.3 Zakat**

The third pillar is zakat, which is a mandatory tax. It is the cleansing that makes the rest of human property religious and legal (Janda, 2010). In poor Muslim countries, we often see begging. The sacrifice is the obligation to help with the necessary charity, or by donating to various religious or humanitarian institutions (Abdalati, 2010).

It is the only permanent tax mentioned in the Qur'an, which is paid every year from grain, livestock and cash after one year of ownership. This tax is levied by a state that should use it for the poor. There are other allowed ways of using it, such as the payment of Muslim prisoners of war, the repayment of chronic debt, the charging of tax collectors, jihad, and the construction of pilgrimage facilities (Janda, 2010).

---

<sup>7</sup> The Kaaba - a building at the centre of the most sacred mosque of Islam, Al-Masjid al-Haram, in Mecca, al-Hejaz, Saudi Arabia (King, 1982, p.317)

Kropáček (2011) states that zakat nowadays is more a tax than a voluntary contribution to the poor. The alms were transformed into a tax after the death of Muhammad with the arrival of the power of the Caliphs. Zakat can be allocated directly to those who need it, but entrusting it with the authorities to divide it is more correct. Zakat merges with other taxes and loses its charity purpose. In spite of this, it is a pillar of Islam, and the special form of Zakat is the "Zakat al-Fitr" that Muslims give voluntarily during Ramadan.

#### **2.2.4 Sawm**

The fourth pillar is the duty to fast during the month of Ramadan. This duty is determined by the Qur'an. Fasting begins at dawn and ends at sunset. During the day, Muslims must not eat, drink, smoke, and cannot have sex (Janda, 2010). As this fasting is very exhausting during the month of Ramadan and it is a burden to the national economy, special groups of people have been formed, who do not have to do it (Křikavová, Mendel, Müller & Dudák, 2002). Old and incurable people have an exception, they can eat amount of food that corresponds to the daily allowance of poor people (Janda, 2010).

Fasting is one of the most demanding and rigorous rituals of Islam, but to this day, most Muslims follow it (Křikavová, Mendel, Müller & Dudák, 2002). In some cases, Islam prescribes fasting as a punishment, for example, in case of unintentional kill or violation of an oath. Foreigners who live in an Islamic country should be mindful of Muslim customs during Ramadan. They should therefore eat and drink in seclusion to avoid any unfriendly manifestations. After Ramadan, the "Eid al-Fitr" (the "holiday of the end of fasting") follows as Muslims celebrate the end of Ramadan (Kropáček, 2011).

#### **2.2.5 Hajj**

The fifth pillar is participation in the annual Hajj to Mecca pilgrimage. Every Muslim must perform this pilgrimage at least once in a lifetime, provided that he can afford it and that his family will be sufficiently secured during his absence (Janda, 2010). Hajj is a meeting of Muslims of all ages, professional and class categories. They all are dressed the same, as well as they recite at the same time the same texts and worship the one God Allah (Abdalati & Hýsek, 2010)

On the seventh day of the month Dhu al-Hijjah (the last month of the Muslim year) a special worship service is held in the most sacred mosque<sup>8</sup>. Pilgrimage activities begin on the eighth day and end on the twelfth or thirteenth day. The basic tasks are to go around the Ka'aba<sup>9</sup> seven times, kiss and touch the black stone (Hajar al-Aswad)<sup>10</sup> and go up to the hills Al-Safa and Al-Marwah<sup>11</sup> seven times and run in between them. In the second phase of the ceremony the pilgrims move from Mecca to Mina<sup>12</sup>, Mina is a few kilometres away from Mecca. From Mina Muslims go to Mount Arafat, where they have to hear the sermon and spend the afternoon. The last part of the ceremony is spending the night in Muzdalifah (between Mount Arafat and Mina) and offering sacrifices on the last day of the Ihram, which is the feast of the sacrifices (Janda, 2010).

### **2.3 Jihad**

Although the so-called "Holy war" is one of the concepts that is too often associated with Islamic political thought and practice in the West, it is not actually to be found in Arabic, nor was it mentioned in the basic sources of Islamic teachings. An orientalist, Bernard Lewis (1988) said that the concept of "Holy war" is originally Christian and must be associated with Crusade campaigns.

According to Abdalati & Hýsek (2010) the Qur'an clearly states that war is an existential necessity, regardless of our wishes, until there is injustice and oppression in the world. Islam recognized war as a legitimate means of self-defence, which is to restore justice, freedom and order. Islam does not suffer from aggression, even though it is realistic and it is not fond of offensive wars or their initiation. Allah encourages Muslims not to be hostile, not to do aggressive deeds and not to violate the rights of others.

War is not the aim of Islam, but only an extreme possibility in exceptional circumstances if all other measures failed. Islam is a religion of peace and its meaning is peace. Even the daily greetings of Muslims mean "peace". If non-Muslims live with Muslims in peace,

---

<sup>8</sup> Most sacred mosque – the Grand Mosque, Al-Masjid al-Haram, in Mecca, al-Hejaz, Saudi Arabia

<sup>9</sup> Ka'aba is a building in the middle of Islam's most sacred mosque, Al-Masjid al-Haram

<sup>10</sup> Black Stone is a black ancient stone which covers Ka'aba

<sup>11</sup> Al-Safa and Al-Marwah are two small hills located in the Grand Mosque

<sup>12</sup> Mina is a „tent city“ in Mekka province, Saudi Arabia



or if they are indifferent to Islam, there is no reason to declare war. If Islam does not come from the person's heart and soul, it is not acceptable to Allah, therefore there is nothing like a religious war that should force Islam to non-Muslims (Abdalati & Hýsek, 2010).

## **2.4 Other religious duties of Muslims**

A very debated topic is the issue of correct clothing, especially for women. The nakedness of a woman is considered to be all except her face and her hand from her wrists. However, in different countries, we can meet different customs and different tolerance of deviations from tradition. Unlike Tunisia, where the "European-dressed" woman would not offend anyone, in Saudi Arabia she would be warned by so-called "moral police". This tradition of women's covering comes from pre-Islamic times, and originates in Persia, Syria, and Anatolia, where women used to wear long cloaks covering the body and the hair, called chador. Nowadays its worn mostly in Iran and Afghanistan (Potměšil, 2012).

However, there are also other variations of covering clothing, such as hijab, which is a headscarf, not a veil and hides the hair, ears and neck and shows only the oval shape of the face. Another type of cover is niqab, which is a veil that completely covers a person including the mouth and nose. It only makes the eyes visible and was spread by Wahabi Islam. The next type of cover is burqa. It is a full veil that covers the head and the body and hides the eyes with a grill. Talibans fighting US forces in Afghanistan enforced it (Jandt, 2015).

Further specifics can be found in eating habits. Muslim must not consume meat of unclean animals, such as pork as well as all predators, blood and alcohol. These foods are referred to as "haram". Meat should be from animals that have been ritually killed and in accordance with Islamic law, this is called halal food (Potměšil, 2012).

## **2.5 The Qur'an**

The Qur'an is the central theme and reality of the existence of Islam, because without the Qur'an this tradition would never have arisen. In the Islamic context, the Qur'an is compared by experts to Christ in Christianity, because both are considered to be the

"Word of God." *"Muslims believe that God has sent His Word to the world as a living recitation and a written book, two complementary aspects of the central phenomenon of God's presence through the sacred discourse."* (Denny, 2003, p. 91).

*"The Islamic doctrine, law and thought are generally based on four fundamental principles (usul): the Qur'an, Sunnah (tradition), Ijma (consensus), Ijtihad (individual judgment)." (Janda, 2010, p. 46).*

The Quran is the word of God that the Archangel Gabriel handed over to Muhammad. The parts revealed in Mecca are about ethical and spiritual teaching and the day of the last judgement. These parts appeared in the earliest stage. In Medina, he saw parts of social legislation, worship, and political and moral principles of community building and governance (Janda, 2010).

## **2.6 The Status of Women in Islam**

In the Qur'an, we can read that men who do not behave well, oppress, or treat their wives poorly are reprimanded. *"You are not allowed to receive women as an inheritance against their will! Do not oppress them just so that you can take away some of what you gave them before, unless they have committed obvious shame. And treat them according to the accepted habits! If you feel resentment to them, it is possible that you feel resisted to something God has put in great good."* (Hrbek, 2000, p. 523).

Before the arrival of Islam, the paganist Arabs did not treat their wives with such respect, rather the opposite, they treated them as if they didn't have any basic rights or position in society, which is why the teaching of Islam was very progressive at that time (Badawi, 2004).

According to Islam, a Muslim woman is guaranteed rights that stem from her nature, protect her and provide security against uncertain life circumstances (Abdalati & Hýsek, 2010). This idea is developed by an Arab Muslim woman: *"Many people see Islam as a chauvinist religion that humiliates women. They point to the conditions in which women*

*in some Islamic countries live to prove they are right. Their fault is that they forget to separate the culture created by humans from the real teaching of their religion. Women in many Third World countries have terrible lives. They are under the leadership of men and are denied many rights. And that does not apply only to Muslim countries - just as it does not apply to all non-Muslim countries." (Islamtoday.net cited in Křest'anová, 2007, p.18)*

## **3. Islam in Europe and in the Czech Republic**

### **3.1 Islam in Europe**

The escalation of the tensions between Muslim immigrants and European society, which was caused by the terrorist attacks in Madrid and London, was the attraction of those who had previously criticized the overly tolerant attitude of Europeans towards the cultural differences of immigrants. On the other hand, for example, France and Germany have never declared multiculturalism and have similar problems with the integration of immigrants and Muslim fundamentalists such as the United Kingdom or the Netherlands, where multiculturalism was accepted as a governmental policy.

Multiculturalism has ceased to be useful because it understands group conflicts as conflicts of particular ethnic-cultural groups among which people are assigned by birth, and not as conflicts of universalist ideologies whose followers are recruited regardless of place of birth and language. This inappropriateness of multiculturalism for a new kind of group conflict has been evident since the late 1980s in the mobilization of British Muslims in connection with the Rushdie Affair<sup>13</sup>. Multiculturalism was in a certain success rate in solving the problems of integration of ethnic-cultural communities that came in the first phase of post-war migration. But it started to fail in the moment, when the reconciliation of group identity by the next generations became a problem, where the weakening of belonging to the community of origin goes hand in hand with the strengthening of belonging to Islam.

The emerging fundamentalist subculture of European Islam cannot be described as a culture in the original ethnographic sense of the word, since it is more like a practically realized ideology. If there is an ideological rather than an ethnic conflict in relation to radical anti-Western Muslims, the turn from multiculturalism to civic integration is an adequate response (Baršová & Barša, 2005). Today, several million Muslims live in

---

<sup>13</sup> Salman Rushdie is an Indian-British author of the book *The Satanic Verses* which was seen as controversial in the 20<sup>th</sup> century and provoked many debates. As a result of the response of the Islamic world Rushdie was threatened with death sentence and went into hiding (Štěpánová, 2006).

Europe, the most numerous group in England, France and Germany (People in Need, 2002).

### **3.2 Islam in the Czech Republic**

Czechs often do not know, that they had the opportunity to recognize and compare Islam in different ways, even though there has never been a direct contact with the Islamic civilization in the Czech Republic. Islam on our territory was firstly mentioned in the Old Slavonic text "Life of St. Cyril ". Cyril (or Constantine) was known to have debated with wise men and Muslims as well. In his writings, he mentions Prophet Muhammad as well as a part of the Qur'an. Findings of Islamic Coins (Iranian Dirhams) in Kelc in Moravia are another example of the presence of Islam, but there are many other examples (Bečka & Mendel, 1998).

Czech lands have encountered Islam rather marginally, mainly due to their geographical location and historical development. Therefore, knowledge of Islam has been limited for a long time. The Czechs came to a greater contact with Islam between the 19th and 20th centuries, when the first Muslims, mainly from Bosnia and from Kosovo, settled in the territory of Austro-Hungarian Empire. Muslims began to associate here (mainly in Prague, Brno and Zlín) according to religious affiliation, and the first reflections on the founding of the Centre of Muslim communities for Czechoslovakia began to emerge, which was later established in 1935 (Bečka & Mendel, 1998).

Before we come to the very description of the legal recognition of the Muslim community, it is appropriate to briefly introduce the Muslim community living in the territory of the Czech Republic. From the beginning, it should be stressed that it is not a homogeneous group. The Muslim community is made up of many groups of believers based on different cultural environments and traditions that affect their religious practice (Melichárek, 2011).

There are only a few tens of thousands of Muslims in the Czech Republic. After the war, they were unable to get to the Czechoslovakia because of the then communist regime in the country, so they have appeared in our territory more after the fall of communism. As

I have mentioned before, most of them are migrants from different environments, but also small part are Czech converts to Islam - about 400 Czechs. Most of the Czechs are women who have married Muslims. Muslims account for roughly a fifth of all asylum seekers, half of whom come from Afghanistan (People in Need, 2002).

### **3.2.1 The Rise and Development of the Muslim Community (1934 – 1989)**

During the 1930s, Muslims living mainly on the territory of Prague, Brno and Zlín began to associate and think about the creation of a Muslim community. In 1934, a group of Muslims, met in Prague, and founded the *Muslim Religious Community for Czechoslovakia with Headquarters in Prague* (hereinafter MRC) in 1935. This was primarily a group of foreign Muslims who saw an opportunity to consolidate spiritual identity and cohesion in a foreign environment. MRC's first task was to build a mosque. The construction of the mosque, the ambiguity of the MRC's name and the xenophobic behaviour of the authorities led to various problems, such as defining the MRC's legislative status (Bečka & Mendel, 1998).

However, the community has faced a number of problems from the Czechoslovak authorities since its establishment. According to MRC, these problems have been caused largely by already hostile attitude to Islam and by the strong secularist tendencies of the state. But the main problem was mainly the rivalry within MRC. This has taken away the credibility of MRC in the eyes of the authorities. In 1941, the *Muslim religious community of Bohemia and Moravia in Prague* was finally officially recognised. During the Protectorate period, a number of critics have emerged that the MRC has been Nazi oriented and spread anti-Semitic views. However, these claims have never been fully confirmed. After the fall of Nazism, MRC did not cease to exist, but its activity had paused for a long time. The reason was not only disagreement with the Communist government, which issued new laws governing the relationship between religion and the state, but also that all legal acts and laws from the time of the Protectorate were abolished. This meant that the MRC would have to apply for registration again. In the 1970s, the activities of MRC were predominantly stagnating, and the Muslim representatives were

not able to reach a valid registration by the Czech authorities (Mendel, Ostránský & Rataj, 2007).

Brikcius was arrested for cooperating with the Nazis during the war, and the MRC lost the main leader. Brikcius probably predicted this situation, and therefore he gave all important documents of MRC to the young member, Ahmed (Ivan) Hrbek, who was known by his anti-fascist attitude. It is important to mention that he is one of the most prominent Czech translators of the Qur'an. Hrbek very quickly announced the election and became the new chairman of MRC. With the new leadership, the activity of MRC was changed, mass events were not held as often, and several important members left the association. But despite the fact that communism did not sympathise with Islam, the government let MRC exist, as it meant no risk to them. In the post-war period, MRC was experiencing a great crisis, members used to meet very rarely.

Nevertheless, they asked for the registration of *Yeni Çeri - the Social Organization of Muslims in Prague* in April 1968. The Turkish name Yeni Çeri in translation means "a new army". Also, Czech Muslims decided to apply for registration of *the Union of Muslim Communities in the Czechoslovak Socialist Republic* (hereinafter UMC) in 1968. However, they did not receive the reactions from the authorities, so they declared the UMC as established by themselves with the leadership of Arif Omar Třebíčský. For the following years, UMC's leadership has been managed from abroad due to the emigration of some leading members (Bečka & Mendel, 1998; Mendel, Ostránský & Rataj, 2007).

### **3.2.2 The Union of Muslim Communities after 1989**

17th November<sup>14</sup> is a great landmark in Czech history, it is a symbol of freedom, democracy and new possibilities. Sadly, for the Muslim community, the opinions and attitudes that came into being after this date were not very positive. The vast majority of Czechs took anti-Islamic attitude and began to perceive the Muslims very negatively. These views were deepened by the mass media, and the book *Not Without My Daughter*

---

<sup>14</sup> 17th November 1989 was the beginning of Velvet Revolution in Czechoslovakia (BBC, 2014, November 17).

(translated to Czech language as: *Bez dcerky neodejdu*) did not help with the perception of Muslims (Ostránský, 2014).

Despite the harsh situation in the Czech Republic, efforts of re-establishment of UMC have begun in the 1990s. The most prominent figure of this period was Mohamed Ali (Přemysl) Šilhavý, who sent requests for the re-establishment of UMC to the appropriate authorities. On 12th November 1990, Šilhavý received a positive answer, granting Czech Muslims the right to a full-fledged spiritual life, as confirmed by the Government of the Czechoslovak Socialist Republic at a meeting held on 1st June 1990. However, it didn't mean total success because the *Federal Ministry of Foreign Affairs* also underlined that it could not grant them official recognition. The ministry then referred them to the *Department of Churches and religious societies of the Ministry of Culture of the Czech Republic* (Mendel, Ostránský & Rataj, 2007).

Mohamed Ali Šilhavý became a chairman of *Al-Itihaad Al-Islamiya - UMC in the Czech and Slovak Federative Republic*, based on organised elections. At the same time, the decisions about other members of the committee and the place where the council meetings will be held were taking place. Given the fact that most Muslim practitioners lived in Moravia, it was clear that the place for council meetings will be Brno. Šilhavý had a clear vision, he wanted UMC to recognise the same traditions and values as the Muslim community previously led by Brikcius. At the same time, he also had merit in renewing the publication of the bulletin *Voice of MRC for Czechoslovakia* (Bečka & Mendel, 1998). The council had a lot of things on the agenda, such as the renovation of management at registry offices, establishment of a publishing house and especially the construction of a mosque in Brno. At the same time, UMC has strengthened contacts with the *Third World Relief Agency (TWRA)* in Vienna and based on this contact, the *Islamic Centre* in Brno was established. Apart from the search for sponsors for the construction of the mosque, the council also had one big task to ensure that the state officially recognised the Muslim community (Mendel, Ostránský & Rataj, 2007). The official recognition of UMC was much harder than it seemed. Despite the repeated requests sent to the *department of Churches and religious societies of the Ministry of Culture of the Czech Republic*, recognition was rejected because this act was not allowed by law. Even though, the



federal law No. 161/1992 Coll. (Bečka & Mendel, 1998), which allowed the registration of churches and religious societies, came into action in 1992, it did not ensure success for UMC. The Department of Churches and religious societies demanded from the UMC to provide a list of the names and addresses of at least ten thousand members over the age of eighteen who had permanent residence here. This condition was not met by UMC, so in March 1996 it was informed about the termination of the registration procedure. UMC appealed against this decision and tried to prove that they were asking only for a formal re-establishment because it had been acknowledged in the past, but without success. As efforts to officially recognize UMC were unsuccessful, other Muslim communities were created alongside UMC. One of the most distinctive was the *General Union of Muslim Students in the Czech Republic* (Mendel, Ostránský & Rataj, 2007).

### **3.2.3 Current position of UMC in the Czech Republic**

The breakthrough occurred at the beginning of 2002 when law Act No. 3/2002 Coll., about Churches and Religious Societies entered into force in the Czech Republic (Janků, 2013). The law speaks of so-called two-level registration. The first level registration demands that a church or a religious community must provide official name, address, mission, necessary articles of faith, organizational structure, way of accepting and excommunicating their Clergy Personnel. Similarly potential church or religious community must provide 300 signatures of its adult members (those above 18yrs). Given all the conditions defined by the law, a church or a religious society can be recognised at the first level of registration (Ministry of Culture of the Czech Republic, 2001).

