

UNIVERZITA KARLOVA

**HUSITSKÁ TEOLOGICKÁ
FAKULTA**

**Feminismus a genderová rovnost na
českých školách a ve společnosti**

**Feminism and Gender Equality in Czech
Schools and Society**

Diplomová práce

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Poděkování

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Prohlášení

Prohlašuji, že jsem předkládanou diplomovou prací „Feminismus a genderová rovnost na českých školách a ve společnosti“ vypracovala samostatně. Dále prohlašuji, že všechny použité prameny a literatura byly řádně citovány a že tato práce nebyla využita k získání jiného nebo stejného titulu.

V Praze dne 14.7.2019

Anna Donovalová

Anotace

Práce se zabývá tématem feminismu a genderové rovnosti v České republice se zaměřením na tato témata v edukačním prostředí.

Teoretická část práce popisuje vznik a vývoj feminismu ve světě a v České republice, vysvětluje základní pojmy vztahující se k feminismu a genderové rovnosti a prezentuje současné postoje a trendy v oblasti feminismu a genderové rovnosti v české společnosti.

Praktická část práce analyzuje rozhovory s učiteli na téma feminismu a genderové rovnosti v hodinách, jejich osobní postoje k těmto tématům a názor na situaci v českém školství vztahující se k feminismu a genderové rovnosti. Rozhovory jsou analyzovány obsahovou analýzou, a to jak kvantitativním zpracováním odpovědí, tak i kvalitativně v kontextu vztahů mezi odpověďmi.

Klíčová slova

Feminismus, gender, škola, Česká republika, historie feminismu, genderová rovnost, učitelé

Annotation

The thesis deals with the topics of feminism and gender equality in the Czech Republic focusing on those topics in education.

The theoretical part of the thesis describes the origin and development of feminism and gender equality in the Czech Republic and in the world, in explains the basic terms related to feminism and gender equality and presents current attitude and trends in the field of feminism and gender equality in the Czech society.

The empirical part of the thesis analyses interviews conducted with teachers on the topic of feminism and gender equality in lessons, their personal views regarding these topics and opinions about the situation in the Czech school system relating to feminism and gender equality. The interviews are analysed with the use of content method, both by quantification of the answers and qualitatively in context of relations between the answers.

Keywords

Feminism, Gender, School, Czech Republic, History of Feminism, Gender Equality, Teachers

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Introduction

Women make up almost half of the world population,¹ and globally, control less than 40 percent of the world's wealth.² There have been great strides, yet we are nowhere near to achieving gender equality. Historically, men's role in the society was higher and more important, more esteemed than that of women; this created a system in which men are more advantaged than women. But such system is not sufficient in today's world. Gender (and other) inequality comes only with negative consequences. There are economic, political and social benefits from equal attitude towards men and women.³

The Czech Republic holds 82nd place in Gender Gap Index (out of 149 countries)⁴. The overall attitude towards feminism and gender related issues is negative and it is often accompanied by many misconceptions about this topic. One of the reasons why this issue is so unpopular in the Czech Republic is the way schools (mainly through their teachers) approach and present this topic.

This thesis maps and analyses the attitude that Czech society has towards feminism and issues of equal rights for men and women. It explores the history of feminism in the Czech Republic, its development, effect on policy-making processes and social climate. It presents the history of feminism both before the year 1989 and after, explaining the changes brought by the transition from totalitarian to democratic regime up to the current situation not only in the Czech Republic but also in the European Union, as the EU is an important and influential player in feminist and gender equality related issues. It offers differing views on feminism from social to economical, explains the consequences of feminist society and presents advantages to societies in countries that prioritize equal rights for men and women. The empirical part of this thesis offers an analysis of interviews with high school teachers of "The basics of social sciences". This subject offers the most room for teachers to introduce the topic of feminism and gender equality. The interviews present teachers' personal views on feminism and gender equality, their take on feminism

¹ The ratio is 50,4% male population and 49.6% female population.

World population 2019 | Population clock live. Countrymeters.info [online] [Gen. 2019-07-10]. Available at: <https://countrymeters.info/en/World>

² CREDIT SUISSE RESEARCH INSTITUTE. *Global Wealth Report 2018*. 2018. [online] [Gen. 2019-07-10]. Available at: <https://www.credit-suisse.com/corporate/en/research/research-institute/global-wealth-report.html>

³ EIGE. *Economic Benefits of Gender Equality in the EU*. Publications Office of the European Union, 2017. ISBN 978-92-9493-738-4. Available at: https://eige.europa.eu/sites/default/files/documents/mh0217174enn_web.pdf

⁴ WORLD ECONOMIC FORUM. *The Global Gender Gap Report 2018*. 2018. [online] [Gen. 2019-07-06]. Available at: http://www3.weforum.org/docs/WEF_GGGR_2018.pdf.

in classes and opinion about their school gender policies, as well as my analyses of these interviews, which demonstrate current trends in this subject.

