

The text, which is divided into ten chapters, deals with the form and orientation of the Czech Buddhist community. At the beginning, the thesis presents a short overview of Buddhism interpretations by Western science, culture and society. We present the ways of and reasons for popularization of Buddhism in Western cultural environment and provide the issues which attract attention of professional public and which have been explored within various scientific fields.

The paper introduces research into the current Western Buddhism, which is understood as an independent form of Buddhism rather than a direct continuation of Asian Buddhist lines and schools. The dissertation thesis therefore uses the discussions and foreign studies focusing on the mapping of ways of interpretation and application of Buddhist ideas in the Western cultural environment.. Our study endeavours to understand better the dynamics of the domains of current religion and describe them.

The field survey concentrated on Buddhist groups as well as individuals. Subsequently, the text evaluates their interaction and the process of forming of a group and an individual. The first stage of research provided us with more complex data on the institutional background formed by Czech Buddhist groups on which the respondents draw. The following second part of the thesis is devoted to the process of accepting Buddhism, implementing it in the lives of respondents and the ways in which Buddhism forms their upbringing strategies.

The main common attribute of Czech Buddhists can be seen in the secular roots and upbringing outside the framework of traditional religion. The acceptance of Buddhism and cultivation of values referred to as Buddhist is manifested in their value systems as a transition from secularism to a religious sphere. Buddhist ideas are attractive for those who are searching for some cosmologic and spiritual framework outside the traditional religion.

Respondents say that Buddhism provides them with tools to work with their own transcendental experience without any mediator and transfers spiritual practice into the sphere of relationships and social context. The thesis follows the mentioned trend in understanding the current religion: the tendency to view belief not as an ideological system of ideas on transcendentness but as an orientation of personal spiritual practice into the social sphere (Day, 2009).

The respondents relate the beginnings of their interest in Buddhism to various forms of their personal development, conducted e.g. by studying, reading or traveling.

Further, they mention their effort to find a group which considers important to develop nonmaterial life qualities. The respondents intensively develop the values related to self-control and self-transcendence (Schwartz, 1992).

After Buddhism has been accepted by respondents and implemented in their lives, they turn from the spiritual practice oriented at themselves, their individual development and subjectivity. What appears is a model of practice where, besides the personal spiritual development, the dimension of family and social relationships becomes important. The individual practice based on Buddhism is further developed in the context of relationships whose cultivation the respondents consider important. They actively develop pro-social values in their and their children's attitudes, such as benevolence, tolerance and universalism. We can see a direct proportion between the gradual increase in the value of safety and realization of belonging to a Buddhist group. The mentioned process is manifested by publicizing their personal identification with Buddhism through visible material representations of Buddhism.

After a more detailed analysis of interviews we were able to identify two different ways of passing on Buddhism. We called the first one *The Awaiting Strategy*, which indicates that the respondents emphasize the significance of parents' home practice for the future religious orientation of their children. The second was called *Active Passing On* as this is an obvious effort at active religious upbringing. We have also identified the values which the respondents consider important to be developed in their children and the methods and means they use.

Value models are presented as relations and processes in which the values affected by Buddhism are deepened and developed. For the theoretical basis of our research into values we have chosen the multilevel model of value structure introduced by Schwartz (1992, 1994). Values are seen as one of central elements in the process of constructing an individual's identity. At the same time, values reflect the shared culture of a group. That is why it is possible to create a representative picture of a studied population. In the professional practice a general value model is used which is supposed to characterize generally the value preferences of religious people (Saroglou and Dupuis, 2006). This model manifests a higher degree of significance for values associated with tradition, conformity, safety and a lower degree of significance for values associated with self-control, self-orientation, stimulation and power. The rising criticism of these generalizing conclusions (ibid.) for European population objects that inter-religion variations of value models are not

devoted sufficient attention. Therefore, we decided to analyze the data from the field survey so that it is possible to create a value representation of Czech Buddhist parents and to gain an idea on the orientation and values they try to develop in their children.

The created model of value system of Czech Buddhist respondents manifests a modification of the structure of relationships and preferences when compared with the model of values representing the value model of religious persons. Respondents, affected by Buddhism, positively view categories of self-control, universalism and benevolence, which are not considered positive in the original model. The value of tradition in the Buddhism-affected model does not express the tendency to conservation as clearly as is shown in Schwartz's model. The concept of tradition in the Buddhism-affected perspective shows arbitrariness of traditions, it is open to establishment of new traditions and reinterpretation of the existing ones. The value of safety in the original model leads to conservation and is connected with the value of traditions. The proposed model shows the connection between the value of safety and conformity, which reflects the process of the realization that one belongs to a Buddhist group. What both compared value models have in common is little significance of values and motivation types associated with personal growth, social status and prestige.

The proposed theoretical conclusions of the research indicate the necessity to accept different relevant theoretical foundations than the frequent inclusion of Buddhism in postmodern understanding of spirituality aimed at an individual and his or her spiritual development. This model does not reflect the condition and development of Czech Buddhist groups and families. We rather tend to accept the theoretical concepts oriented to religion implemented in the relationship with close people, the environment and the society, not in the relationship with the transcendentness. We have also observed the strategies which help upbringing and forming of new identities affected by Buddhism.