Two years after the law was passed, UMC decided to apply for its own registration, so in March 2004 it sent an application addressed to the Ministry of Culture of the Czech Republic. In a few months, UMC received a positive response (Janků, 2013). So, after several long-term struggles, it is officially registered on the first level in the registry of Registered Churches and Religious Societies of the Czech Republic since September 2004 (umocr.cz, unpublished work).

Now there are Muslim communities located in Prague, Brno, Teplice, Hradec Kralove, Liberec and Karlovy Vary, as well as 12 prayer-meeting houses, of which only two are considered mosques (Jiříčka, 2014, March 13)

The number of Muslims is quite difficult to detect because the Bureau of Statistics lists Islam as "other religions". According to the 2011 Czech Republic population census, 1 943 people declared Islam as their religion and 1 442 stated that their religious views belong to UMC. In total, 3 385 Muslims live in this country. However, Unofficial data is talking about up to 10 000 to 20 000 with varying intensity of relation to Islam (Popovová, 2014, October 7).

The mandatory ten years since the state registration of the UMC have passed in September 2014, so Muslims can ask for an extension of their rights. These rights include: setting up schools, conducting espousals, leading spiritual services in the army or in prison, or teaching religion at Czech public schools. To extend the registration, it is necessary to obtain a number of signatures corresponding to at least 1 promile of citizens over 18 years of age with permanent residence in the territory of the Czech Republic. Since there are not many Muslims living here, and those who practice Islam are even less, it is difficult for Muslims to collect about 10,437 signatures, which they would need (Jiříčka, 2014, March 13).

However, the question arises as to whether the numerical census of 10 000 persons as a condition for the registration of the new church or religious group was chosen appropriately. At the time of the validity of Act No. 161/1991 Coll., doubtful questions about the numerical census were coming directly from the Ministry of Culture of the Czech Republic. The Deputy Director of the *Department of Churches and religious societies of the Ministry of Culture of the Czech Republic*, Jiří Tesařík, stated: "*The Ministry of Culture has long held a view that the census required to register a church or religious society is disproportionately high and constitutes a serious threat to religious freedom in its aspect of association.*" (Bečka & Mendel, 1998, p. 183).

Although UMC has not yet submitted an application for a higher degree of registration to the Ministry of Culture, the association *We do not want Islam in the Czech Republic*

(translation from Czech: *Islám v ČR nechceme*) organized a petition against UMC's application for higher degree. According to the web portal Novinky.cz (2014, September 11), the petition was signed by 24 520 people. The spokesperson of the Ministry of Culture of the Czech Republic, Helena Markus, told the portal Novinky.cz (2014, September 11), that the conditions for higher registration of UMC were not yet met. Muslims have not filed a request and they have not even considered it yet. In order to obtain the enforcement qualification for special rights, a religious community must meet four conditions. In addition to a ten-year registration, every year for the next ten years, the religious community must publish its annual activity reports. "UMC has not been fulfilling this condition" the spokesperson said. The conditions must be fulfilled by all, otherwise the Ministry will not grant the authorization.

### **3.3 The Czech Dispute about Building Mosques**

#### **3.3.4 Mosque in Prague**

As it was already outlined in the previous chapter, the year 1989 brought many, not only political, changes. After this breakthrough date, several major events took place and thanks to their controversy, they filled the front pages of Czech newspapers. These include, among other things, the Muslims' efforts to build a mosque on the Czech territory. The first recorded efforts were to build a tabernacle in the capital in 1992. This building was not very much perturbed in the media, nor did a wave of ill will fall around it and it was working for the period of seven years. However, for completeness of events, it is to be added that after several years of Czech Muslims' efforts, the construction of the mosque has indeed occurred, although with a relatively long delay, since the first building initiatives are dated back to 1935. However, The Foundation for the Establishment and Operation of the *Islamic Centre in Prague (Nadace pro zřízení a provoz islámského centra v Praze)* managed to gather a sufficient amount of funds only in the 90s, so in the spring of 1997 it bought the land on the Black Bridge (Černý most). The mosque was opened on 1st May 1999 and this day became a landmark for a number of Prague Muslims, especially for those who used to pray in the provisional premises of the tabernacle in Krč till this time (Mendel, Ostránský & Rataj, 2007).

### 3.3.5 Mosque in Brno

Another city where the mosque began to be considered was Brno. First efforts of its construction began shortly after 1989, when domestic Muslims came up with an idea, that there is a need to establish a space, that would serve for Friday prayers and gatherings during Muslim holidays. However, this idea was not implemented in the near future. In 1995, Ing. Munib Hasan ar-Rawi came and bought a land in the centre of Brno with several other local Muslims. Unlike in Prague, the mosque construction in the second largest city of the Czech Republic has not gone so smoothly. The disagreement of part of the inhabitants of Brno made the situation complicated and difficult. *The Foundation for the Establishment and Operation of the Islamic Centre in Brno (Nadace pro zřízení a provoz islámského centra v Brně)* created a project, how the mosque should look like and immediately sent a request for construction permit to the *Brno-centre City Council*. The Council refused the request, despite the fact that they had no objection at first. The sudden change of the verdict was caused by one member of the Council, who told his negative experience with visiting an Arab country to his colleagues. Other members, on the basis of his narrative, allegedly voted against construction. There was another reason to reject the construction, namely, that the "*project was in disharmony with the city plan*" (Bečka & Mendel, 1998, p. 191).

The whole case appeared in the daily press, therefore almost everyone knew about it. People's reaction was creation of a petition and organization of protest actions around the city. One of the petitions was organized by *Ferdinand d'Este's Association (Společnost Ferdinanda d'Este)*, which is known for its own deeply conservative views. People usually mentioned their concerns about increased number of migrants and increased criminality as a reason for their negative attitude (Mendel, Ostránský & Rataj, 2007).

A group of Muslims, together with the investor, appealed against the negative decision of the City Council and eventually their request was accepted, but on the condition that the construction will be in accordance with the land-plan and will comply with all regulations. In practice, it meant, that the mosque could not have any minarets or oriental elements. Although this condition may seem strict, it did not matter to the Muslims in Brno, because

the minaret has been refused by some spiritual flows, because this element was taken from the polytheistic nations of Mesopotamia and Iran (Bečka & Mendel, 1998). The construction of the mosque began in 1997 and its opening ceremony took place on 2<sup>nd</sup> July 1998. In spite of the initial negation by the population, construction finally received positive responses. The people of Brno even had the opportunity to visit the mosque during several open days. The most successful ones were those, which took place at the same time with an exhibition titled *the Discovery of Islam* in May 2001 (Mendel, Ostřanský & Rataj, 2007)

It is necessary to mention that in June 2009, the President of *the Islamic Foundation in Brno*, Hassan Alrawi, appeared with a plan to build a new mosque right in the centre of Brno due to insufficient capacity of the original one. A wave against his intention began to rise and David Macek, then deputy chairman of the *Christian and Democratic Union – Czechoslovak People's Party (KDU-CSL)*, was among the most prominent protesters. He voiced his disagreement with the fear that the number of Muslims would rise, as it has happened in several Western European countries. His other big fear was coming from the literature, where he read about the death penalty for unfaithful women (ČTK, 2009, July 27).

Of course, the public did not support Alrawi's proposal, and so people began to create a variety of petitions against the construction (Kolínková, 2011, March 5). At this moment, the second mosque is not being mentioned anymore, Alrawi himself said, that if the Brno Muslims will be interested in the second mosque, more efforts will have to be made (Taušová, 2013, July 1).

### **3.4 Integration of Muslims in the Heart of Europe**

As Červenková & Rethmann (2009) write, the reason for appearance of certain problems is that the Czech Republic is one of the strongly atheistic countries. For example, the Czechs are automatically considered as Christians in Muslim countries and then have a problem with proof of their baptism (if they are agnostic). As far as the public is concerned, Czech Muslims are open to all, and they are glad to receive visits to mosques, where they are willing to answer questions from guests. Some of their regulations and prohibitions in a "free" Europe may

seem inappropriate or untrustworthy for non-Muslims, but the terrorism rejection is a key. Czech Muslims recognize respect for life, family, and a negative attitude towards terrorism. An example may be the peaceful rejection of the insulting cartoons of the Prophet Muhammad in Brno in 2008. According to a survey by Šlechta, Vonšovská, Šimáčková & Trtíková (2009), Czech Muslims are satisfied with life and democratic conditions in the Czech Republic.

As mentioned above, finding out the official number of Muslims living on the territory of the Czech Republic is rather complicated. At present, it is estimated that about 10 000 to 20 000 people practicing Islam live here. Among these people we count Czech converts, foreigners with Czech citizenship, foreigners without Czech citizenship, who have permanent or long-term residence on Czech territory, Muslim immigrants residing illegally or asylum seekers whose numbers have been increasing in recent times. There are many Muslim countries among the first thirty countries, from which most of them asylum seekers come. For example, Iraq, Iran, Afghanistan, Somalia, Syria, and more recently also Syria and others. The most numerous groups are Muslims without Czech citizenship who came to the Czech Republic after the Velvet Revolution for business or study purposes (Mendel, Ostránský & Rataj, 2007). Most Muslims living in the Czech Republic come from Iraq, Syria, Libya, Egypt, Yemen and Tunisia (Křížová, 2007 July 27). And although the Czech Republic was for a long time only a transit country for immigrants on their way to the West, most Muslims want to stay in our country, and only a small part of them would like to return to their home countries (Hošková, 2002).

Practicing Muslims, who regularly meet in mosques or other prayer locations (tabernacle), try to make Islam understandable to the general public, and they also care about positive display of Islam in the Czech society. They seek to help converts and Muslims who are new to the society, and they pay special attention to asylum seekers waiting in asylum homes. Muslims mostly came to the Czech Republic in order to study college, which greatly helps their socio - economic integration. Most of them, therefore, have lived in our country for a long time and have a perfect command of the Czech language. This group consists predominantly of Arabs, Muslims from Africa are rarely found here (Topinka, 2007).

## **4. Introduction to Empirical Part – Survey**

Firstly, I would like to describe the characteristics of individual parts of empirical research. This research deals with influence of Islam on integration of Muslims into Czech society. In the first step, I will describe the goal of the research and introduce the research questions, which will be answered at the end of the empirical part. Then the structure of the research will be presented, followed by the technique of data collection, and the research sample will be described. In the next step, I will elaborate on the data analysis, and finally, I will summarise the results of the research. The results of the statistics and the demographic data have been converted into graphs and tables in order to ensure easier understanding and orientation in the text.

### **4.1 The Goal of the Research and the Research Questions**

The main objective of empirical part is to build on the theory of the first section of the thesis and to compare how Muslim immigrants react to the foreign environment and how they are able to adapt to Czech culture.

I have chosen to answer these main research questions within my Bachelor thesis:

- 1. Is integration of Muslims into Czech society dependent on their religiosity?**
- 2. Is integration of Muslims into Czech society dependent on their age and/or gender?**
- 3. What are the main challenges that Muslims face in the Czech Republic?**

## 4.2 Methods

Every research is guided by a scientific processes and procedure. This research is therefore guided by a basic quantitative approach. The quantitative approach was considered appropriate for the study, because it allowed large sample of the Muslim community to be surveyed with relative ease. It also enabled basic statistical tests using mean differences to examine how Muslims are integrated into the Czech community. The data collection instrument was a questionnaire. It was distributed within the Muslim community in the Czech Republic using online survey. According to my opinion, the online survey method is very effective. On the Internet, people are not afraid thanks to their anonymity to express their opinion, which they would not otherwise have communicated. Before the official "publication" of the questionnaire, a test version was prepared, which checked the functionality on 10 respondents. These 10 testing responses were then excluded from the research. I used the website [www.surveymonkey.com](http://www.surveymonkey.com) for creating the online survey. The online survey expanded over a period of approximately two weeks from 26<sup>th</sup> April till 8<sup>th</sup> May 2017. 143 questionnaires were completed in total, out of which 105 were English, 31 Arabic and 7 Czech. The survey was visited 1966 times. The chart on the left presents percentage of completed (8%), unfinished (0.5%) and displayed only (91.5%) surveys. The chart on the right shows the percentage of an average time of completion of one questionnaire.

Figure 1: Total hits (own research)

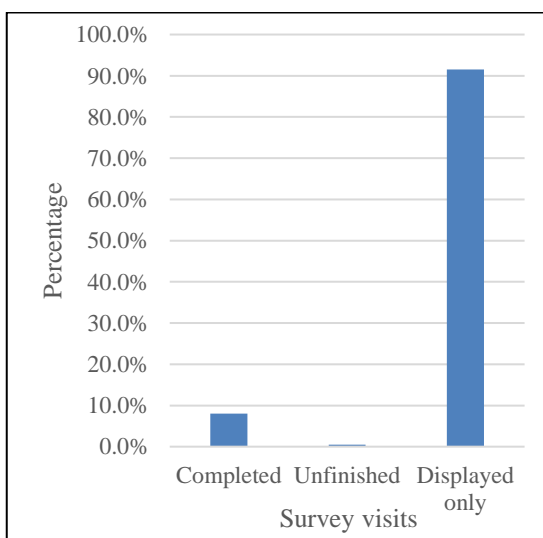
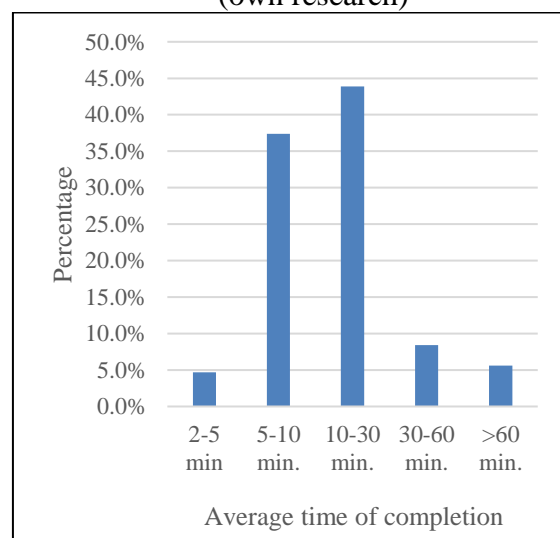


Figure 2: Average Time of Completion (own research)





When designing the online survey, I was inspired by the study of Manfreda, Batagelj & Vehovar (2002) called *Design of web survey questionnaires: Three basic experiments* and also by the *Berlin Social Science Centre's Six Country Immigrant Integration Comparative Survey* (WZB, 2008).

The questionnaire focuses on personal values of Muslims living in the Czech Republic, on their views on gender equality, their religiousness and experience with integration into Czech society, and the influence of Islam on this integration from their point of view. It consists of 15 demographic questions, 10 questions on personal values and faith and 23 questions on experience with living in the Czech Republic. The questionnaire contains 4 types of questions:

- Close-ended questions:
  - dichotomous or two-point questions that can only be answered "Yes" or "No",
  - questions based on level of measurement, e.g. "Strongly agree", "Agree", "Neither agree nor disagree", "Disagree", "Strongly disagree",
  - questions that contain already formulated answers;
- Semi-open questions where respondents could but did not have to describe how the problem was manifested.

Czech, English and Arabic languages were used to ease the participation and to increase a number of respondents. You can find these three language questionnaire samples attached in the annexes. Graphical charts and tables were used to demonstrate the final results.

Chi-square test statistic (with degrees of freedom) was used to determine whether there is independence between answers to chosen pairs of questions.

$$x^2 = \sum_{i=1}^r \sum_{j=1}^s \frac{n_{ij} - n'_{ij}}{n'_{ij}} \quad x^2 \in \langle 0; n \cdot \min \{r - 1; s - 1\} \rangle$$

Independence means that the row and column variables are not associated. P-value is used to determine whether the dependence is statistically significant or not. *“One criticism of this statistic is that it does not give a meaningful description of the degree of dependence (or strength of association). That is, it is useful for determining whether there is dependence. However, since the strength of that association also depends on the degrees of freedom as well as the value of the test statistic, it is not easy to interpret the strength of an association.”* (NIST, 2007).

In order to provide an easier interpretation of strength of dependence, the Pearson's contingency coefficient is used in addition to chi-square test statistic.

Specifically, it is:  $P = \sqrt{\frac{x^2}{x^2+n}}$

*“Where:*

$x^2 =$  *the chi-square test statistic given above,*

$n =$  *the total sample size Pearson's contingency coefficient”* (NIST, 2007).

### **4.3 Research Sample**

The methods used for the distribution of the questionnaire were snowball sampling and purposive sampling, which are both non-probability sampling methods. Snowballing is commonly used in cases where the population is “hidden”, and it is hard for the researcher to access it, while purposive sampling is appropriate when studying certain cultural domains that consist of a limited number of people (Tongco, 2007). Limited number of people and challenging access to the community are both features of Muslim minority in the Czech Republic.

The questionnaire was created for Muslim immigrants who have been living in the Czech Republic for at least one year, which I consider to be long enough time for getting to know, at least partially, the Czech culture and way of living. My previous experiences volunteering for the Brno team of *Amnesty International* on refugee and minority rights

project gave me tremendous insight into the Muslim community. Similar to the above I shared the survey using social media, such as Facebook groups *Living in Brno*, *Expats in the Czech Republic*, *Arabs in the Czech Republic*, *Muslims in Brno* and others. Again Muslim friends I made from the Mendel University in Brno were an important support medium for the survey distribution and insight into the Muslim community in the Czech Republic.

Despite the help from Muslim friends and the use of social media, the survey distribution processes had some challenges. For example, it was quite difficult getting cooperation from the leadership of the Brno mosque to distribute my questionnaire. I visited the Brno mosque couple of times and the leadership reported that they are becoming increasingly hesitant to support student research working due to continuous media misrepresentation. Their account was that while they used to help many past researches, it has barely resulted in any positive reportage on their community in the media and therefore they see no reason for continuous support for research.

All of the questionnaires were accessed online through direct link. The research consists of 143 samples out of which 107 chose English survey, 32 chose Arabic survey and 7 filled in Czech survey, which could mean that their level of Czech language is not sufficient and they feel more comfortable communicating in English or Arabic. Muslim immigrants living in the Czech Republic come mostly from the Middle Eastern, African and Asian countries. We can also find Muslims from Europe or the USA. The research was completed by 35 females and 108 males. According to Topinka (2007) only about 1/3 of the total number of Muslims living in the Czech Republic are women. Therefore, it is obvious that there are more men from Muslim countries living here than women. Hošková (2002) thinks that the reason for this is because the Arab/Muslim women do not travel by themselves, and most of the men came here to study in the times of Czechoslovak Republic and married Czech women. The sample includes 10 married women and 42 married men. 2 married men chose not to reveal their spouse's origin. 15 out of 42 male respondents married Czech women. None of the Muslim women married Czech man. The sample includes 76 Muslims who are 19 – 29 years old, 44 Muslims who are 30 – 39 years old, 19 Muslims who are 40 – 49 years old and 4 Muslims older than

49 years. The period of residence of Muslims in the Czech Republic varies from 1 to 30 years, while a vast majority of respondents live here 1 – 10 years. 81 Muslims live in Brno, 46 live in Prague and 16 live in other cities in the Czech Republic. 93 respondents do not have any children, 24 respondents have 2 children, 12 respondents have 1 child, 9 respondents have 3 children, 2 respondents have 4 children and 3 last respondents have 5, 6 and 7 children. Majority of the respondents (91%) have completed at least Bachelor degree of university education. The reason for this high percentage might be that most of them came to seek education (45%) and job opportunities (30%). The rest came in order to reunite with their family and/or friends, because of conflict in their home country, political/religious persecution or economic reasons.

