

## **Abstract**

The thesis deals with two images of the key “Others” in the Czech Republic in the second decade of its existence: communists and Romanies. It shows the characteristics that have been attributed to them, points out the attributes that were constructed as a threat, and informs about power relations into which they have been placed against the rest of society. The aim of the thesis is to show on what values society is constructed in discourses which create various forms of exclusion of these “Others”.

The introductory chapter summarizes the Czech relationship to the “Others”: Germans, Russians, and Slovaks in the form of interpretative looks into key authors (especially Palacký, Kundera, and Pithart) Next chapter focuses on methodology and introduces the starting points of the analysis in the critical discourse analysis (especially Van Dijk, Wodak and Jäger) and in the foucaultian discourse analysis (especially Hansen). These starting points are combined with the concept of moral panic which is introduced in the third chapter which also discusses its problematic places.

Analytical chapters are devoted to the election of president Václav Klaus and they also discuss the role of communists (February – June 2003) and society’s reactions to ethnically contextualized violence in Šluknov Hook. They reconstruct the individual key elements in the debate, important argumentation *topoi*, and structurizing metaphors.

First analysis shows the way communism is portrayed as the expression of that part of Czech society which does not know how to handle liberty. Anticommunism plays the role of a certain self-defense attitude of the natural elite and especially the values which are the basis of democracy but can be sometimes threatened by democratic procedures. In the second case, the “inadaptable Romanies” are recognized as the opposite of “decent and productive majority”. That implies not only their devaluation as inadequate members of civilization of work, and it also implies their inferior position – being “decent” is assumed with members of majority but on the other hand, Romani have to prove that they are “decent”.