

reality, civilization, etc., constitute a core of set of values and common ideas within a given political culture. Summarily, we might say that such attributes of political culture mostly may be ascribed to the so-called Western world, and increasingly to some countries, which in recent history have entered into the universe of democracy. Although very significant differences between the features of specific political cultures in different regions and countries could be cited, it seems that a general apprehension of the term of extremism does not differ across the boundaries. Therefore, it appears that the political extremism represents a breach of a consensus on a broad combined definition of democracy and civilization.

Reflections and representations of extremism, which make it omnipresent, and at the same time shown so as to be more or less on the same level as natural and other disasters, may raise doubts about the simple distinction between “normal society”, politics as usual and a political extremism. The manifestations of especially some kinds of extremism – more than others less recognisable as such – are usually amongst the more prominent news that attracts the media interest worldwide. We can remember some advice about a necessary and needed reduction of the scope and emphasis of news on events attributed to the work of political extremism. Nevertheless, so far the media, especially television, have not resisted the opportunities to add dramatic features to an attractiveness of their news programmes. According to the distinction elaborated by Richard Rorty (Rorty 1989: p. XVI) in a context of the question of how the media might contribute to the building of solidarity, the violent manifestations of political extremism are more or less strictly treated as a doing of “them”, a kind of *aliens*. The drastic representations of the manifestations of political extremism, i.e. terrorism, are simultaneously objects of a mass voyeurism and the demarcations within the established society. The very term “extremism” therefore functions as the demarcating discriminatory gesture: not only neutrally marking the difference between “normal and insane”, but also inducing a sense of radically total “otherness” of those who commit extremist acts. Hence, extremism is re-produced into a mystically self-generated threat to the entire society. Almost day after day in the media representations of the extremist manifestations, the established society is acquitted from its complicity in the causes of the phenomenon. Far from asserting that the media are masterminds behind extremism, they certainly at least present the state of affairs, expressing and propagating the dominant views and attitudes, in other words, the ideology. As such, the functioning of the media importantly