Table 1: Dividing respondents into groups according to their age (own research)

Count of Source	Age				Grand Total
	19 - 29 years	30 - 39 years	40 - 49 years	50 years and more	
Female	24	5	5	1	35
Male	52	39	14	3	108
<b>Grand Total</b>	<b>76</b>	<b>44</b>	<b>19</b>	<b>4</b>	<b>143</b>

Table 2: Dividing respondents into groups according to their marital status (own research)

Count of Source	Marital status				Grand Total
	Single, never married	Married	Divorced	Widowed	
Female	23	10	1	1	35
Male	57	42	9	0	108
<b>Grand Total</b>	<b>80</b>	<b>52</b>	<b>10</b>	<b>1</b>	<b>143</b>

Table 3: Dividing respondents into groups according to their highest completed level of education (own research)

Count of Source	Completed education					Grand Total
	University	Secondary	Primary	None	Nursery	
Male	99	6	2	0	1	108
Female	31	3	0	1	0	35
<b>Grand Total</b>	<b>130</b>	<b>9</b>	<b>2</b>	<b>1</b>	<b>1</b>	<b>143</b>

Table 4: Dividing respondents into groups according to their location in the Czech Republic (own research)

Count of Source City	Gender		Grand Total
	Male	Female	
Brno	61	20	81
Prague	33	13	46
Brandýs Nad Labem	2	0	2
Pilsen	2	0	2
Liberec	2	0	2
Ostrava	1	1	2
Žďár nad Sázavou	1	0	1
Rakovník	1	0	1
Mariánské lázně	1	0	1
Pardubice	1	0	1
Teplice	0	1	1
Litoměřice	1	0	1
České Budějovice	1	0	1
Poděbrady	1	0	1
<b>Grand Total</b>	<b>108</b>	<b>35</b>	<b>143</b>

Table 5: Dividing respondents according to number of children (own research)

Count of Source Gender	Number of children									Grand Total
	0	1	2	3	4	5	6	7		
Male	70	9	17	8	2	1	1	0		108
Female	23	3	7	1	0	0	0	1		35
<b>Grand Total</b>	<b>93</b>	<b>12</b>	<b>24</b>	<b>9</b>	<b>2</b>	<b>1</b>	<b>1</b>	<b>1</b>		<b>143</b>

Table 6: Dividing respondents according to their country of origin (own research)

Count of Source Country	Number of people	
	Absolute number	Percentage
Middle East	74	52%
Africa	31	22%
Asia	27	19%
Europe	10	7%
USA	1	1%
<b>Grand Total</b>	<b>143</b>	<b>100%</b>

Figure 3: Dividing respondents according to their country of origin (own research)

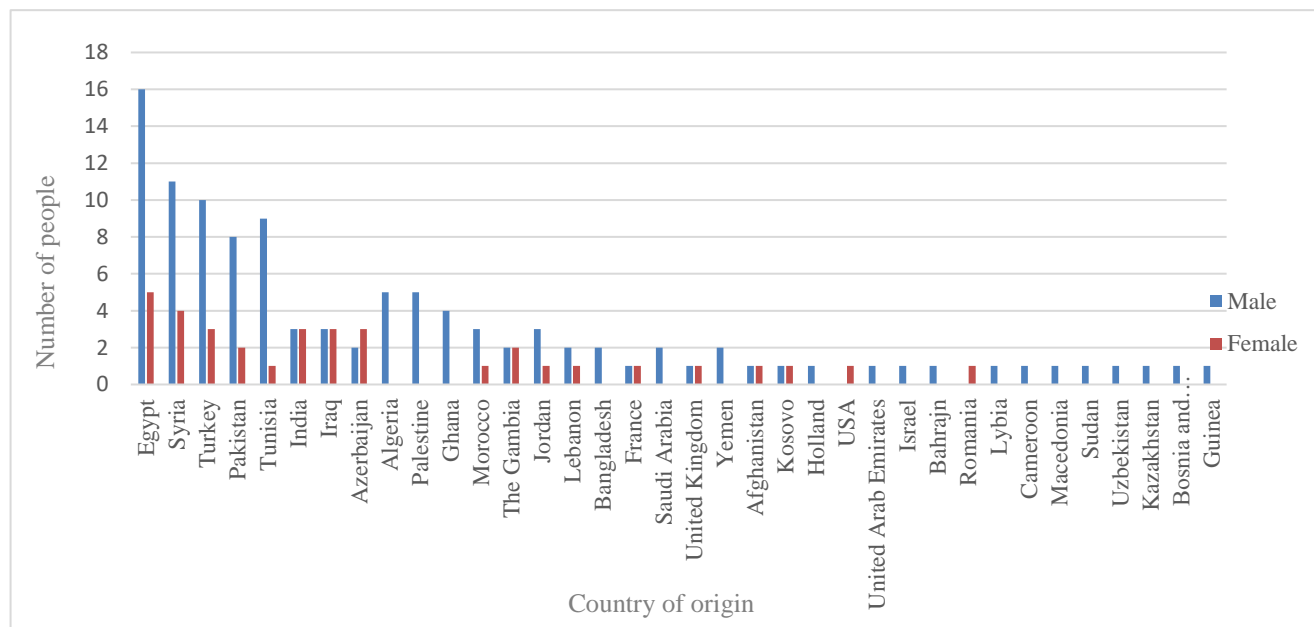


Table 7: Dividing respondents according to reasons for living in the Czech Republic (own research)

Count of Source Reasons for living in CR	Gender		Grand Total
	Male	Female	
Education	47	18	65
Job opportunities	31	7	38
Family/friends	19	4	23
Conflict in home country	3	2	5
Political/religious persecution	3	1	4
Economic reasons	1	2	3
<b>Grand Total</b>	<b>104</b>	<b>34</b>	<b>138</b>

Only the most frequent answers were added to the table above. The remaining reasons for living in the Czech Republic were represented only by 1 person each, e.g. “medical treatment, personal wish, post-doctorate research, jihad and cheap alcohol.”

Table 8: Dividing married respondents according to origin of their spouse (own research)

Count of Source Country of origin of spouse	Respondent's gender		Grand Total
	Male	Female	
Czech Republic	15	0	15
Egypt	6	3	9
Syria	3	1	4
Pakistan	2	1	3
Palestine	2	0	2
Tunisia	1	1	2
The Gambia	1	1	2
Libya	1	0	1
India	0	1	1
Israel	1	0	1
Yemen	1	0	1
Iraq	1	0	1
Lebanon	0	1	1
Jamaica	1	0	1
Turkey	1	0	1
Jordan	1	0	1
Bahrain	1	0	1
Kurdistan	0	1	1
Azerbaijan	1	0	1
Latvia	1	0	1
<b>Grand Total</b>	<b>40</b>	<b>10</b>	<b>50</b>

Figure 4: Dividing married respondents according to origin of their spouse (own research)

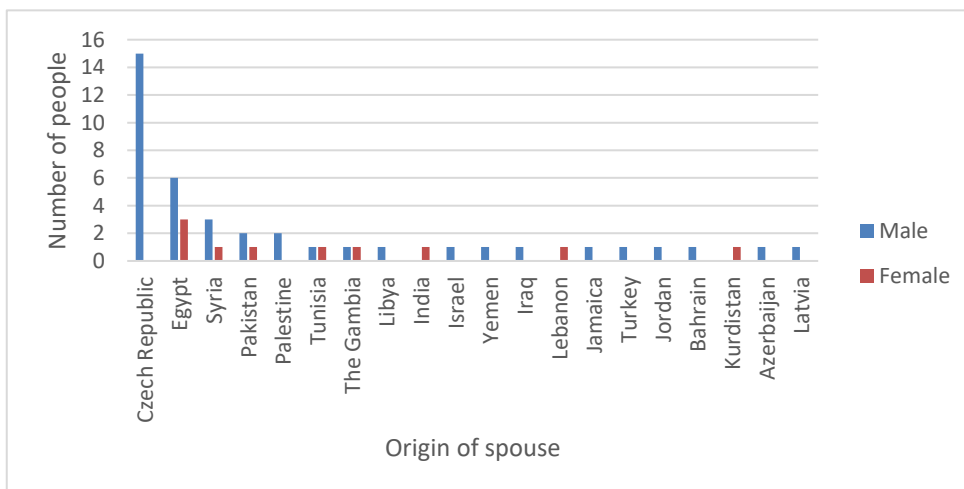


Table 9: Dividing respondents according to length of stay in the Czech Republic (own research)

Count of Source Number of years	Gender		Grand Total
	Female	Male	
1	9	36	45
2	5	8	13
3	6	13	19
4 – 5	5	12	17
6 – 10	5	22	27
11 – 15	1	7	8
16 – 20	1	5	6
21 – 25	1	2	3
26 – 30	2	3	5
<b>Grand Total</b>	<b>35</b>	<b>108</b>	<b>143</b>

Table 10: Dividing respondents according to their type of residence permit (own research)

Count of Source Row Labels	Column Labels			Grand Total
	Yes	I don't know	No	
Student visa	13	15	8	36
Temporary residence/ Long-term residence	21	8	5	34
Permanent residence	10	10	4	24
Czech citizenship	0	1	19	20
Employee card	13	6	1	20
Asylum	3	0	0	3
<b>Grand Total</b>	<b>62</b>	<b>41</b>	<b>40</b>	<b>143</b>

The most represented answers were added to the table above. The least represented answers that are not presented in the table were: EU citizenship, Blue Card<sup>15</sup> and Illegal. Majority of respondents (43%) answered that they would like to apply for a different type of residence in the future, 28% of them don't know if they would like to apply and 29% of them don't want to apply for a different type of residence. Afterwards, respondents

<sup>15</sup> "The blue card is a permit for long-term residence for employment purposes in the Czech Republic under special circumstances. It allows easier access to the job market for foreigners with a higher qualification that is in demanding the Czech Republic. The completion of university education, or higher specialised education where the studies lasted for at least 3 years, is required." (MZV, 2016).



were asked for what type of residence would they like to apply for in the future. 29 respondents want to apply for permanent residence, 15 respondents want to apply for citizenship, 6 of them want to apply for employee card (those respondents are currently having student visa) and 2 respondents would like to apply for long-term residence.

Table 11: Dividing respondents according to their employment/education status (own research)

Count of Source Employment/education status	Gender		Grand Total
	Male	Female	
Employed for wages	48	11	59
A student	32	17	49
Self-employed	18	1	19
Out of work but not currently looking for work	4	0	4
A homemaker	0	4	4
Out of work and looking for work	3	1	4
Unable to work	1	1	2
Retired	2	0	2
<b>Grand Total</b>	<b>108</b>	<b>35</b>	<b>143</b>

Most respondents are employed for wages (41%), studying (34%) or self-employed (13%) in the Czech Republic.

Table 12: Dividing respondents according to their plans of returning to their home country (own research)

Count of Source Plans of returning	Gender		Grand Total
	Male	Female	
Yes	46	16	62
I don't know	41	11	52
No	21	8	29
<b>Grand Total</b>	<b>108</b>	<b>35</b>	<b>143</b>

Majority of respondents (43%) is planning to return to their home country in the future. 36% of respondents does not know whether they want to return or not and 20% of them wants to stay in the Czech Republic.

## 4.4 Data Analysis – Results

### 4.4.1 Personal values and faith

Table 13: To what extent do you feel connected to Muslims? (own research)

Count of Source	Level of Connection					Grand Total
	largely	completely	a bit	barely	not at all	
Gender						
Female	37.1%	20.0%	22.9%	11.4%	8.6%	100.0%
Male	38.0%	29.6%	15.7%	11.1%	5.6%	100.0%
<b>Grand Total</b>	<b>37.8%</b>	<b>27.3%</b>	<b>17.5%</b>	<b>11.2%</b>	<b>6.3%</b>	<b>100.0%</b>

Table 14: To what extent do you feel Muslim? (own research)

Count of Source	Religiosity					Grand Total
	completely	largely	a bit	not at all	barely	
Gender						
Female	37.1%	34.3%	5.7%	14.3%	8.6%	100.0%
Male	38.0%	33.3%	15.7%	6.5%	6.5%	100.0%
<b>Grand Total</b>	<b>37.8%</b>	<b>33.6%</b>	<b>13.3%</b>	<b>8.4%</b>	<b>7.0%</b>	<b>100.0%</b>

Table 15: To what extent are you proud of being Muslim? (own research)

Count of Source	Religiosity					Grand Total
	completely	largely	not at all	a bit	barely	
Gender						
Female	42.9%	31.4%	14.3%	5.7%	5.7%	100.0%
Male	66.7%	14.8%	6.5%	6.5%	5.6%	100.0%
<b>Grand Total</b>	<b>60.8%</b>	<b>18.9%</b>	<b>8.4%</b>	<b>6.3%</b>	<b>5.6%</b>	<b>100.0%</b>

Table 16: Do you firstly feel as your country's national or Muslim? (own research)

Count of Source	Preference		Grand Total
	My country's national	Muslim	
Gender			
Female	62.9%	37.1%	100.0%
Male	50.9%	49.1%	100.0%
<b>Grand Total</b>	<b>53.8%</b>	<b>46.2%</b>	<b>100.0%</b>

In the tables 13 – 16 we can see that majority of respondents have strong connection with the Muslim community, are proud of being Muslims and strongly feel as Muslims. In

total, 54 respondents feel largely connected to Muslims and 39 feel completely connected. 54 respondents feel completely as Muslims and 48 largely. 87 respondents are completely proud of being Muslims, 27 are largely proud. In fact, Islam is dictating how to become a good Muslim, it is not only religion but also “moral law” (Křikavová, Mendel, Müller & Dudák, 2002). This might be reason, why many Muslims feel strongly connected to Islam and to Muslim community. Nevertheless, when asked if they feel firstly as their home country’s nationals or Muslims, responses were rather equal for both answers – 77 respondents stated that they firstly feel their home country’s nationals and 66 respondents feels firstly as Muslims. Interesting is that there is bigger diversity between female respondents – 63% of them firstly feel their home country’s nationals and only 37% of them feel firstly Muslims.

Table 17: How often do you go to a mosque? (own research)

Count of Source	Frequency					Grand Total
	rarely / only on special occasions	never	weekly	monthly	daily	
Gender						
Female	45.7%	34.3%	11.4%	8.6%	0.0%	100.0%
Male	29.6%	23.1%	26.9%	9.3%	11.1%	100.0%
<b>Grand Total</b>	<b>33.6%</b>	<b>25.9%</b>	<b>23.1%</b>	<b>9.1%</b>	<b>8.4%</b>	<b>100.0%</b>

Table 18: Do you eat halal food? (own research)

Count of Source	Frequency				Grand Total
	Yes, always	Yes, sometimes	Yes, mostly	No, never	
Gender					
Female	31.4%	31.4%	22.9%	14.3%	100.0%
Male	35.2%	33.3%	25.0%	6.5%	100.0%
<b>Grand Total</b>	<b>34.3%</b>	<b>32.9%</b>	<b>24.5%</b>	<b>8.4%</b>	<b>100.0%</b>

Table 19: Do you participate in Ramadan? (own research)

Count of Source	Frequency				Grand Total
	Yes, always	Yes, sometimes	No, never	Yes, mostly	
Female	48.6%	14.3%	20.0%	17.1%	100.0%
Male	56.5%	16.7%	13.0%	13.9%	100.0%
<b>Grand Total</b>	<b>54.5%</b>	<b>16.1%</b>	<b>14.7%</b>	<b>14.7%</b>	<b>100.0%</b>

Table 20: Do you wear a headscarf? – only women (own research)

Only women	Frequency				Grand Total
	No, never	Yes, always	Yes, sometimes	Yes, mostly	
19 - 29 years	62.5%	20.8%	8.3%	8.3%	100.0%
30 - 39 years	40.0%	40.0%	20.0%	0.0%	100.0%
40 - 49 years	40.0%	40.0%	20.0%	0.0%	100.0%
50 years and more	0.0%	100.0%	0.0%	0.0%	100.0%
<b>Grand Total</b>	<b>54.3%</b>	<b>28.6%</b>	<b>11.4%</b>	<b>5.7%</b>	<b>100.0%</b>

Figure 5: Do you wear a headscarf? – only women (own research)

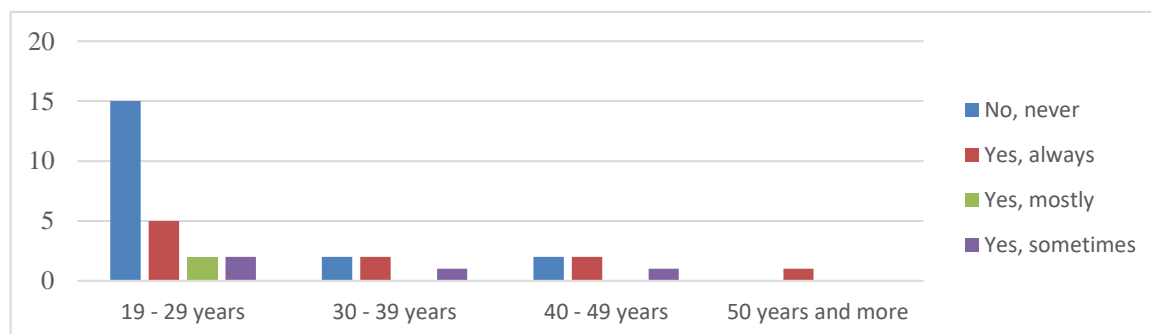


Table 21: When somebody says something bad about Islam, I feel personally hurt. (own research)

Count of Source	Level of agreement					Grand Total
	Neither agree nor disagree	Agree	Strongly agree	Disagree	Strongly disagree	
Female	37.1%	17.1%	25.7%	8.6%	11.4%	100.0%
Male	32.4%	25.0%	19.4%	16.7%	6.5%	100.0%
<b>Grand Total</b>	<b>33.6%</b>	<b>23.1%</b>	<b>21.0%</b>	<b>14.7%</b>	<b>7.7%</b>	<b>100.0%</b>

Table 22: The rules of Quran are more important to me than the laws of the Czech Republic. (own research)

Count of Source	Level of agreement					Grand Total
	Neither agree nor disagree	Disagree	Strongly disagree	Agree	Strongly agree	
Gender						
Female	28.6%	22.9%	14.3%	17.1%	17.1%	100.0%
Male	37.0%	20.4%	18.5%	13.0%	11.1%	100.0%
<b>Grand Total</b>	<b>35.0%</b>	<b>21.0%</b>	<b>17.5%</b>	<b>14.0%</b>	<b>12.6%</b>	<b>100.0%</b>

Tables 17 – 22 and chart 5 show frequency of keeping Muslim traditions and level of agreement with given statements. Majority of respondents (48) stated that they only go to mosque rarely or on special occasions, 37 respondents answered that they never go to mosque, 33 of them go to mosque weekly, 13 monthly and 12 daily. Therefore, we can assume that the respondents do not go to mosque very often. When it comes to halal food, 49 respondents eat halal food always, 47 sometimes, 35 mostly and 12 never. From this we can say that majority of respondents eats halal food rather often. When asked about fasting, 78 respondents stated that they always participate in Ramadan, 23 participate sometimes, 21 mostly and last 21 never. Therefore, we can judge that majority of respondents participates in Ramadan. Next question was only for women regarding wearing a headscarf. 19 respondents answered that they do not wear a headscarf, 10 said they wear it always, 4 wear it sometimes, and 2 mostly. In the table 20 and chart 5 we can also see the frequency of wearing a headscarf according to respondent's age. When answering the question, whether respondents feel personally hurt when they hear something bad about Islam, 30 respondents strongly agreed, 33 agreed, 48 of them were not sure, 21 disagreed and 11 strongly disagreed. We can say that majority of respondents rather agreed (44%), 34% neither agreed nor disagreed and 22% rather disagreed. When asked about importance of rules of Quran, 25 respondents strongly disagreed that they are more important than the laws of the Czech Republic, 30 of them disagreed, 50 neither agreed nor disagreed, 20 agreed and 18 strongly agreed. As a conclusion, we can say that 38.5% of respondents thinks that the laws of the Czech Republic are more important, 35% is not sure and 26.6% disagrees.

