

## **Abstract**

This thesis examines the development of the ideas of religious Zionism with an emphasis on the changes after the 1967 Six-Day War. Conceptually, the thesis draws on the literature on nationalism accenting its territorial and religious aspects. The first part elaborates the original moderate character of religious Zionism, which was mostly manifested by pragmatism and a willingness to compromise. In the aftermath of the Six-Day War, the thesis analyses the decline of this moderate pragmatism, which is replaced by a messianic Zionism inspired by the ideas of Abraham Kook. This thesis considers the main factor of change to be the issue of control of newly acquired territories, which has become particularly relevant to the whole of Israeli society. The influence of messianic Zionists fostered a change towards territorial expansionism within the movement, closely tied to the belief in the redemptive mission of the State of Israel. At the same time, a strong anti-Arab sentiment and vision of Jewish exclusivity within the state emerged in the religious Zionism. A key role in this transformation was played by the Gush Emunim movement, which had a defining influence on the activities of the modern settler movement in the West Bank, Golan Heights and Gaza. After demise of Gush Emunim, religious Zionism became more decentralized, yet its influence remains evident to this day. However, parts of the Religious Zionist spectrum have become more radicalized, exemplified by the followers of Rabbi Meir Kahane.