

Abstract: This thesis deals with Zelów as a place of live of Protestants, whose ancestors left the Czech land after the 1740. The group identified with the Czech Reformed tradition. By the end of the 19 century, they were discovered such as the communitie of fellow countrymen, and therefore the thesis focuses on their descriptions in the press and books. The visits of Jan Auerhan, Vladimír Míčán or Josef Folprecht illustrate the approach of the assistance to fellow countrymen, who perceived them as a lost branch of the Czechs. However, their interpretations were affected by the sight of national glasses, and at the same time they decided to support them in order to avoid assimilation. The second part of the work focused on the repatriation action from Poland to Czechoslovakia. Based on extensive archival research, we interpret the situation and activities of the Society of the Czech Exiles and Returnees from Poland, which helped Czech evangelicals abroad who, despite their wishes, were not settled in one place, but on the contrary scattered to the border area. The last part of the dissertation presents an interpretation of the term "exile tradition" by Edita Štěříková and several Diaries, in which we show how life in Zelów was remembered, how they described it, what they emphasized. At the same time, in the correspondence of the parish priest Emil Jelínek, we illustrate the problems that arose during the acquaintance with the new environs. From the perspective of historical sociology, the dissertation works with the theory of social frameworks of Maurice Halbwachs' memory, supplemented by the concept of historical consciousness of Miroslav Hroch. The research should show Zelów as a Protestant (Evangelical or Baptist) group with its own value system.

Key words: historical consciousness; collective memory; assistance to fellow countrymen; Zelów; nationalism; the Evangelical Church of Czech Brethren; Poland.