#### 4.4.2 Cultural integration into Czech Society

Table 23: How often do you feel discriminated in the Czech Republic because of your origin or religion? (own research)

Count of Source	Frequency					Grand Total
	sometimes	almost never	often	never	always	
Gender						
Female	37.1%	20.0%	20.0%	14.3%	8.6%	100.0%
Male	39.8%	19.4%	18.5%	13.9%	8.3%	100.0%
<b>Grand Total</b>	<b>39.2%</b>	<b>19.6%</b>	<b>18.9%</b>	<b>14.0%</b>	<b>8.4%</b>	<b>100.0%</b>

Table 24: Have you ever felt discriminated in the Czech Republic? (choose all that apply) (own research)

Count of Source	Discrimination						
	When looking for housing	When going out, in clubs, cafes	By a public service institution, social service, municipality	Never	By the police	When looking for job	At school
Gender							
Female	9	7	17	12	6	6	5
Male	46	42	29	30	29	26	16
<b>Grand Total</b>	<b>55</b>	<b>49</b>	<b>46</b>	<b>42</b>	<b>35</b>	<b>32</b>	<b>21</b>

When asked, how often the respondents feel discriminated, 12 of them answered always, 27 answered often, 56 sometimes, 28 almost never and 20 never. That unfortunately means that 67% respondents feel rather discriminated and 34% rather do not. The respondents were able to choose multiple answers when determining in which situation they have felt discriminated. 55 respondents have felt discriminated when looking for housing, 49 have felt discriminated when going out, in clubs or cafes, 46 mentioned discrimination by a public service institution, social service or municipality, 35 respondents felt discriminated by the police, 32 when looking for job and 21 at school. Only 42 respondents chose to answer “I have never felt discriminated” in this question. Female respondents have felt discriminated most frequently by a public service institution, social service or municipality and male respondents have most frequently felt

discriminated when looking for housing and going out, in clubs or cafes. Only 30 out of 108 male respondents have never felt discriminated and 12 out of 35 female respondents have never felt discriminated. But when we look at the number of respondents who have never felt discriminated according to table 24, we can see, that women (34%) feel more discriminated than men (27%).

The following question was open-ended. Respondents were asked to describe how was their discrimination expressed. Most of them mentioned that they think that women are more discriminated than men, because of their clothing people can recognize that they are Muslims at the first sight. Among the most frequent answers were problems with people staring, verbally attacking or even spitting. Syrian male respondent has mentioned: *“People born in Syria cannot be employed in American technology companies in the Czech Republic due to US Sanctions against all Syrians”*. Iraqi female respondent has stated: *“I was not able to get driving license because of police discrimination”*. A Female respondent from France wrote: *“When choosing a Muslim name for our daughter together, it was refused at the birth register. All Muslims I met had the same experience.”* Ghanaian male respondent has felt discriminated because of his origin: *“I felt discriminated by my colour not religion. When a lecturer told my course mate we Africans distribute HIV.”* Egyptian female respondent wrote: *“I often feel discriminated from older people by pointing at me as a bad thing. Woman screaming at me.”* Palestinian male respondent has expressed that: *“It is not easy to describe all the stances and bad experiences I had in here but I feel that Czech people have a lot of hatred and xenophobia against Muslims”*. An Iraqi lady gave quite an interesting comment: *“The most common statements are superficially ridiculous but involve heavy cultural stereotyping, like assuming that because I am an independent woman with a career, I have run away from my family, and that if I have any relationship with them, I must fit the stereotype of covering my hair and having no personality. The more aggressive types often try to start arguments with me, referring to ISIS as “my people” for example, and go as far as proposing ridiculous scenarios and then proceeding to tell me how I would behave. Which is to say, as per their prejudices. Common examples include asking me what my personal beliefs are. I identify as agnostic, I come from a Muslim family (Sunni mother, Shiite*

*father) and I never had a religious upbringing. People often dismiss my answer, and ask what my family believes. I explain my parents are Muslim, so they insist that I must be Muslim. The next thing usually is a verbal attack. I've been told that my culture is shit, I should change my name, I should never do anything culturally relevant (like cook Iraqi food, teach my boyfriend words he's interested in learning, or simply be Iraqi/Arab from Muslim background).”*

Table 25: How many of your friends are of Czech Origin? (own research)

Count of Source	Czech friends					Grand Total
Gender	A minority	About half	A majority	(Almost) none	(Almost) all	Grand Total
Female	40.0%	40.0%	11.4%	5.7%	2.9%	100.0%
Male	44.4%	23.1%	15.7%	13.9%	2.8%	100.0%
<b>Grand Total</b>	<b>43.4%</b>	<b>27.3%</b>	<b>14.7%</b>	<b>11.9%</b>	<b>2.8%</b>	<b>100.0%</b>

Table 26: How many of your friend are of your country's origin? (own research)

Count of Source	Friends from home country					Grand Total
Gender	A minority	A majority	About half	(Almost) none	(Almost) all	Grand Total
Female	31.4%	25.7%	20.0%	20.0%	2.9%	100.0%
Male	43.5%	17.6%	18.5%	14.8%	5.6%	100.0%
<b>Grand Total</b>	<b>40.6%</b>	<b>19.6%</b>	<b>18.9%</b>	<b>16.1%</b>	<b>4.9%</b>	<b>100.0%</b>

Table 27: I am learning Czech language (own research)

Count of Source	Column Labels			Grand Total
Row Labels	Yes	No	Grand Total	Grand Total
Female	80.0%	20.0%	100.0%	100.0%
Male	79.6%	20.4%	100.0%	100.0%
<b>Grand Total</b>	<b>79.7%</b>	<b>20.3%</b>	<b>100.0%</b>	<b>100.0%</b>

From the tables 25 – 27 we can see some ways of integration. 17 respondents have almost no Czech friends. Czech friends represent a minority for 62 respondents, 39 respondents have about half of Czech friends, 21 of them have a majority of Czech friends and 4 of them have almost all Czech friends. On the other hand, 23 respondents do not have almost any friends from their country of origin, 58 have minority of their friends from their home country, 27 have about half, 28 have a majority and 7 have almost all. We can say that 55% of respondents have minority or no Czech friends and 18% of them have majority



or all Czech friends, the rest has about a half of Czech friends. However, 57% of respondents have minority or no friends from their home country and 25% of them have majority or all friends from their home country, the rest of respondents has half of friends from their country of origin. 114 respondents answered that they are learning Czech language.

Table 28: I think the Czech Republic is good place to raise my children. (own research)

Count of Source	Level of agreement					Grand Total
	Agree	Neither agree nor disagree	Disagree	Strongly agree	Strongly disagree	
Gender						
Male	39.8%	33.3%	12.0%	7.4%	7.4%	100.0%
Female	37.1%	34.3%	17.1%	8.6%	2.9%	100.0%
<b>Grand Total</b>	<b>39.2%</b>	<b>33.6%</b>	<b>13.3%</b>	<b>7.7%</b>	<b>6.3%</b>	<b>100.0%</b>

56 respondents have shown agreement towards raising children in the Czech Republic, 48 neither agreed nor disagreed, 19 disagreed, 11 strongly agreed and 9 strongly disagreed. Respondents had a chance to express their opinion in an open-ended question about why the Czech Republic is not a good place to raise children. Among the most frequent reasons were: Czech lifestyle, drinking problem, lack of tolerance and diversity, English is not commonly spoken language, racism, bad education system and social life, no affordable English language schools, no moderate religious and social values, people staring at women who wear hijab, low wages, not enough opportunities for foreigners or children compared to the other EU countries, unfriendly people, lack of feeling of safety, closed society, lack of halal food, treating girls like objects, discrimination, lack of trustworthy relationships. Iraqi female respondent explained: *“I do not think there is enough diversity or tolerance to people of other ethnicities and religions. Also, English is not a commonly used language, which I think is an important life skill. I would definitely prefer the UK because of these reasons.”*

Table 29: I'd prefer my children to marry someone of my country's origin

Count of Source	Level of agreement					Grand Total
	Neither agree nor disagree	Agree	Strongly agree	Disagree	Strongly disagree	
Gender						
Female	54.3%	22.9%	11.4%	8.6%	2.9%	100.0%
Male	52.8%	13.0%	15.7%	12.0%	6.5%	100.0%
<b>Grand Total</b>	<b>53.1%</b>	<b>15.4%</b>	<b>14.7%</b>	<b>11.2%</b>	<b>5.6%</b>	<b>100.0%</b>

Table 30: It is best to marry someone of your own faith. (own research)

Count of Source	Level of agreement					Grand Total
	Neither agree nor disagree	Strongly agree	Agree	Disagree	Strongly disagree	
Gender						
Female	40.0%	37.1%	11.4%	8.6%	2.9%	100.0%
Male	29.6%	18.5%	24.1%	20.4%	7.4%	100.0%
<b>Grand Total</b>	<b>32.2%</b>	<b>23.1%</b>	<b>21.0%</b>	<b>17.5%</b>	<b>6.3%</b>	<b>100.0%</b>

Table 31: I can imagine to be in a relationship with someone of Czech origin. (own research)

Count of Source	Level of agreement					Grand Total
	Agree	Strongly agree	Neither agree nor disagree	Strongly disagree	Disagree	
Gender						
Female	25.7%	14.3%	22.9%	14.3%	22.9%	100.0%
Male	39.8%	26.9%	18.5%	11.1%	3.7%	100.0%
<b>Grand Total</b>	<b>36.4%</b>	<b>23.8%</b>	<b>19.6%</b>	<b>11.9%</b>	<b>8.4%</b>	<b>100.0%</b>

Table 32: Czech families are cohesive. (own research)

Count of Source	Level of agreement					Grand Total
	Neither agree nor disagree	Disagree	Agree	Strongly disagree	Strongly agree	
Gender						
Female	57.1%	22.9%	11.4%	5.7%	2.9%	100.0%
Male	46.3%	26.9%	16.7%	7.4%	2.8%	100.0%
<b>Grand Total</b>	<b>49.0%</b>	<b>25.9%</b>	<b>15.4%</b>	<b>7.0%</b>	<b>2.8%</b>	<b>100.0%</b>

When it comes to discussing marriage and family life, majority of respondents (76 respondents) answered the question whether they would prefer their children to marry someone of their origin by neither agree nor disagree. 22 of them answered agree, 21 strongly agree, 16 disagree and 8 strongly disagree. We can say that majority is unsure and from the rest 30% agrees and 17% disagrees. In the next question, whether it is better to marry someone of your own faith, the responses were similar. 46 respondents neither agrees nor disagrees, 33 strongly agrees, 30 agrees, 25 disagrees and 9 strongly disagrees. Therefore majority (44%) agrees, 32% is not decided and 24% disagrees. Even though majority agreed that it is best to marry someone of your own faith, when asked if they could imagine to be in a relationship with someone of Czech origin, a majority agreed (52 respondents), 34 strongly agreed, 28 neither agreed nor disagreed, 17 strongly

disagreed and 12 disagreed. We can conclude, that even though in the previous question majority answered neither agree nor disagree and the rest mostly agreed that it is best to marry someone of your own faith, still majority (60%) can imagine to be in a relationship with someone of Czech origin. It is interesting though, that majority (70 respondents) neither agrees nor disagrees with Czech families being cohesive, 37 disagrees, 22 agrees, 10 strongly disagrees and 4 strongly agrees. Which means 49% is not decided, 33% thinks Czech families are not cohesive and 18% thinks they are cohesive.

Table 33: We have to be careful that we do not become step by step more and more Czech (own research)

Count of Source	Level of agreement					Grand Total
	Neither agree nor disagree	Disagree	Strongly disagree	Agree	Strongly agree	
Gender						
Female	28.6%	28.6%	20.0%	20.0%	2.9%	100.0%
Male	31.5%	28.7%	19.4%	13.0%	7.4%	100.0%
<b>Grand Total</b>	<b>30.8%</b>	<b>28.7%</b>	<b>19.6%</b>	<b>14.7%</b>	<b>6.3%</b>	<b>100.0%</b>

Table 34: Students should be allowed to wear a headscarf at school (own research)

Count of Source	Level of agreement					Grand Total
	Agree	Neither agree nor disagree	Strongly agree	Disagree	Strongly disagree	
Gender						
Female	48.6%	11.4%	17.1%	14.3%	8.6%	100.0%
Male	29.6%	25.9%	22.2%	12.0%	10.2%	100.0%
<b>Grand Total</b>	<b>34.3%</b>	<b>22.4%</b>	<b>21.0%</b>	<b>12.6%</b>	<b>9.8%</b>	<b>100.0%</b>

Table 35: Islam should be taught in Czech schools (own research)

Count of Source	Level of agreement					Grand Total
	Neither agree nor disagree	Agree	Strongly agree	Disagree	Strongly disagree	
Gender						
Female	45.7%	20.0%	14.3%	8.6%	11.4%	100.0%
Male	45.4%	24.1%	12.0%	10.2%	8.3%	100.0%
<b>Grand Total</b>	<b>45.5%</b>	<b>23.1%</b>	<b>12.6%</b>	<b>9.8%</b>	<b>9.1%</b>	<b>100.0%</b>

Table 36: Muslims should be allowed to build mosques in the Czech Republic (own research)

Count of Source	Level of agreement					Grand Total
	Agree	Strongly agree	Neither agree nor disagree	Disagree	Strongly disagree	
Gender						
Female	60.0%	28.6%	8.6%	0.0%	2.9%	100.0%
Male	42.6%	32.4%	19.4%	3.7%	1.9%	100.0%
<b>Grand Total</b>	<b>46.9%</b>	<b>31.5%</b>	<b>16.8%</b>	<b>2.8%</b>	<b>2.1%</b>	<b>100.0%</b>

Table 37: I think that the Czech way of life affects my ability to practice Islam (own research)

Count of Source	Level of agreement					Grand Total
	Disagree	Strongly disagree	Neither agree nor disagree	Agree	Strongly agree	
Gender						
Female	31.4%	22.9%	17.1%	20.0%	8.6%	100.0%
Male	35.2%	22.2%	21.3%	13.0%	8.3%	100.0%
<b>Grand Total</b>	<b>34.3%</b>	<b>22.4%</b>	<b>20.3%</b>	<b>14.7%</b>	<b>8.4%</b>	<b>100.0%</b>

Table 38: Czech media influence negatively perception of Muslims (own research)

Count of Source	Level of agreement					Grand Total
	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	
Gender						
Female	37.1%	31.4%	20.0%	8.6%	2.9%	100.0%
Male	46.3%	27.8%	19.4%	4.6%	1.9%	100.0%
<b>Grand Total</b>	<b>44.1%</b>	<b>28.7%</b>	<b>19.6%</b>	<b>5.6%</b>	<b>2.1%</b>	<b>100.0%</b>

In table 33, 44 respondents neither agree nor disagree that they should be careful not to become more and more Czech. 41 respondents disagree, 28 strongly disagree, 21 agree and 9 strongly agree. Therefore, we can say that majority of respondents (48%) does not see becoming more and more Czech as a threat, 31% respondents are not sure and the rest agrees that they should be careful. When it comes to students being allowed to wear a headscarf at school, we can see that majority of respondents agree that it shouldn't be forbidden for female students to wear it. In particular, 49 agree, 32 neither agree nor disagree, 30 strongly agree, 18 disagree and 14 strongly disagree. But they are not so sure concerning teaching Islam in school. Majority of respondents (65 Muslims) neither agree

nor disagree, 33 agree, 18 strongly agree, 14 disagree, 13 strongly disagree. When Muslims were asked whether they should be allowed to build mosques in the Czech Republic, their answer was predictable. Unambiguous majority of 67 respondents agreed, 45 strongly agreed, 24 were not sure, 4 disagreed and only 3 strongly disagreed. Majority of respondents feels that Czech way of life does not affect their practicing of Islam. Precisely 49 respondents disagree, 32 strongly disagree, 29 neither agree nor disagree, 21 agree and 12 strongly agree. Which means that 57% think that living in the Czech Republic has no effect on their religious traditions. 20% of respondents are not decided and 23% agree that Czech way of life influences their practicing of Islam. Respondents are even more sure about media influence on perception of Islam – 63 strongly agree that media influences negatively perception of Muslims in the Czech Republic, 41 agree, 28 neither agree nor disagree, only 8 disagree and 3 strongly disagree. We can conclude that Muslims are aware of negative impact of media on perception of them.

Table 39: Education is more important for men than women (own research)

Count of Source	Level of agreement					Grand Total
	Strongly disagree	Disagree	Strongly agree	Neither agree nor disagree	Agree	
Age						
Female	80.0%	14.3%	0.0%	5.7%	0.0%	100.0%
Male	71.3%	12.0%	8.3%	6.5%	1.9%	100.0%
<b>Grand Total</b>	<b>73.4%</b>	<b>12.6%</b>	<b>6.3%</b>	<b>6.3%</b>	<b>1.4%</b>	<b>100.0%</b>

Table 40: It is better if women with small children do not work (own research)

Count of Source	Level of agreement					Grand Total
	Neither agree nor disagree	Agree	Disagree	Strongly disagree	Strongly agree	
Age						
Female	17.1%	20.0%	25.7%	34.3%	2.9%	100.0%
Male	36.1%	25.9%	13.9%	9.3%	14.8%	100.0%
<b>Grand Total</b>	<b>31.5%</b>	<b>24.5%</b>	<b>16.8%</b>	<b>15.4%</b>	<b>11.9%</b>	<b>100.0%</b>

Table 41: It is better if Muslim women wear a headscarf outside the house (own research)

Count of Source	Level of agreement					Grand Total
	Neither agree nor disagree	Agree	Strongly disagree	Strongly agree	Disagree	
Age						
Female	37.1%	25.7%	22.9%	8.6%	5.7%	100.0%
Male	36.1%	17.6%	17.6%	15.7%	13.0%	100.0%
<b>Grand Total</b>	<b>36.4%</b>	<b>19.6%</b>	<b>18.9%</b>	<b>14.0%</b>	<b>11.2%</b>	<b>100.0%</b>

Table 42: Men and women in the Czech Republic interact too freely (own research)

Count of Source	Level of agreement					Grand Total
	Agree	Strongly agree	Neither agree nor disagree	Disagree	Strongly disagree	
Age						
Female	40.0%	14.3%	20.0%	14.3%	11.4%	100.0%
Male	39.8%	29.6%	23.1%	6.5%	0.9%	100.0%
<b>Grand Total</b>	<b>39.9%</b>	<b>25.9%</b>	<b>22.4%</b>	<b>8.4%</b>	<b>3.5%</b>	<b>100.0%</b>

Table 43: I don't want to have members of LGBT community in my circle of friends (own research)

Count of Source	Level of agreement					Grand Total
	Strongly disagree	Neither agree nor disagree	Disagree	Strongly agree	Agree	
Age						
Female	48.6%	17.1%	14.3%	11.4%	8.6%	100.0%
Male	29.6%	25.0%	17.6%	18.5%	9.3%	100.0%
<b>Grand Total</b>	<b>34.3%</b>	<b>23.1%</b>	<b>16.8%</b>	<b>16.8%</b>	<b>9.1%</b>	<b>100.0%</b>

The questions from the tables 39 – 43 are about gender equality, LGBT rights and view on the interaction of men and women in the Czech Republic. 105 respondents strongly disagree with the statement that education is more important for men than women, 18 respondents disagree, both agree and neither agree nor disagree were chosen by 8 respondents and 2 respondents agree. What is interesting is that none of the female respondents answered agree or strongly agree, which was quite expected, only 2 women were not sure, 5 of them disagree and 28 strongly disagree. It means that overall 94% of women disagree compared to only overall 83% of men who disagree. Actually, overall 8% of men agree that education is more important for men than women. When it comes to the question if women with small children should not work, 39 men neither agree nor disagree, 28 agree, 15 disagree, 16 strongly agree and 10 strongly disagree. We can say that majority of men, overall 41% in particular, agree that women with small children should not work, 36% are not sure and 23% overall disagrees. But the responses of women are different, 12 of them strongly disagree, 9 disagree, 7 agree, 6 neither agree nor disagree and 1 strongly agree. We can say that overall 60% of women disagrees that they should not work when having small children. Overall 23% of women agree and 17% neither agree nor disagree.

