

Abstract

This thesis is dealing with the concept of civil disobedience, as it is characterized by authors of liberal tradition, specifically by John Rawls and Hannah Arendt, in the context of other political concepts, drawing from different traditions which influenced, to lesser or greater degree, the praxis of civil disobedience. Firstly this theses establishes defining attributes of civil disobedience, specifically its publicity, adherence to nonviolence, an appeal outside of the disobedient themselves, aim to reform or revolutionary goals and question, whether a person engaging in civil disobedience should accept punishment from the system, that they aim to change. Using this optics, the theory of direct action, stemming from an anarchist tradition, is further examined. The direct action is defined mostly through the ideas of Robert Sparrow, Emma Goldman and Leo Tolstoj. Theory of direct action is further characterised through its relation to defining the attributes of civil disobedience. Thirdly, the concept of Satjagraha as was defined and practiced by Mohandas Karamchand Gandhi is examined. Apart from defining Satjagraha and characterising it in relation to attributes of civil disobedience, my thesis also contains a short excursus into the history of movements influenced by Satjagraha. Especially the civil rights movement in the United States of America was one of the catalysts of academic interest in civil disobedience. In the end, this thesis contains a consideration of the praxis of previously discussed concepts through a phenomenon of squatting. The history of squatting is briefly delineated and by the example of two squats, Cibulka and Autonomní sociální centrum Klinika, the evolution of the state's stance towards squatting is described. In the very end, the evolution of the stance of Czech Republic towards squatting is compared to the evolutions of stances towards squatting in countries with longer history of squatting, particularly, the United Kingdom and the Netherlands.