

In this summary I'd like to recapitulate the structure of this work, in particular the bindings between its parts.

In the introduction I've defined islamophobia and relevant terms and presented possible ways of its division. A certain ambiguousness of the word „islamophobia“ results from the fact that it's composed of two somewhat different parts. First one is the aversion to Islam and the second is the aversion to Muslims as people, especially immigrants. Both these parts are closely related and are often inseparable. That's why it isn't appropriate to use two separate terms. Nevertheless the difference of these two parts is in many ways similar to the difference of the terms xenophobia and racism (or neoracism). My research implies that in Czech press, the first option, i.e. the negative stereotypization of Islam as a whole, is much more numerous.

On the other hand Halliday's concept of division of islamophobia into „strategic“ and „populist“ is based on historical context and as such is suitable mainly for the assessment of prevailing motivations of islamophobia on the national or larger level. This is also one of the reasons why I presented the history of Muslim presence in our territory, which implies that in Czech republic, contrary to the majority of other European countries, the „strategic“ islamophobia is dominant. If we proceed to the comparison of the Muslim presence in Czech republic and in Western Europe, where currently many countries are facing deep problems, which are primarily related to the feeling of uprootedness among the so called „second generation“ of local Muslims, we will find huge differences. Those lie not only in the relatively small number of Muslims in our territory, but also in their different social profile and circumstances under which they came to our territory. ...