When it comes to the question whether it is better for Muslim women to wear a headscarf outside the house, 13 female respondents neither agree nor disagree, 9 agree, 8 strongly disagree, 3 strongly agree and 2 disagree. 39 male respondents neither agree nor disagree, 19 agree, 19 strongly disagree, 17 strongly agree and 14 disagree. We can say that 37% of women are not sure, 34% overall agree and 29% overall disagree. However, 36% of men are not sure, 33% overall agree and overall 31% disagree. It means that the answers of women and men in this question are almost equal. When talking about whether men and women interact too freely in the Czech Republic, 43 men agreed, 32 strongly agreed, 25 neither agreed nor disagreed, 7 disagreed and 1 strongly disagreed. According to women's opinions, 14 agree that men and women interact too freely, 5 strongly agree, 7 neither agree nor disagree, 5 disagree and 4 strongly disagree.

When getting involved in the topic of LGBT rights and equality, 17 female respondents answered that they strongly disagree with the statement that they don't want to have friends from LGBT community. 6 of them neither agree nor disagree, 5 disagree, 4 strongly agree and 3 agree. 32 male respondents answered that they strongly disagree, 27 answered that they neither agree nor disagree, 19 disagree, 20 strongly agree and 10 agree. Therefore, we can say that overall 47% men disagree, 25% of them are not sure and overall 29% agree. From women overall 63% disagree, overall 20% agree and 17% are not sure. It might mean that Muslim women are more tolerant towards LGBT community than men.

#### 4.4.3 Chi-square test statistic & Pearson's contingency coefficient

Table 44: Observed values of questions 16/25 (own research)

<b>16\25</b>	<b>never</b>	<b>almost never</b>	<b>sometimes</b>	<b>often</b>	<b>always</b>	<b>Sums</b>
<b>not at all</b>	3	2	3	3	1	12
<b>barely</b>	0	2	5	2	1	10
<b>a bit</b>	3	4	6	5	1	19
<b>largely</b>	4	14	19	9	2	48
<b>completely</b>	10	6	23	8	7	54
<b>Sums</b>	20	28	56	27	12	143

Table 45: Expected values of questions 16/25 (own research)

<b>16\25</b>	<b>never</b>	<b>almost never</b>	<b>sometimes</b>	<b>often</b>	<b>always</b>	<b>Sums</b>
<b>not at all</b>	1.678321678	2.34965035	4.699300699	2.265734266	1.006993007	12
<b>barely</b>	1.398601399	1.958041958	3.916083916	1.888111888	0.839160839	10
<b>a bit</b>	2.657342657	3.72027972	7.440559441	3.587412587	1.594405594	19
<b>largely</b>	6.713286713	9.398601399	18.7972028	9.062937063	4.027972028	48
<b>completely</b>	7.552447552	10.57342657	21.14685315	10.1958042	4.531468531	54
<b>Sums</b>	20	28	56	27	12	143

Table 46: Chi-square of questions 16/25 (own research)

<b>16\25</b>	<b>never</b>	<b>almost never</b>	<b>sometimes</b>	<b>often</b>	<b>always</b>	<b>Sums</b>
<b>not at all</b>	1.040821678	0.052031302	0.614479271	0.237956488	4.85625E-05	1.945337302
<b>barely</b>	1.398601399	0.000899101	0.300012488	0.006630407	0.030827506	1.736970899
<b>a bit</b>	0.044184763	0.0210316	0.278905305	0.556223504	0.221598577	1.121943748
<b>largely</b>	1.096620047	2.252768065	0.002187916	0.000437063	1.021027584	4.373040675
<b>completely</b>	0.793188293	1.978188478	0.162395475	0.472896103	1.344740136	4.751408485
<b>Sums</b>	4.373416179	4.304918546	1.357980455	1.274143564	2.618242365	13.92870111

Table 47: Results of questions 16/25 (own research)

13.9287	<b>chi -square (df = 16)</b>
0.6040	<b>p-value</b>
0.0974	<b>Average Square Contingency</b>
0.2979	<b>Pearson's Contingency Coefficient</b>

Questions 16 and 25 were tested using chi-square test statistic and Pearson’s Contingency Coefficient in order to get to know whether there is a dependence between these two questions. Chi-square equals 13.9 (degrees of freedom = 16) and Pearson’s coefficient equals 0.3 and P-value is 0.6. It means that there is very weak dependence of question 16 – “*To what extent do you feel Muslim?*” and question 25 – “*How often do you feel discriminated in the Czech Republic because of your origin or religion?*”. According to p-value this dependence is statistically insignificant.



Table 48: Observed values of questions 16/37 (own research)

16\37	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	sums
not at all	6	4	0	0	2	12
barely	3	5	0	1	1	10
a bit	5	9	3	1	1	19
largely	8	19	12	6	3	48
completely	12	15	13	4	10	54
sums	34	52	28	12	17	143

Table 49: Expected values of questions 16/37 (own research)

16\37	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	sums
not at all	2.853146853	4.363636364	2.34965035	1.006993007	1.426573427	12
barely	2.377622378	3.636363636	1.958041958	0.839160839	1.188811189	10
a bit	4.517482517	6.909090909	3.72027972	1.594405594	2.258741259	19
largely	11.41258741	17.45454545	9.398601399	4.027972028	5.706293706	48
completely	12.83916084	19.63636364	10.57342657	4.531468531	6.41958042	54
sums	34	52	28	12	17	143

Table 50: Chi-square of questions 16/37 (own research)

16\37	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	sums
not at all	3.470793912	0.03030303	2.34965035	1.006993007	0.230494995	7.088235294
barely	0.162916495	0.511363636	1.958041958	0.030827506	0.029987659	2.693137255
a bit	0.051538245	0.63277512	0.139452653	0.221598577	0.701465717	1.746830311
largely	1.02043055	0.136837121	0.72002997	0.965472028	1.283499589	4.126269258
completely	0.054847114	1.09469697	0.556892182	0.062332729	1.996922468	3.765691462
sums	4.760526316	2.405975877	5.724067112	2.287223847	4.242370428	19.42016358

Table 51: Results of questions 16/37 (own research)

19.4201	<b>chi -square (df = 16)</b>
0.2474	<b>p-value</b>
0.1358	<b>Average Square Contingency</b>
0.3457	<b>Pearson's Contingency Coefficient</b>

Questions 16 and 37 were tested using chi-square test statistic and Pearson's Contingency Coefficient in order to get to know, whether there is a dependence between these two questions. Chi-square equals 19.4 (degrees of freedom = 16) and Pearson's coefficient equals 0.1. P-value is 0.2. It means that there is medium dependence between question 16

– “To what extent do you feel Muslim?” and level of agreement with sentence 37 – “I can imagine to be in a relationship with someone of Czech origin.” According to p-value this dependence is statistically insignificant.

Table 52: Observed values of questions 1/25 (own research)

1\25	Female	Male	Sums
never	5	15	20
almost never	7	21	28
sometimes	13	43	56
often	7	20	27
always	3	9	12
<b>sums</b>	35	108	143

Table 53: Expected values of questions 1/25 (own research)

1\25	Female	Male	Sums
never	4.895104895	15.1048951	20
almost never	6.853146853	21.14685315	28
sometimes	13.70629371	42.29370629	56
often	6.608391608	20.39160839	27
always	2.937062937	9.062937063	12
<b>sums</b>	35	108	143

Table 54: Chi-square of questions 1/25 (own research)

1\25	Female	Male	Sums
never	0.002247752	0.000728438	0.00297619
almost never	0.003146853	0.001019814	0.004166667
sometimes	0.036395747	0.011794918	0.048190665
often	0.023206423	0.0075206	0.030727023
always	0.001348651	0.000437063	0.001785714
<b>sums</b>	0.066345427	0.021500833	0.08784626

Table 55: Results of question 1/25 (own research)

0.0878	<b>Chi-square (df = 4)</b>
0.9990	<b>p-value</b>
0.0006	<b>Average Square Contingency</b>
0.0247	<b>Pearson's Contingency Coefficient</b>

Questions 1 and 25 were tested using chi-square test statistic and Pearson’s Contingency Coefficient in order to get to know whether there is a dependence between these two

questions. Chi-square equals 0.08 (degrees of freedom = 4) and Pearson's Coefficient equals 0.02. P-value is 0.9. It means that there is weak dependence between question 1 – “What is your gender?” and question 25 – “How often do you feel discriminated in the Czech Republic because of your origin or religion?”. According to p-value this dependence is statistically insignificant.

Table 56: Observed values of questions 2/25 (own research)

2\25	19 - 29 years	30 - 39 years	40 - 49 years	50 years and more	
never	11	6	1	2	20
almost never	15	8	4	1	28
sometimes	29	17	9	1	56
often	14	9	4	0	27
always	7	4	1	0	12
sums	76	44	19	4	143

Table 57: Expected values of questions 2/25 (own research)

2\25	19 - 29 years	30 - 39 years	40 - 49 years	50 years and more	
never	10.62937063	6.153846154	2.657342657	0.559440559	20
almost never	14.88111888	8.615384615	3.72027972	0.783216783	28
sometimes	29.76223776	17.23076923	7.440559441	1.566433566	56
often	14.34965035	8.307692308	3.587412587	0.755244755	27
always	6.377622378	3.692307692	1.594405594	0.335664336	12
sums	76	44	19	4	143

Table 58: Chi-square of questions 2/25 (own research)

2\25	19 - 29 years	30 - 39 years	40 - 49 years	50 years and more	
never	0.012923261	0.003846154	1.033658447	3.709440559	4.759868421
almost never	0.000949708	0.043956044	0.0210316	0.060002498	0.12593985
sometimes	0.019521597	0.003090659	0.326837636	0.204826424	0.554276316
often	0.008519745	0.057692308	0.047451574	0.755244755	0.868908382
always	0.060736413	0.025641026	0.221598577	0.335664336	0.643640351
sums	0.102650724	0.13422619	1.650577833	5.065178571	6.952633319

Table 59: Results of questions 2/25 (own research)

6.9526	<b>Chi-square (df = 12)</b>
0.8607	<b>p-value</b>
0.0486	<b>Average Square Contingency</b>
0.2153	<b>Pearson's Contingency Coefficient</b>

Questions 2 and 25 were tested using chi-square test statistic and Pearson's Contingency Coefficient in order to get to know whether there is a dependence between these two questions. Chi-square equals 6.95 (degrees of freedom = 12) and Pearson's Coefficient equals 0.21. P-value is 0.9. Therefore, there is weak dependence between question 2 – “*How old are you?*” and question 25 – “*How often do you feel discriminated in the Czech Republic because of your origin or religion?*”. However, according to p-value this dependence is statistically insignificant.

#### **4.5 Summary of the Results**

The main objective of this research was to assess integration of Muslims of other than Czech origin into Czech society and to see if their religiosity, gender or age have influence on their integration and also to get to know the challenges they are facing. (This research excludes Czech converts.)

Both online survey and printed questionnaires were prepared for the research. However, the printed versions did not reach the respondents, because it was quite challenging getting cooperation from the leadership of the Union of Muslim Communities in Brno to distribute the questionnaire. I visited the Brno mosque couple of times with my Muslim friends and the leadership reported that they are becoming increasingly hesitant to support student research due to continuous media misrepresentation. Their account was that while they used to help many past researches it has barely resulted in any positive reportage on their community in the media and therefore they see no reason for continuous support for research, which is understandable.

However, Muslim friends I made from the Mendel University in Brno were very important support medium for the online survey distribution and insight into the Muslim community in the Czech Republic. Similar to the above, I shared the survey using social media, such as Facebook groups *Living in Brno*, *Expats in the Czech Republic*, *Arabs in the Czech Republic*, *Muslims in Brno* and others. Finally, the survey was successfully distributed and the research was attended by 143 Muslim immigrants. All of them accessed the survey via direct link online. 107 of them chose English survey, 32 chose

Arabic survey and 7 filled in Czech survey, which could mean that their level of Czech language is not sufficient or they just feel more comfortable communicating in English or Arabic. However, almost 80% of the respondents answered that they are learning Czech language. All of the respondents have been living in the Czech Republic for at least one year. This criterion was specified when introducing the questionnaire to ensure assessment of only those Muslim respondents, who have been living in the Czech Republic long enough to have at least partial knowledge of the Czech culture and have experience with integration into Czech society. Majority of respondents have been living in the Czech Republic for at least 1 – 3 years (77 respondents), 4 – 10 years (44 respondents) and the rest of them have been living here for 11 – 30 years (22 respondents).

Most of the respondents living in the Czech Republic come from the Middle Eastern, African and Asian countries. We can also find respondents from Europe or the USA. The gender representation was 35 women and 108 men. According to Topinka (2007) only about 1/3 of the total number of Muslims living in the Czech Republic are women. Therefore, it is obvious that there are more men from Muslim countries living here than women. Hošková (2002) thinks that the reason for this is because the Arab/Muslim women do not travel by themselves, and most of the men came here to study in the times of Czechoslovak Republic and married Czech women. The sample includes 10 married women and 42 married men. 2 married men chose not to reveal their spouse's origin. 15 out of 42 married male respondents' spouses are Czech women. None of the 10 married female respondents married a Czech man.

In terms of age categories, 76 respondents were 19 to 29 years old, 44 respondents were 30 to 39 years old, 19 respondents were 40 to 49 years old and 4 respondents were 50 years old and more. We can see that the vast majority of respondents were 19 to 39 years old. This uneven representation was presumably caused by conduct only in electronic form and distributed online and through friends.

Majority of the respondents (91%) have completed at least Bachelor degree of university education. The reason for this high percentage might be that most of them came to seek education (45%) and job opportunities (30%). Some of the less represented reasons were

reuniting with their family and/or friends, conflict in their home country or political/religious persecution. Research sub-questions were determined before conducting the research, therefore the following paragraphs will contain their answers.

#### **4.5.4 The First Research Question**

##### **Is integration of Muslims into Czech society dependent on their religiosity?**

Answers of two questions were used for chi-square test statistic. The first question was “*To what extent do you feel Muslim?*” and the second question was “*How often do you feel discriminated in the Czech Republic?*”. The chi-square test statistic together with Pearson’s Contingency Coefficient have shown that dependence between religiosity of Muslim immigrants living in the Czech Republic and their integration into Czech society is low and statistically insignificant. Therefore, we can say, that according to this research sample, the influence of depth of Islamic faith of respondents on the probability of their discrimination is weak.

However, dependence of question “*To what extent do you feel Muslim?*” was compared also to level of agreement with statement “*I can imagine to be in a relationship with someone of Czech origin.*” using chi-square test statistic and Pearson’s Contingency Coefficient. The result shows that there is medium dependence between these two. However, according to p-value this dependence is statistically insignificant. Therefore, we can say, that according to this research sample, the influence of depth of Islamic faith of respondents on the probability of them being in a relationship with someone of Czech origin is moderately strong.

#### **4.5.5 The Second Research Question**

##### **Is integration of Muslims into Czech society dependent on their age and/or gender?**

Whiles wealth of past research shows that demographics affect individual integration into new culture cycle this study did not find evidence for such narrative. The evidence in this survey contrasted such largely held opinion. It was found that age and gender had limited

relationship with integration of respondents. The chi-square test statistic together with Pearson's Contingency Coefficient have shown that dependence between both age/gender of Muslims immigrants living in the Czech Republic and their integration into Czech society is low and statistically insignificant.

It appears that most respondents, who came into the Czech Republic, have high human capital factor, such as education, and therefore facilitate their integration. This evidence rather concurs with existing micro-empirical research which shows that human capital factors affect both cultural and socio-economic integration (Chiswick & Miller, 2001). Given this human capital of most respondents in the Czech Republic, age and gender plays insignificant role in their integration.

#### **4.5.6 The Third Research Question**

##### **What are the main challenges that Muslims face in the Czech Republic?**

The third objective attempted to find out the challenges that respondents face in an effort to get integrated into Czech society. Though, culturally, most Muslim migrants in the Czech Republic have had significantly different socio-political and economic exposures, because they come from different countries all around the world, some of them believe that they would get assimilated into Czech society. Most respondents (43%) answered that they would like to apply for a different type of residence in the future, 29% of them don't know if they would like to apply and 28% of respondents don't want to apply. Out of those 43% respondents who want to apply for different type of residence, 29 respondents want to apply for permanent residence and 15 respondents want to apply even for citizenship. Others would like to apply for employee card (those who are now students) or for long-term residence. What is interesting is that 38.5% respondents think that laws of the Czech Republic are more important than the rules of Islam, 35% respondents are not sure and 26.6 % of them disagree. We can say that their answers were ambiguous, but more of them think that Czech laws are more important. Even though majority agreed that it is best to marry someone of your own faith, when asked if they could imagine to be in a relationship with someone of Czech origin, a majority agreed.

Despite this hope and expression of good will about possible integration there are litmus evidences of fundamental constraints. Only 30 male respondents and 12 female respondents stated that they have never felt discriminated in the Czech Republic. Female respondents have felt discriminated most frequently by a public service institution, social service or municipality and male respondents have most frequently felt discriminated when looking for housing and going out, in clubs or cafes. Also, the survey data confirmed that the use of Czech language as the medium for education and transaction might be slowing the process of integration. Some of the respondents mentioned that from their experience they are being treated differently whenever Czech people get to know that they don't speak Czech. But that might be also because the Czech people whom they met didn't speak English. Therefore, there might be language barrier and it might not be related to their religion or origin. Respondents also mentioned that schools with English language of instruction in the Czech Republic are quite expensive for them, therefore they might find it difficult for their children to have access to English education. Many respondents, who are either early career workers or young students, find it difficult to access such a rather expensive English language program. In this matter, some of them stated that Czech Republic is not a good place to raise their children. The reason for their opinion was mainly lack of tolerance and diversity, closed society and no moderate religious and social values.

Again, it was clear from the data that perceived racism and accompanying racist tendencies appear to be another fundamental constraint. The findings of racism are highly perceived since some respondents were yet to experience abuse which they thought was because of their religion or nationality. Even though the psychological warfare of perception alone creates stumbling block on the road towards integration many respondents think otherwise.



## Conclusion

The Islamic religion and its dynamic spread in the world today is a frequently discussed topic. Individual countries have to deal with integration of Muslims who want to live in a democratic Europe. As it is clear from the literature, the Czech Republic has not encountered any significant number of incoming Muslims, and the Muslim community is very small in our country compared to other European countries. There are only two official mosques in the Czech Republic. One of them is in Brno and one is in Prague. In addition to that there are some prayer rooms in other cities, but not mosques. This is probably one of the reasons why most Muslim immigrants stay in these two largest cities.

In the theoretical part, the key information is given to understand the topic of influence of Islam on integration of Muslims into Czech society. Factors, that are to a certain extent related to Islam and can make the integration of Muslims into Czech society more difficult, are pointed out. The empirical part is then focused on the evaluation of the online survey, attended by 143 Muslim respondents. The aim of the online survey was to evaluate the degree of integration of Muslims, to point out the main problems that life in the Czech Republic brings them and to assess the extent of Islam's influence on their integration. Because, in essence, Islam actually teaches how to become a good Muslim.

Respondents of all ages participated in the survey, however, the age range of 50 years and more was underrepresented. The survey also revealed that the respondents were predominantly university graduates, who have been living in the Czech Republic for at least one year and therefore already have some knowledge about the specifics of the Czech society. Education and employment are also very important factors in the integration process, because through them Muslims come into contact with Czech citizens. These factors also ensure some degree of financial freedom. At work or in educational institutions, Muslims have to adapt to life in Czech society and re-evaluate some of their Islamic values, such as praying or fasting, because it does not always go hand in hand with the Czech work environment and they might not be able to take a break from work.

Majority of respondents answered that they would like to apply for a different type of residence in the future. However, 15 respondents would like to apply for Czech citizenship. Given that Muslims have a very strong connection with their country of origin and culture, this can play a very important role in deciding whether they prefer to apply for Czech citizenship or not. When asked, whether they would like to return to their home country, respondents most frequently said yes. However, the research sample shows that majority of respondents are unsure whether they would prefer if their children would marry someone of their home country's origin, only 30% are sure that they would prefer it and 17% has opposite opinion. The family plays very important role in the integration process because every individual, who is part of a nation or ethnic group, has a different view on upbringing of their children and the family life (Drápalová & Kolářová, 2002). According to Topinka (2007), most Muslims place great emphasis on bringing up their children, and, in most cases, they want to lead their children to Islam, which might be difficult to pursue in non-Muslim countries. That is why a number of Muslims may feel that the Czech Republic is not a suitable or friendly environment for the education of their children. According to the survey, this factor can cause problems in the context of the integration of Muslims into Czech society.

However, according to the research sample, majority (60%) of respondents can imagine to be in a relationship with someone of Czech origin. Which is in contrast with the fact, that according to Islam, the marriage of a Muslim with a non-Muslim is forbidden (Drápalová & Kolářová, 2002).

On the other hand, when it comes to deciding whether Czech families are cohesive, majority of respondents neither agree nor disagree. Doubts can arise from the Czech way of life, as Muslims might be concerned about the incoherence of Czech families (Drápalová & Kolářová, 2002). This might be an important factor influencing the answers of the questionnaire.

As it was already mentioned before, the Czech Republic did not have to deal with immigration and integration issues for a long time and most Czechs are not used to

foreigners, therefore it is likely that Muslim immigrants might encounter a certain type of xenophobia from the Czech people (Hošková, 2002).

It was also important to determine the level of religiosity of Muslims immigrants in the research. 54% of respondents stated that they firstly feel their home country's nationals and 46% respondents feels firstly as Muslims. Interesting is that there is bigger diversity between female respondents, 63% of them firstly feel their home country's nationals and only 37% of them feel firstly Muslims, compared to the male respondents. 48 respondents stated, that they only go to a mosque rarely or on special occasions, 37 respondents answered that they never go to a mosque, 33 of them go to a mosque weekly, 13 monthly and 12 daily. As I have mentioned earlier, majority of respondents lives in Brno and Prague, therefore absence of a mosque or prayer room is not reason for not attending the prayers there. I assume that it is rather caused by lack of time to commute to a mosque during working days or perhaps by preference of some of the respondents to pray privately at home. However, majority of respondents fast during the month of Ramadan and eat halal food quite often. On the contrary, majority of female respondents does not wear a veil.

Only 30 men and 12 women answered that they have never felt discriminated in the Czech Republic. Female respondents have felt discriminated most frequently by a public service institution, social service or municipality and male respondents have most frequently felt discriminated when looking for housing and going out, in clubs or cafes. Even though some of them face these challenges, we can see, that majority of the respondents appreciate the opportunities offered by the Czech Republic and majority of them are studying or working.

## **Recommendations**

Muslims should be able, to a certain extent, to adapt to the way of life of the local community, which will help them to avoid a number of challenges, that they are currently facing in the Czech Republic. However, Czech society should take into account the beliefs

of Muslim immigrants and respect their social values. Muslims will then be more interested in engaging and contributing to Czech society.

Czech Republic cannot hide from the syndrome of migration and its related integration challenges. Migration has been part of human civilisation and would continue to remain as such. Similarly, migration related socio-political impact has been documented in the past and there is evidence that future negative consequences of migration would be even more challenging. These past experiences and future predictions should therefore provoke further debate on global development paradigms and how migration phenomenon hand in hand with minorities' integration can be handled to create opportunities across origin and destination countries. Muslim immigrants' integration into different culture is reported to be challenging given their unique values and conventional religious views. However, it appears that there is a new wave of change, where most Muslim migrants are rather fast integrating. Given that the number of Muslim immigrants is projected to grow in the future, there is a strong probability that the Czech Republic will have to face similar problems like the Western European countries. That is why special attention should be paid to this topic.

## List of Figures

Figure 1: Total hits (own research).....	40
Figure 2: Average Time of Completion (own research).....	40
Figure 3: Dividing respondents according to their country of origin (own research)....	46
Figure 4: Dividing married respondents according to origin of their spouse (own research).....	47
Figure 5: Do you wear a headscarf? – only women (own research).....	52

## List of Tables

Table 1: Dividing respondents into groups according to their age (own research) .....	44
Table 2: Dividing respondents into groups according to their marital status (own research) .....	44
Table 3: Dividing respondents into groups according to their highest completed level of education (own research) .....	44
Table 4: Dividing respondents into groups according to their location in the Czech Republic (own research) .....	45
Table 5: Dividing respondents according to number of children (own research) .....	45
Table 6: Dividing respondents according to their country of origin (own research).....	45
Table 7: Dividing respondents according to reasons for living in the Czech Republic (own research).....	46
Table 8: Dividing married respondents according to origin of their spouse (own research) .....	47
Table 9: Dividing respondents according to length of stay in the Czech Republic (own research).....	48
Table 10: Dividing respondents according to their type of residence permit (own research) .....	48
Table 11: Dividing respondents according to their employment/education status (own research).....	49

Table 12: Dividing respondents according to their plans of returning to their home country (own research).....	49
Table 13: To what extent do you feel connected to Muslims? (own research) .....	50
Table 14: To what extent do you feel Muslim? (own research) .....	50
Table 15: To what extent are you proud of being Muslim? (own research).....	50
Table 16: Do you firstly feel as your country's national or Muslim? (own research)....	50
Table 17: How often do you go to a mosque? (own research) .....	51
Table 18: Do you eat halal food? (own research).....	51
Table 19: Do you participate in Ramadan? (own research).....	52
Table 20: Do you wear a headscarf? – only women (own research) .....	52
Table 21: When somebody says something bad about Islam, I feel personally hurt. (own research).....	52
Table 22: The rules of Quran are more important to me than the laws of the Czech Republic. (own research) .....	53
Table 23: How often do you feel discriminated in the Czech Republic because of your origin or religion? (own research) .....	54
Table 24: Have you ever felt discriminated in the Czech Republic? (choose all that apply) (own research).....	54
Table 25: How many of your friends are of Czech Origin? (own research).....	56
Table 26: How many of your friend are of your country's origin? (own research) .....	56
Table 27: I am learning Czech language (own research).....	56
Table 28: I think the Czech Republic is good place to raise my children. (own research) .....	57
Table 29: I'd prefer my children to marry someone of my country's origin.....	57
Table 30: It is best to marry someone of your own faith. (own research) .....	58
Table 31: I can imagine to be in a relationship with someone of Czech origin. (own research).....	58
Table 32: Czech families are cohesive. (own research).....	58
Table 33: We have to be careful that we do not become step by step more and more Czech (own research).....	59
Table 34: Students should be allowed to wear a headscarf at school (own research) ....	59

Table 35: Islam should be taught in Czech schools (own research).....	59
Table 36: Muslims should be allowed to build mosques in the Czech Republic (own research).....	60
Table 37: I think that the Czech way of life affects my ability to practice Islam (own research).....	60
Table 38: Czech media influence negatively perception of Muslims (own research)....	60
Table 39: Education is more important for men than women (own research).....	61
Table 40: It is better if women with small children do not work (own research).....	61
Table 41: It is better if Muslim women wear a headscarf outside the house (own research) .....	61
Table 42: Men and women in the Czech Republic interact too freely (own research)...	62
Table 43: I don't want to have members of LGBT community in my circle of friends (own research).....	62
Table 44: Observed values of questions 16/25 (own research) .....	63
Table 45: Expected values of questions 16/25 (own research).....	64
Table 46: Chi-square of questions 16/25 (own research) .....	64
Table 47: Results of questions 16/25 (own research) .....	64
Table 48: Observed values of questions 16/37 (own research) .....	65
Table 49: Expected values of questions 16/37 (own research).....	65
Table 50: Chi-square of questions 16/37 (own research) .....	65
Table 51: Results of questions 16/37 (own research) .....	65
Table 52: Observed values of questions 1/25 (own research) .....	66
Table 53: Expected values of questions 1/25 (own research).....	66
Table 54: Chi-square of questions 1/25 (own research) .....	66
Table 55: Results of question 1/25 (own research).....	66
Table 56: Observed values of questions 2/25 (own research) .....	67
Table 57: Expected values of questions 2/25 (own research).....	67
Table 58: Chi-square of questions 2/25 (own research) .....	67
Table 59: Results of questions 2/25 (own research) .....	67

## **List of Abbreviations**

MRC ... Muslim Religious Community for Czechoslovakia with Headquarters in Prague  
UMC ..... Union of Muslim Communities in the Czechoslovak Socialist Republic



## List of References

- Abdalati, H. & Hýsek, R. (2010). *Zaostřeno na islám. Ústředí muslimských obcí*, 203 p. ISBN 978-80-904373-6-4.
- Asselin, O., Dureau, F., Fonseca, L., Giroud, M., Hamadi, A., Kohlbacher, J., ... & Reeger, U. (2006). Social integration of immigrants with special reference to the local and spatial dimension. *The dynamics of international migration and settlement in Europe. A state of the art*, 133-170. ISBN 978-90-5356-866-8
- Badawi, J. A. (2004). *Status of women in Islam*. Islamic foundation in Brno, 1<sup>st</sup> edition: 24 p.
- Banton, M. (2002). *The international politics of race*. Cambridge: Polity Press, 230p. ISBN: 978-0-7456-3048-9
- Baršová, A. & Barša, P. (2005). *Přistěhovalectví a liberální stát. Imigrační a integrační politiky v USA, západní Evropě a Česku*. 1. vyd. Brno: Masarykova univerzita, Mezinárodní politologický ústav, 308 p. ISBN 80-210-3875-6.
- BBC (2014, November 17). Czech Republic Slovakia: Velvet Revolution at 25. *BBC*. [online], [cit. 2017-05-10]. Retrieved from: <http://www.bbc.com/news/world-europe-30059011>
- Bečka, J. A. & Mendel, M. (1998). *Islám a české země*. V Olomouci: Votobia, 231 p. ISBN 80-722-0034-8.
- Berry, J. W. (2002). *Cross-cultural psychology: Research and applications*. Cambridge University Press, 611 p. ISBN 978-0-521-64617-8
- Berry, J. W., Phinney, J. S., Sam, D. L., & Vedder, P. E. (2006). *Immigrant youth in cultural transition: Acculturation, identity, and adaptation across national contexts*. Lawrence Erlbaum Associates Publishers, 308 p. ISBN 978-04-1564-843-1

- Červenková, D. & Rethmann, A. P. (2009). *Islám v českých zemích*. Vyd. 1. Praha: Centre for migration studies, 153 p. ISBN 978-807-0218-525.
- Chiswick, B. R., & Miller, P. W. (2001). A model of destination-language acquisition: Application to male immigrants in Canada. *Demography*, 38(3), 391-409.
- Crandall, C. S., Eshleman, A & O'brien, L. (2002). Social norms and the expression and suppression of prejudice: the struggle for internalization. *Journal of personality and social psychology*, 82.3: 359.
- ČTK (2009, July 27). Nechceme v Brně další mešitu, vzkazují muslimům jihomoravští lidovci. In: *iDNES.cz* [online], [cit. 2017-05-11]. Retrieved from: [http://brno.idnes.cz/nehceme-v-brne-dalsi-mesituvzkazuji-muslimum-jihomoravsti-lidovci-1jw-/brno-zpravy.aspx?c=A090727\\_154852\\_brno\\_pje](http://brno.idnes.cz/nehceme-v-brne-dalsi-mesituvzkazuji-muslimum-jihomoravsti-lidovci-1jw-/brno-zpravy.aspx?c=A090727_154852_brno_pje)
- Czech Statistical Office (2004). *Náboženské vyznání obyvatelstva České republiky* [online]. [cit. 2017-03-17]. Retrieved from: [https://www.czso.cz/csu/czso/nabozenske\\_vyznani\\_obyvatelstva\\_ceske\\_republiky\\_23\\_12\\_04](https://www.czso.cz/csu/czso/nabozenske_vyznani_obyvatelstva_ceske_republiky_23_12_04)
- Czech Statistical Office (2015). *Obyvatelstvo podle náboženské víry v letech 2001 a 2011*. [online]. [cit. 2017-03-17]. Retrieved from: <https://www.czso.cz/documents/10180/32846217/130055160118.pdf/a204f503-a62a-45a8-b517-fc564f8fc9c2?version=1.0>
- Denny, F. M. (2003). *Islám a muslimská obec*. Prostor, 200 p. ISBN 80-7260-088-5
- Drápalová, B. & Kolářová, I. (2002) Manželství s cizincem (cizinkou) muslimského vyznání. [online]. [cit. 2017-05-16]. Retrieved from: [http://www.cizinci.cz/images/pdfka/publikace/Manzelstvi\\_muslim.pdf](http://www.cizinci.cz/images/pdfka/publikace/Manzelstvi_muslim.pdf)
- Esser, H. (2004). *Welche Alternativen zur Assimilation gibt es eigentlich?* in Bade, K. J., & Bommers, M. (Eds.). (2004). *Migration, Integration, Bildung: Grundfragen und Problembereiche*. Institut für Migrationsforschung und Interkulturelle Studien (IMIS) Universität Osnabrück, 204 p.

- Giddens, A. (2013). *Sociologie*. 1<sup>st</sup> edition, actualized and enlarged /. Edition Sutton, P. W. Translation Kynčlová, T.J. Praha: Argo, 1049 p. ISBN 978-802-5708-071.
- Government of the Czech Republic (2001). *Act No. 273/2001 Coll About the Rights of Members of National Minorities and the Amendment of Certain Acts*. [online], [cit. 2017-05-10]. Retrieved from: [https://www.vlada.cz/assets/ppov/rnm/dokumenty/vladni-dokumenty/zakon\\_novela\\_mensiny.pdf](https://www.vlada.cz/assets/ppov/rnm/dokumenty/vladni-dokumenty/zakon_novela_mensiny.pdf)
- Haeri, S. F. (1997). *Základy islámu: tradice, historie, vývoj, současnost*. Votobia, 235 p. ISBN 80-7198-212-1
- Heckmann, F & Bosswick, W. (2006). *Social integration of immigrants: Contribution of local and regional authorities*. Dublin: European Foundation for the Improvement of Living and Working conditions. [online]. 45 p. [cit. 2017-03-25]. Retrieved from: <http://edz.bib.uni-mannheim.de/daten/edz-ma/esl/06/ef0622en.pdf>
- Horáková, M. (1997). Problémy integrace etnických menšin. *Sociální politika.*, 1, 4-6.
- Hošková, S. (2002). *Integrace Arabů v Praze, v Liberci a v Plzni*. Pp. 259-272. In: Uherek Z. (ed.). *In Úspěšná a neúspěšná integrace cizinců*. Praha, Etnologický ústav AV ČR
- Hrbek, I. (2000). *Korán*. 1<sup>st</sup> edition. Praha: Academia, 797 p. ISBN 80-200-0246-4.
- Ivanová, K., Špirudová, L. & Kutnohorská J. (2005). *Multikulturní ošetřovatelství 1*. 1<sup>st</sup> edition. Praha: Grada, 248 p. ISBN 80-247-1212-1.
- Janda, R. (2010). *Islám: náboženství, historie a budoucnost*. 1<sup>st</sup> edition. Brno: Jota, 379 p. ISBN 978-807-2176-281.
- Jandourek, J. (2007) *Sociologický slovník*. 2<sup>nd</sup> edition. Praha: Portál, 220 p. ISBN 978-80-7367-269-0.
- Jandourek, J. (2012). *Slovník sociologických pojmů: 610 hesel*. Grada Publishing as, 2012, 258 p. ISBN 978-802-4736-792.

- Jandt, F. E. (2015). *An introduction to intercultural communication: Identities in a global community*. Edition 8. Sage Publications, 472 p. ISBN 978-14-833-4431-7
- Janků, T. (2013). *Analýza přiznání (zvláštních) práv muslimské náboženské obci v ČR* [online], [cit. 2017-05-10]. Retrieved from: <http://www2.tf.jcu.cz/~klapetek/janku.pdf>
- Jirička, J. (2014, March 13). Čeští muslimové budou usilovat o právo zakládat školy nebo oddávat. *iDNES.cz* [online], [cit. 2017-05-10]. Retrieved from: [http://zpravy.idnes.cz/muslimove-chteji-ucit-na-skolach-i-oddavat-fiv-/domaci.aspx?c=A140311\\_155018\\_domaci\\_jj](http://zpravy.idnes.cz/muslimove-chteji-ucit-na-skolach-i-oddavat-fiv-/domaci.aspx?c=A140311_155018_domaci_jj)
- Kadi, W. & Shahin, A. A. (2013). Caliph, caliphate. *The Princeton Encyclopedia of Islamic Political Thought*, 81-86. ISBN 97-814-0086-642-7
- King, D. A (1982). Astronomical alignments in medieval Islamic religious architecture. *Annals of the New York Academy of Sciences*, 385 p.
- Kolínková, E. (2011, March 5). Brněnští muslimové se hádají kvůli stavbě nové velké mešity. *iDNES.cz* [online], [cit. 2017-05-11]. Retrieved from: [http://brno.idnes.cz/brnensti-muslimove-se-hadajikvuli-stavbe-nove-velke-mesity-plw-/brno-zpravy.aspx?c=A110305\\_104433\\_brno-zpravy\\_pp](http://brno.idnes.cz/brnensti-muslimove-se-hadajikvuli-stavbe-nove-velke-mesity-plw-/brno-zpravy.aspx?c=A110305_104433_brno-zpravy_pp)
- Křesťanová, V. (2007). *Arabské ženy v českém prostředí. Reflexe "arabského domova" a české společnosti*, 86 p. [online], [cit. 2017-05-01]. Retrieved from: [https://dspace.cuni.cz/bitstream/handle/20.500.11956/10295/BPTX\\_0\\_0\\_11240\\_0\\_245672\\_0\\_56096.pdf?sequence=1](https://dspace.cuni.cz/bitstream/handle/20.500.11956/10295/BPTX_0_0_11240_0_245672_0_56096.pdf?sequence=1)
- Křikavová, A., Mendel, M., Müller, V. & Dudák, V. (2002). *Islám: ideál a skutečnost*. 2., rozš. a aktualizované vyd., (v nakl. Baset 1.). Praha: Baset, 311 p. ISBN 80-862-2371-X.
- Křížková, M. (2006). Neviditelná menšina: analýza mediálního obrazu českých muslimů. *Migrace online* [online]. [cit. 2017-03-15]. Retrieved from: [http://aa.ecn.cz/img\\_upload/79a33131c9c4293e0fceb50bfa263ef/Krizkova\\_islam\\_final\\_1.pdf](http://aa.ecn.cz/img_upload/79a33131c9c4293e0fceb50bfa263ef/Krizkova_islam_final_1.pdf)

- Křížová, V. (2007, July 27). Čeští muslimové? Vzdělanci, co zajdou na pivo. *Aktuálně.cz* [online]. [cit. 2017-05-11]. Retrieved from: <https://zpravy.aktualne.cz/domaci/cesti-muslimove-vzdelanci-co-zajdou-na-pivo/r~i:article:475854/?redirected=1495042379>
- Kropáček, L. (2011). *Duchovní cesty islámu*. 5<sup>th</sup> edition. Praha: Vyšehrad, 292 p. ISBN 978-807-0219-256.
- Lewis, B. (1988). *The political language of Islam*. University of Chicago Press, 169 p. ISBN 0-226-47693-6
- Manfreda, K. L., Batagelj, Z., & Vehovar, V. (2002). Design of web survey questionnaires: Three basic experiments. *Journal of Computer-Mediated Communication*, 7(3), 0-0.
- Melichárek, T. (2011). *Islám v Brně: muslimská komunita očima médií a Brňanů*. Pstruží: Lhořan, L., 130 p. ISBN: 978-80-904-9320-9.
- Mendel, M., Ostránský, B. & Rataj, T. (2007). *Islám v srdci Evropy*. Praha: Academia, 450 p. ISBN 978-80-200-1554-9.
- Ministry of Culture of the Czech Republic (2001). *Act No. 3/2002 Coll., About Churches and Religion Societies*. [online], [cit. 2017-05-10]. Retrieved from: <http://www-old.mkcr.cz/cz/cirkve-a-nabozenske-spolecnosti/pravni-predpisy/zakon-c--3-2002-sb--o-cirkvich-a-nabozenskych-spolecnostech-171526/>
- MZV (2016). Ministry of Foreign Affairs of the Czech Republic: *Blue Card* [online], [cit. 2017-05-13]. Retrieved from: [http://www.mzv.cz/jnp/en/information\\_for\\_alien/long\\_stay\\_visa/blue\\_card\\_green\\_card.html](http://www.mzv.cz/jnp/en/information_for_alien/long_stay_visa/blue_card_green_card.html)
- NIST (2007). National Institute of Standards and Technology: Statistical Engineering Division: *Pearson's Contingency Coefficient* [online], [cit. 2017-05-12]. Retrieved from: <http://www.itl.nist.gov/div898/software/dataplot/refman2/auxillar/pearcont.htm>
- Novinky.cz (2014, September 11). Petici proti rozšíření práv muslimů v ČR podepsalo skoro 25 tisíc lidí. *Novinky.cz* [online], [cit. 2017-05-10]. Retrieved from:

<https://www.novinky.cz/domaci/347439-petici-proti-rozsireni-prav-muslimu-v-cr-podepsalo-skoro-25-tisic-lidi.html>

Ostřanský, B. (2014). *Atlas muslimských strašáků, aneb, Vybrané kapitoly z "mediálního islámu"*. 1<sup>st</sup> edition. Praha: Academia, 190 p. ISBN 978-80-200-2428-2.

People in Need (2002). *Muslimové v České republice* [online], [cit. 2017-05-06]. Retrieved from: <https://www.pf.jcu.cz/stru/katedry/pgps/ikvz/podkapitoly/b05cizinci/04/12.pdf>

Pew Research Centre (2011, January 27). The Future of the Global Muslim Population. *Pew Forum* [online], [cit. 2017-04-08]. Retrieved from: <http://www.pewforum.org/2011/01/27/the-future-of-the-global-muslim-population/>

Popovová, K. (2014, October 7). Výzkumný a vzdělávací projekt Muslimové očima českých školáků. *Migraceonline.cz* [online], [cit. 2017-05-10]. Retrieved from: <http://migraceonline.cz/cz/e-knihovna/vyzkumny-vzdelavaci-projekt-muslimove-ocima-ceskych-skolaku>

Portes, A. & Zhou M. (1993). The new second generation: Segmented assimilation and its variants. *The annals of the American academy of political and social science*, 246 p. ISBN 978-08-7154-684-5

Potměšil, J. (2012). *Šaria: úvod do islámského práva*. 1<sup>st</sup> edition. Praha: Grada Publishing, 219 p. ISBN 978-80-247-4379-0

Průcha, J. (2011). *Multikulturní výchova. Příručka (nejen) pro učitele*. 2<sup>nd</sup> edition. Praha: Triton, 167 p. ISBN 978-80-7387-502-2.

Rákoczyová, M. & Trbola, R. (2009). *Sociální integrace přistěhovalců v České republice*. 1. vyd. Praha: SLON, 309 p. ISBN 978-80-7419-023-0.

Saulat (2011, August 17). Islam Explained. *Whyislam.org* [online], [cit. 2017-04-08]. Retrieved from: <http://www.whyislam.org/islam/islam-explained/>

- Šišková, T. (ed.) (2001). *Menšiny a migranti v České republice my a oni v multikulturní společnosti 21. století*. 1<sup>st</sup> edition. Praha: Portál, 188 p. ISBN 80-717-8648-9.
- Šlechta, R., Vonšovská, M., Šimáčková, D. & Trtíková, L. (2009). *Život muslimů v ČR*. Hospodářská a kulturní studia, Provozně ekonomická fakulta ČZU v Praze [online], [cit. 2017-05-11]. Retrieved from: [http://www.hks.re/wiki/zivot\\_muslimu\\_v\\_cr](http://www.hks.re/wiki/zivot_muslimu_v_cr)
- Štěpánová, K. (2006). *The Rushdie Affair* [online]. Brno, [cit. 2017-05-05]. Retrieved from: [http://is.muni.cz/th/75331/ff\\_b/](http://is.muni.cz/th/75331/ff_b/). Bachelor thesis. Masaryk University, Philosophical faculty. Thesis supervisor Milada Franková.
- Taušová, Z (2013, July 1). První česká mešita funguje v Brně už 15 let. Muslimové by chtěli další. *iDNES.cz* [online], [cit. 2017-05-11]. Retrieved from: [http://brno.idnes.cz/prvni-ceska-mesitaslavi-v-brne-patnact-let-f26-/brno-zpravy.aspx?c=A130701\\_1946742\\_brno-zpravy\\_ekr](http://brno.idnes.cz/prvni-ceska-mesitaslavi-v-brne-patnact-let-f26-/brno-zpravy.aspx?c=A130701_1946742_brno-zpravy_ekr)
- Tongco, M. D. C. (2007). *Purposive sampling as a tool for informant selection*. [online]. 2007 [cit. 2017-03-01]. Retrieved from: <http://scholarspace.manoa.hawaii.edu/handle/10125/227>
- Topinka, D. (ed). (2007). *Integrační proces muslimů v české republice – pilotní projekt* [online], Ostrava: VeryVision. [cit. 2017-05-11]. Retrieved from: [http://eurabia.parlamentnilisty.cz/UserFiles/Document/integrace\\_muslimu.pdf](http://eurabia.parlamentnilisty.cz/UserFiles/Document/integrace_muslimu.pdf)
- umocr.cz (xxx, Unpublished). *Ústředí Muslimských Obcí*. [online], [cit. 2017-05-10]. Retrieved from: <http://www.umocr.cz/mobinfo.pdf>
- WZB (2008). Berlin Social Science Centre: *Six Country Immigrant Integration Comparative Survey (SCIICS)* [online], [cit. 2017-04-22]. Retrieved from: <https://bibliothek.wzb.eu/pdf/2013/vi13-102.pdf>

## **5. Annexes**

### **5.1 English Questionnaire**

Hi everyone, As-salāmu ‘alaykum,

I am a student of International Development at the Mendel University in Brno, and this research is part of my Bachelor thesis. I would like to ask you kindly to help me with this research by filling out a questionnaire, which deals with the experience of Muslims living in the Czech Republic and the influence of Islam on their integration into Czech society.

The questionnaire was designed for Muslims, who have been living in the Czech Republic for at least one year and are not of Czech origin (it excludes Czech converts).

This questionnaire will only take about 10 minutes for you to complete, there are no right or wrong answers and it is anonymous.

Thank you for your time and goodwill.

Please, share it with your fellow Muslim friends and have a nice day!

Aneta Kompérová

(If you would like to ask me a question or get the results of this research, you can contact me at [anetakomperova@gmail.com](mailto:anetakomperova@gmail.com).)

#### **Influence of Islam on integration of Muslims into Czech society**

**The following questions (1. - 15.) are about demographic details:**

1. Gender:
  - a) Male
  - b) Female



2. Age:
  - a) less than 19 years
  - b) 19 - 29 years
  - c) 30 - 39 years
  - d) 40 - 49 years
  - e) 50 years and more
3. Current location in the Czech Republic (city):  
.....
4. Country of origin:  
.....
5. Marital status
  - a) Single, never married
  - b) Married
  - c) Divorced
  - d) Widowed
6. Origin of spouse (if you are not married, please skip this question):  
.....
7. Number of children:  
.....
8. Highest completed level of education:
  - a) Primary
  - b) Secondary
  - c) University
  - d) Other: .....

9. Reasons for living in the Czech Republic (choose all that apply):

- a) Family/friends
- b) Education
- c) Job opportunities
- d) Economic reasons
- e) Conflict in home country
- f) Political/religious persecution
- g) Other: .....

10. How long have you been living in the Czech Republic?

.....

11. Type of residency:

- a) Employee card
- b) Student visa
- c) Temporary residence/ Long-term residence
- d) Asylum
- e) Permanent residence
- f) Czech citizenship
- g) Other: .....

12. Employment/education status:

- a) Employed for wages
- b) Self-employed
- c) Out of work and looking for work
- d) Out of work but not currently looking for work
- e) A homemaker
- f) A student
- g) Retired
- h) Unable to work

13. Would you like to apply for a different type of residence in the future?

- a) Yes
- b) No
- c) I don't know

14. What type of residence would you like to apply for in the future? (If you don't want to apply for different type of residence, please skip this question.)

.....

15. Do you have plans of returning to your home country?

- a) Yes
- b) No
- c) I don't know

**Following questions (16. - 25.) are about your personal values and faith:**

16. To what extent do you feel connected to Muslims?

- a) not at all
- b) barely
- c) a bit
- d) largely
- e) completely

17. To what extent do you feel Muslim?

- a) not at all
- b) barely
- c) a bit
- d) largely
- e) completely

18. To what extent are you proud of being a Muslim?

- a) not at all
- b) barely
- c) a bit
- d) largely
- e) completely

19. Do you firstly feel as your country's national or Muslim?

- a) My country's national
- b) Muslim

20. How often do you go to a mosque?
- a) never
  - b) rarely / only on special occasions
  - c) monthly
  - d) weekly
  - e) daily
21. Do you eat halal food?
- a) Yes, always
  - b) Yes, mostly
  - c) Yes, sometimes
  - d) No, never
22. Do you participate in Ramadan?
- a) Yes, always
  - b) Yes, mostly
  - c) Yes, sometimes
  - d) No, never
23. Do you wear a headscarf? (If you are a man, please skip this question.)
- a) Yes, always
  - b) Yes, mostly
  - c) Yes, sometimes
  - d) No, never
24. When somebody says something bad about Islam, I feel personally hurt.
- a) Strongly disagree
  - b) Disagree
  - c) Neither agree nor disagree
  - d) Agree
  - e) Strongly agree

25. The rules of the Quran are more important to me than the laws of the Czech Republic.

- a) Strongly disagree
- b) Disagree
- c) Neither agree nor disagree
- d) Agree
- e) Strongly agree

**This is the last part of the questionnaire, the following questions (26. - 48.) are about your experience with living in the Czech Republic, they are all multiple choice.**

26. How often do you feel discriminated in the Czech Republic because of your origin or religion?

- a) never
- b) almost never
- c) sometimes
- d) often
- e) always

27. Have you ever felt discriminated in the Czech Republic? (choose all that apply):

- a) when looking for a job or at work
- b) when looking for housing
- c) when going out, in clubs, cafes
- d) at school
- e) by the police
- f) by a public service institution, social service, municipality
- g) I have never felt discriminated in the Czech Republic

28. If you have felt discriminated, please describe how was the discrimination expressed. (If you have never felt discriminated in the Czech Republic, please skip this question.)

.....

29. How many of your friends are of Czech origin?

- a) (almost) all
- b) a majority
- c) about half
- d) a minority
- e) (almost) none

30. How many of your friends are of your country's origin?

- a) (almost) all
- b) a majority
- c) about half
- d) a minority
- e) (almost) none

31. I am learning Czech language.

- a) Yes
- b) No

32. I think the Czech Republic is a good place to raise my children.

- a) Strongly disagree
- b) Disagree
- c) Neither agree nor disagree
- d) Agree
- e) Strongly agree

33. If you think that the Czech Republic is not a good place to raise your children, why? (If you think that it is a good place to raise your children, you can skip this question.)

.....

34. I'd prefer my children to marry someone of my country's origin.
- a) Strongly disagree
  - b) Disagree
  - c) Neither agree nor disagree
  - d) Agree
  - e) Strongly agree
35. Education is more important for men than women.
- a) Strongly disagree
  - b) Disagree
  - c) Neither agree nor disagree
  - d) Agree
  - e) Strongly agree
36. It is better if women with small children do not work.
- a) Strongly disagree
  - b) Disagree
  - c) Neither agree nor disagree
  - d) Agree
  - e) Strongly agree
37. It is best to marry someone of your own faith.
- a) Strongly disagree
  - b) Disagree
  - c) Neither agree nor disagree
  - d) Agree
  - e) Strongly agree
38. I can imagine to be in a relationship with a woman/man of Czech origin.
- a) Strongly disagree
  - b) Disagree
  - c) Neither agree nor disagree
  - d) Agree
  - e) Strongly agree

39. Do you think that Czech families are cohesive?
- a) Yes
  - b) No
  - c) I don't know
40. It is better if Muslim women wear a headscarf outside the house.
- a) Strongly disagree
  - b) Disagree
  - c) Neither agree nor disagree
  - d) Agree
  - e) Strongly agree
41. Men and women in the Czech Republic interact too freely.
- a) Strongly disagree
  - b) Disagree
  - c) Neither agree nor disagree
  - d) Agree
  - e) Strongly agree
42. We have to be careful that we do not become step by step more and more Czech.
- a) Strongly disagree
  - b) Disagree
  - c) Neither agree nor disagree
  - d) Agree
  - e) Strongly agree
43. Students should be allowed to wear a headscarf in school in the Czech Republic.
- a) Strongly disagree
  - b) Disagree
  - c) Neither agree nor disagree
  - d) Agree
  - e) Strongly agree



44. Islam should be taught in Czech schools.
- a) Strongly disagree
  - b) Disagree
  - c) Neither agree nor disagree
  - d) Agree
  - e) Strongly agree
45. Muslims should be allowed to build mosques in the Czech Republic.
- a) Strongly disagree
  - b) Disagree
  - c) Neither agree nor disagree
  - d) Agree
  - e) Strongly agree
46. I don't want to have members of the LGBT community in my circle of friends.  
(LGBT = community of lesbians, gays, bisexuals and transgender people)
- a) Strongly disagree
  - b) Disagree
  - c) Neither agree nor disagree
  - d) Agree
  - e) Strongly agree
47. Czech way of life affects my ability to practice Islam.
- a) Strongly disagree
  - b) Disagree
  - c) Neither agree nor disagree
  - d) Agree
  - e) Strongly agree
48. Czech media influences negatively the perception of Muslims.
- a) Strongly disagree
  - b) Disagree
  - c) Neither agree nor disagree
  - d) Agree
  - e) Strongly agree

## 5.2 Arabic Questionnaire

السلام عليكم

أنا طالبة في التنمية الدولية في جامعة مندل في برنو، وهذا البحث هو جزء من أطروحة البكالوريوس. أود أن أطلب منكم مساعدتي من خلال ملء هذا الاستبيان الذي يتناول تجربة المسلمين الذين يعيشون في الجمهورية التشيكية وتأثير الإسلام على اندماجهم في المجتمع التشيكي وقد صمم الاستبيان للمسلمين الذين يعيشون في الجمهورية التشيكية لمدة سنة واحدة على الأقل، وهم ليسوا من أصل تشيكي ( لا يشمل التشيكيين الذين اهتموا للإسلام)

هذا الاستبيان سوف يستغرق حوالي العشر دقائق لإكماله وهو مغفل

شكرا لكم على وقتكم وتفهمكم

(من فضلك شارك هذا الاستبيان مع اصدقائك وزملائك المسلمين. أتمنى لكم نهارا سعيدا) أنيتا كومبيروفافا إذا كنت ترغب أن تسألني أي سؤال أو أن تحصل على نتائج هذا الاستبيان, تستطيع التواصل معي على هذا البريد الإلكتروني

anetakomperova@gmail.com

تأثير الاسلام على إندماج المسلمين في المجتمع التشيكي.

الأسئلة التالية حول الديموغرافيا

1. الجنس :

(a) ذكر

(b) أنثى

2. العمر :

(a) أقل من 19 عاما

(b) 19 - 29 سنة

(c) 30 - 39 سنة

(d) 40 - 49 سنة

(e) 50 سنة وأكثر

3. الموقع الحالي في الجمهورية التشيكية :

.....

4. البلد الأصلي :

.....

5. الحالة الاجتماعية:

(a) أعزب

(b) متزوج

(c) مطلق

(d) أرمل

6. البلد الأم للزوج (تجاوز إذا كنت غير متزوج):

.....

7. عدد الأطفال : إذا لم يكن لديك أطفال، رجاءً اكتب 0

ز.....

8. المستوى التعليمي:

(a) ابتدائي

(b) ثانوي

(c) جامعة

(d) آخر .....

9. السبب الأساسي للعيش في الجمهورية التشيكية

(a) الأسرة

(b) التعليم

(c) فرصة عمل

(d) أسباب اقتصادية

(e) حروب في الوطن

(f) اضطهاد سياسي/ ديني

(g) أسباب أخرى .....

10. كم بلغت مدة إقامتك في الجمهورية التشيكية حتى الآن ؟

.....

11. نوع الإقامة :

- (a) بطاقة موظف
- (b) تأشيرة طالب
- (c) إقامة مؤقتة / إقامة طويلة الأجل
- (d) لجوء
- (e) إامة دائمة
- (f) جنسية تشيكية
- (g) أخرى : .....

12. الحالة التعليم / العمل :

- (a) موظف
- (b) يعمل لحسابه الخاص
- (c) غير موظف ويبحث عن عمل
- (d) غير موظف ولا يبحث عن عمل
- (e) ربة منزل
- (f) طالب
- (g) متقاعد
- (h) غير قادر على العمل

13. هل ترغب في التقدم بطلب للحصول على نوع آخر من الأقامة في المستقبل؟

- (a) نعم
- (b) لا
- (c) لا أعلم

14. ما نوع تصريح الإقامة الذي ترغب في التقدم بطلب للحصول عليه في المستقبل؟ إذا كنت لا ترغب في

التقدم بطلب للحصول على نوع آخر من تصاريح الإقامة، يرجى تخطي هذا السؤال

.....

15. هل تخطط للعودة إلى وطنك؟

- (a) إطلاقاً
- (b) بالكاد
- (c) قليلاً
- (d) إلى حد كبير
- (e) تماماً

16. الأسئلة التالية (25-16) حول القيم الشخصية والإيمان: 16: إلى أي حد تشعر أنك مترابط بالإسلام

والمجتمع الإسلامي؟

(a) إطلاقاً

(b) بالكاد

(c) قليلاً

(d) إلى حد كبير

(e) تماماً

17. إلى أي حد تشعر أنك مسلم؟

(a) إطلاقاً

(b) بالكاد

(c) قليلاً

(d) إلى حد كبير

(e) تماماً

18. إلى أي حد تشعر بالفخر كونك مسلم؟

(a) إطلاقاً

(b) بالكاد

(c) قليلاً

(d) إلى حد كبير

(e) تماماً

19. ما هو الأهم بالنسبة لك أن تعرف على نفسك على أنك مسلم أو حسب انتمائك الوطني؟

(a) حسب انتمائي الوطني (جنسيتي)

(b) على اني مسلم

20. كم مرة تذهب إلى المسجد؟

(a) أبداً

(b) نادراً

(c) شهرياً

(d) أسبوعياً

(e) يومياً

21. هل تأكل الطعام الحلال؟

- (a) نعم, دائماً
- (b) نعم, غالباً
- (c) نعم, أحياناً
- (d) لا, أبداً

22. هل تشترك (تصوم) رمضان؟

- (a) نعم, دائماً
- (b) نعم, غالباً
- (c) نعم, أحياناً
- (d) لا, أبداً

23. هل ترتدي الحجاب؟ ( إذا كنت رجل من فضلك تجاوز هذا السؤال)

- (a) نعم, دائماً
- (b) نعم, غالباً
- (c) نعم, أحياناً
- (d) لا, أبداً

24. عندما يقول شخص ما شيئاً سيئاً عن الإسلام, أشعر بالأهانة الشخصية

- (a) معترض بشدة
- (b) غير موافق
- (c) لا هذا ولا ذلك
- (d) موافق
- (e) موافق بشدة

25. قواعد القرآن هي أكثر أهمية بالنسبة لي من قوانين الجمهورية التشيكية؟

- (a) معترض بشدة
- (b) غير موافق
- (c) لا هذا ولا ذلك
- (d) موافق
- (e) موافق بشدة

هذا الجزء الأخير من الاستبيان, الأسئلة التالية (26- 48) عن تجربتك في الاندماج بالمجتمع التشيكي

26. كم عدد المرات التي تشعر بها في التمييز بسبب أصلك أو دينك ؟

(a) ابدأ

(b) غالباً لا

(c) بعض الأحيان

(d) غالباً

(e) دائماً

27. هل سبق لك وأن شعرت بالتمييز في الجمهورية التشيكية ؟ ( يمكنك اختيار أكثر من إجابة)

(a) عند البحث عن عمل أو في العمل

(b) عند البحث عن سكن

(c) عند الخروج (في النوادي أو المقاهي)

(d) في المدرسة أو الجامعة

(e) من قبل الشرطة

(f) من قبل مؤسسات الخدمات العامة أو الاجتماعية أو البلدية

(g) لم اشعر ابدأ بالتمييز في جمهورية التشيك

28. إذا شعرت بالتمييز يرجى وصف كيف شعرت بذلك (إذا لم تشعر بالتمييز يمكنك تخطي هذا السؤال)

.....  
.....

29. كم من أصدقائك هم من أصل تشيكي ؟

(a) الكل تقريباً

(b) الأغلبية

(c) تقريباً النصف

(d) الأقلية

(e) تقريباً لا أحد

30. كم من أصدقائك هم من بلدك ؟

(a) الكل تقريباً

(b) الأغلبية

(c) تقريباً النصف

(d) الأقلية

(e) تقريباً لا أحد

31. أنا اتعلم اللغة التشيكية؟

(a) نعم

(b) كلا

32. هل تعتقد أن الجمهورية التشيكية مكان جيد لتربية أطفالك؟

(a) معترض بشدة

(b) غير موافق

(c) لا هذا ولا ذاك

(d) موافق

(e) موافق بشدة

33. إذا كنت تعتقد أن الجمهورية التشيكية ليست مكان جيد لتربية الأطفال فما الأسباب ( إذا تعتقد أنها مكان

جيد يمكنك تخطي السؤال )

.....  
.....

34. أنا أفضل أن يتزوج أولادي من أشخاص من بلدنا الأصلي؟

(a) معترض بشدة

(b) غير موافق

(c) لا هذا ولا ذاك

(d) موافق

(e) موافق بشدة

35. التعليم مهم للرجل أكثر من المرأة؟

(a) معترض بشدة

(b) غير موافق

(c) لا هذا ولا ذاك

(d) موافق

(e) موافق بشدة

36. هل من الأفضل للمرأة مع أطفال صغار عدم العمل؟

(a) معترض بشدة

(b) غير موافق

(c) لا هذا ولا ذاك

(d) موافق

(e) موافق بشدة



37. هل من الأفضل أن تتزوج شخص يملك نفس المعتقدات الدينية ؟

- (a) معترض بشدة
- (b) غير موافق
- (c) لا هذا ولا ذلك
- (d) موافق
- (e) موافق بشدة

38. استطيع تخيل أن أكون في علاقة مع امرأة/ رجل تشيكي ؟

- (a) معترض بشدة
- (b) غير موافق
- (c) لا هذا ولا ذلك
- (d) موافق
- (e) موافق بشدة

39. هل تعتقد أن العائلات التشيكية متماسكة ؟

- (a) معترض بشدة
- (b) غير موافق
- (c) لا هذا ولا ذلك
- (d) موافق
- (e) موافق بشدة

40. هل أنه من الأفضل أن ترتدي المرأة المسلمة الحجاب ؟

- (a) معترض بشدة
- (b) غير موافق
- (c) لا هذا ولا ذلك
- (d) موافق
- (e) موافق بشدة

41. الرجال والنساء في الجمهورية التشيكية يتفاعلون بحرية ؟

- (a) معترض بشدة
- (b) غير موافق
- (c) لا هذا ولا ذلك
- (d) موافق
- (e) موافق بشدة

42. علينا أن نكون حذرين من أن نصبح تشكييون شيئاً فشيئاً ؟

- (a) معترض بشدة
- (b) غير موافق
- (c) لا هذا ولا ذلك
- (d) موافق
- (e) موافق بشدة

43. يجب أن يسمح للطلاب بارتداء الحجاب في المدرسة ؟

- (a) معترض بشدة
- (b) غير موافق
- (c) لا هذا ولا ذلك
- (d) موافق
- (e) موافق بشدة

44. ينبغي تدريس الأسلام في المدارس التشيكية ؟

- (a) معترض بشدة
- (b) غير موافق
- (c) لا هذا ولا ذلك
- (d) موافق
- (e) موافق بشدة

45. يجب أن يسمح للمسلمين ببناء مسجد في الجمهورية التشيكية

- (a) معترض بشدة
- (b) غير موافق
- (c) لا هذا ولا ذلك
- (d) موافق
- (e) موافق بشدة

46. أعتقد أن أسلوب الحياة التشيكي يؤثر على قدرتي في ممارسة الإسلام ؟

- (a) معترض بشدة
- (b) غير موافق
- (c) لا هذا ولا ذلك
- (d) موافق
- (e) موافق بشدة

47. أعتقد أن أسلوب الحياة التشيكي يؤثر على قدرتي في ممارسة الإسلام؟

(a) معترض بشدة

(b) غير موافق

(c) لا هذا ولا ذلك

(d) موافق

(e) موافق بشدة

48. أعتقد أن وسائل الإعلام التشيكية تؤثر سلباً على فهم الإسلام؟

(a) معترض بشدة

(b) غير موافق

(c) لا هذا ولا ذلك

(d) موافق

(e) موافق بشدة

### 5.3 Czech Questionnaire

Dobrý den, As-salāmu ‘alaykum,

jsem studentkou Mezinárodních rozvojových studií Mendelovy univerzity v Brně a tento výzkum je součástí mé bakalářské práce. Chtěla bych Vás poprosit o vyplnění tohoto dotazníku, který se zabývá vlivem islámu na začlenění muslimů do české společnosti a jejich zkušenostmi s životem v ČR.

Dotazník je určen pro muslimy, kteří žijí/žili na území České republiky po dobu alespoň jednoho roku a nejsou původem z ČR (výzkum se netýká českých konvertitů).

Dotazník je anonymní, jeho vyplnění zabere přibližně 10 minut a žádná odpověď se nepovažuje za správnou/špatnou.

Děkuji za Váš čas a přeji hezký den!

Prosím sdílejte odkaz na dotazník se svými přáteli muslimy.

Aneta Kompérová

(Pokud máte otázky ohledně dotazníku nebo byste se chtěli dozvědět výsledky výzkumu, můžete mne kontaktovat na [anetakomperova@gmail.com](mailto:anetakomperova@gmail.com).)

#### **Vliv islámu na začlenění muslimů do české společnosti**

Následující otázky (1. - 15.) se týkají demografických údajů:

1. Pohlaví
  - a) Muž
  - b) Žena
  
2. Věk
  - a) Méně než 19 let
  - b) 19 – 29 let
  - c) 30 – 39 let
  - d) 40 – 49 let
  - e) 50 let a více

3. Současná lokalita v ČR (město)

.....

4. Země Vašeho původu

.....

5. Rodinný stav

- a) svobodný/á
- b) ženatý / vdaná
- c) rozvedený/á
- d) ovdovělý/á

6. Země původu manžela/ky (pokud jste svobodný/á, prosím, přeskočte tuto otázku)

.....

7. Počet dětí (pokud jste bezdětný/á, napište 0)

.....

8. Nejvyšší dosažené vzdělání

- a) základní
- b) středoškolské
- c) univerzitní
- d) jiné: .....

9. Co bylo Vaším hlavním důvodem pro přestěhování se do České republiky?

- a) rodina / přátelé
- b) vzdělání
- c) pracovní příležitosti
- d) ekonomické důvody
- e) konflikt v zemi původu
- f) politické/náboženské pronásledování
- g) jiné: .....

10. Jak dlouho žijete v ČR (počet let)?

.....

11. Typ pobytu

- a) zaměstnanecká karta
- b) studentské vízum
- c) povolení k dlouhodobému pobytu
- d) azyl
- e) povolení k trvalému pobytu
- f) české občanství
- g) jiné

12. Pracovní stav

- a) zaměstnaný/á
- b) podnikatel/ka na volné noze
- c) nezaměstnaný/á, hledám práci
- d) nezaměstnaný/á, nehledám práci
- e) v domácnosti
- f) student
- g) starobní důchodce
- h) handicapovaný/á, neschopný pracovat

13. Chtěl/a byste v budoucnu požádat o jiné povolení k pobytu?

- a) ano
- b) ne
- c) nevím

14. O jaké povolení k pobytu byste v budoucnu chtěl/a požádat? (Pokud si nepřejete žádat o jiné povolení k pobytu, přeskočte tuto otázku.)

- a) pracovní pobyt
- b) dlouhodobý pobyt

15. Plánujete se vrátit do země Vašeho původu?

- a) ano
- b) ne
- c) nevím

**Následující otázky (16. - 25.) se týkají Vašich osobních hodnot a náboženské víry:**

16. Do jaké míry jste si blízký s muslimy?

- a) vůbec
- b) sotva
- c) trochu
- d) hodně
- e) zcela

17. Do jaké míry se cítíte být muslim?

- a) vůbec
- b) sotva
- c) trochu
- d) hodně
- e) zcela

18. Do jaké míry jste pyšný na to, že jste muslim?

- a) vůbec
- b) sotva
- c) trochu
- d) hodně
- e) zcela

19. Cítíte se primárně jako občan země vašeho původu nebo muslim?

- a) občan země mého původu
- b) muslim

20. Jak často chodíte do mešity?

- a) nikdy
- b) zřídka/pouze při zvláštních příležitostech
- c) alespoň jednou za měsíc
- d) alespoň jednou za týden
- e) každý den

21. Jíte halal maso?

- a) Ano, vždy
- b) Ano, většinou
- c) Ano, někdy
- d) Ne, nikdy

22. Účastníte se Ramadánu?

- a) Ano, vždy
- b) Ano, většinou
- c) Ano, někdy
- d) Ne, nikdy

23. Nosíte některou z následujících pokrývek hlavy: chador, hidžáb, niqab nebo burku?

(Pokud jste muž, přeskočte tuto otázku.)

- a) Ano, vždy
- b) Ano, většinou
- c) Ano, někdy
- d) Ne, nikdy

24. Když někdo řekne něco špatného o islámu, cítím se osobně dotčen/a

- a) Rozhodně nesouhlasím
- b) Spíše nesouhlasím
- c) Nevím
- d) Spíše souhlasím
- d) Rozhodně souhlasím



25. Zákony islámu jsou pro mne důležitější než zákony České republiky.

- a) Rozhodně nesouhlasím
- b) Spíše nesouhlasím
- c) Nevím
- d) Spíše souhlasím
- d) Rozhodně souhlasím

**Toto je poslední část dotazníku, následující otázky (26. - 48.) se týkají Vašich zkušeností s životem v České republice a všechny jsou uzavřené.**

26. Jak často se v České republice cítíte diskriminován/a z důvodu Vaší země původu nebo náboženské víry?

- a) Nikdy
- b) Skoro nikdy
- c) Občas
- d) Často
- e) Pořád

27. Cítil/a jste se někdy diskriminován/a v České republice v těchto situacích? (je možné vybrat více možností zároveň)

- a) při hledání práce
- b) při hledání ubytování
- c) venku, v klubech, v kavárnách
- d) ve škole
- e) při kontaktu s policií
- f) při kontaktu s institucí veřejných služeb, sociálních služeb, městským úřadem, apod.
- g) nikdy jsem se necítil/a diskriminován/a
- h) jiný

28. Pokud jste se cítil/a diskriminován/a, popište, jak se tato diskriminace projevovала. (Pokud jste se nikdy necítil/a diskriminován/a, prosím, přeskočte tuto otázku.)

.....

29. Kolik Vašich přátel je českého původu?

- a) (skoro) všichni
- b) většina
- c) přibližně polovina
- d) menšina
- e) (téměř) nikdo

30. Kolik Vašich přátel pochází z Vaší země původu?

- a) (skoro) všichni
- b) většina
- c) přibližně polovina
- d) menšina
- e) (téměř) nikdo

31. Učím se český jazyk.

- a) ano
- b) ne

32. Myslím, že Česká republika je dobré místo pro výchovu mých dětí.

- a) Rozhodně nesouhlasím
- b) Spíše nesouhlasím
- c) Nevím
- d) Spíše souhlasím
- e) Rozhodně souhlasím

33. Proč si myslíte, že Česká republika není dobrým místem pro výchovu Vašich dětí? (Přeskočte tuto otázku, pokud si myslíte, že ČR je dobrým místem pro výchovu Vašich dětí.)

.....

34. Dávám přednost tomu, aby se moje děti oženily/vdaly za někoho z naší země původu

- a) Rozhodně nesouhlasím
- b) Spíše nesouhlasím
- c) Nevím
- d) Spíše souhlasím
- e) Rozhodně souhlasím

35. Vzdělání je důležitější pro muže než pro ženy.

- a) Rozhodně nesouhlasím
- b) Spíše nesouhlasím
- c) Nevím
- d) Spíše souhlasím
- e) Rozhodně souhlasím

36. Ženy s malými dětmi by neměly pracovat (být zaměstnané).

- a) Rozhodně nesouhlasím
- b) Spíše nesouhlasím
- c) Nevím
- d) Spíše souhlasím
- e) Rozhodně souhlasím

37. Nejlepší je vzít si někoho se stejným náboženským vyznáním.

- a) Rozhodně nesouhlasím
- b) Spíše nesouhlasím
- c) Nevím
- d) Spíše souhlasím
- e) Rozhodně souhlasím

38. Dokáží si představit navázání vztahu s Čechem/Češkou

- a) Rozhodně nesouhlasím
- b) Spíše nesouhlasím
- c) Nevím
- d) Spíše souhlasím
- e) Rozhodně souhlasím

39. České rodiny jsou soudržné.

- a) Rozhodně nesouhlasím
- b) Spíše nesouhlasím
- c) Nevím
- d) Spíše souhlasím
- e) Rozhodně souhlasím

40. Muslimské ženy by měly nosit jeden z následujících šátků na hlavě (chador, hidžáb, niqab nebo burku), když jdou ven z domu.

- a) Rozhodně nesouhlasím
- b) Spíše nesouhlasím
- c) Nevím
- d) Spíše souhlasím
- e) Rozhodně souhlasím

41. Muži a ženy v České republice mezi sebou komunikují příliš svobodně.
- a) Rozhodně nesouhlasím
  - b) Spíše nesouhlasím
  - c) Nevím
  - d) Spíše souhlasím
  - e) Rozhodně souhlasím
42. Musíme si dávat pozor, abychom se svým chováním nezačali více a více podobat Čechům.
- a) Rozhodně nesouhlasím
  - b) Spíše nesouhlasím
  - c) Nevím
  - d) Spíše souhlasím
  - e) Rozhodně souhlasím
43. Studentům na českých školách by mělo být umožněno nosit šátek na hlavě (chador, hidžáb, niqab nebo burku).
- a) Rozhodně nesouhlasím
  - b) Spíše nesouhlasím
  - c) Nevím
  - d) Spíše souhlasím
  - e) Rozhodně souhlasím
44. Islám by se měl učit na českých školách
- a) Rozhodně nesouhlasím
  - b) Spíše nesouhlasím
  - c) Nevím
  - d) Spíše souhlasím
  - e) Rozhodně souhlasím

45. Muslimové by měli mít možnost stavět v České republice mešity.
- a) Rozhodně nesouhlasím
  - b) Spíše nesouhlasím
  - c) Nevím
  - d) Spíše souhlasím
  - e) Rozhodně souhlasím
46. Nechci mít za přátele lidi z LGBT komunity. (LGBT = komunita lesbiček, gayů, bisexuálů a transgender lidí)
- a) Rozhodně nesouhlasím
  - b) Spíše nesouhlasím
  - c) Nevím
  - d) Spíše souhlasím
  - e) Rozhodně souhlasím
47. Způsob života v České republice ovlivňuje mé praktikování víry.
- a) Rozhodně nesouhlasím
  - b) Spíše nesouhlasím
  - c) Nevím
  - d) Spíše souhlasím
  - e) Rozhodně souhlasím
48. Česká média mají negativní vliv na vnímání muslimů v české společnosti.
- a) Rozhodně nesouhlasím
  - b) Spíše nesouhlasím
  - c) Nevím
  - d) Spíše souhlasím
  - e) Rozhodně souhlasím