I use a literature-based research methodology to construct the theoretical part of this thesis. Through a careful selection of relevant sources, their thorough processing within context and a careful analysis thereof. The theoretical part offers an understanding of feminism, its origin and introduction and current position in the Czech society. I use quantitative method of research for the empirical part of this thesis. This consists of an introduction of hypothesis, structured interviews of working teachers with follow up questions, an analysis of these interviews and conclusion. The questions for the interviews are based on the theory presented in the first part of this thesis. The interviews are half structured, with set of the same questions for every participant while the interviewer adds questions as needed for better understanding of each participant's view. The interviews are analysed through content analysis, an analytic method which analyses the content of different types of text. The questions of this interview can be divided into three parts. The teachers' personal view on feminism and related issues, their approach to feminism and its theory, as well as their approach to gender equality in the classroom and the climate of their school regarding feminism and gender equality. The interviews will provide data concerning questions related to the attitude of teachers towards feminism and how important this topic is for the society. I gathered the data personally by meeting with each teacher individually, recording the whole interview and later transcribing it into written form.

Writing about feminism, bringing up the topic of gender equality and gender policies in society is, in my opinion, extremely important. If not for all the advantages that equal society offers, from economical growth to better social climate, then just for the fact that being born as a man or as a woman should not automatically be seen as an advantage or disadvantage in life. My premise is that our deeds are what make us who we are, not our sex.

My thesis presents feminism and gender related issues as is perceived in the Czech Republic; mapping the history of feminism therein as well as its expression, as well as different types of feminism and different attitudes towards it. It explains the importance of feminism in the context of the current social climate, and researches trends drawn from a variety of opinion polls that show the attitude of Czech society towards feminism and gender equality. Feminism is not seen very positively in the Czech Republic, with many misapprehensions towards it. This is also reflected in the way feminism is taught in schools

and the way teachers handle the topic of gender equality. The empirical part of this thesis was conducted to see if teachers at high schools consider feminism an important topic, not only as teachers but also as citizens, as people. From the collected data it is obvious that feminism is not a popular theoretical construct (i.e., *opinion*). In class, teachers speak of it very little, rarely at all. They seldom consider themselves feminist even when they take feminist positions. To be a feminist in the Czech Republic either means to be looked at as someone too radical, too aggressive, or as someone engaging in an unnecessary fight against what is commonly perceived as an imaginary inequality. Citizens of the Czech Republic also feel that this country is sufficiently feminist and with a sufficient gender equality. To change this, to show people that being a feminist means equality for both sexes – with all the advantages this brings, we have to start the change in the schools, and present this topic to students, and more importantly, present it in such way wherein being a feminist is a norm.

1 Feminism – history, defining the terms

1.1 History of feminism in the world

To understand feminism, it is important to know its history: why, how and when this movement, this ideology, began and how it progressed in the world. There are many sources concerning the history of feminism in the world and many scientific papers that deal with this topic. This thesis focuses on feminism in the Czech Republic. This chapter presents very brief summary of the history of feminism in the world with relevant links for further study. Thought it is not the main focus of this thesis. My analysis begins with the history of feminism in the Czech Republic from its origins through 1989⁵, till the current situation.

The history of feminism as a movement is generally divided into phases or, as they are better known, waves in expert literature. The first wave of feminism is usually dated from the last third of 18th century to circa 1930s, the second wave is dated from circa 1960s⁶ and the third wave started around the circa the second half of 1990s⁷.

A movement for women's right was established in 1848 at the Seneca Fall convention. This convention was organised by Lucretia Mott and Elisabeth Cady Stanton, two American suffragettes. A *Declaration of Sentiments* was issued at Seneca Fall convention stating that men and women are equal by creation. The declaration attracted a lot of attention. Mott and Stanton, alongside with Susan B. Anthony, started lecturing about issues connected to women's rights and collecting signatures for their petition to gain basic rights (for example a right to vote or to dismiss the law according to which women's wages were paid to their husbands).⁸ The fight for voting rights for women continued in the US until the year 1920 when women were awarded this right.⁹

The term feminism was coined during the French Revolution. The fight for equality started long before that with many individual women demanding rights for themselves, but the start of feminism as an organised movement is linked with the end of the 18th century.

⁵ RUESCHEMEYER, Dietrich, Marilyn RUESCHEMEYER and Björn WITTROCK. *Participation and democracy, East and West: comparisons and interpretations*. Armonk, N.Y.: M.E. Sharpe, c1998. ISBN 978-076-5602-299, p. 51-53.

⁶ HAVELKOVÁ, Hana. První a druhá vlna feminismu: podobnosti a rozdíly. In: VALDROVÁ, Jana. *Abc feminismu*. Brno: Nesehnutí, 2004. ISBN 80-903-2283-2, p. 169-182.

⁷ SORRENSØN, Anne Scott. Three Waves of Feminism: From Suffragettes to Grrls. In: *Contemporary Gender Communication Theories & Analyses: From Silence to Performance*. SAGE Publications, 2006, 1-24.

⁸ OSBORNE, Susan. *The Pocket Essential: Feminism*. Great Britain:Pocket Essentials, 2001. ISBN 190304751X, p. 18.

⁹ Ibid., p. 17.

There were many women actively participating at the French Revolution where “*Revolutionary Republican Women Citizens*” (Citoyennes, Republicanes, Révolutionnaires in original) raised their voices and demanded the rights to vote, and also wanted women to be able to hold military and senior civilian posts.¹⁰

During the revolution, many proclamations, proposals, tracts and petitions were written in the fight for women’s rights, to promote women who, after all, compose half of the population. While the new French constitution was assembled, two important and well-known documents were written on behalf of women. *A Plea for the Citizenship of Women* and *Declaration of the Rights of Women* written by Olympe de Gouge as well as declarations denying equality between men and women (*Declaration of the Rights of Man and the Citizen* by the Abbé Sieyès and the Marquis de Lafayette).¹¹

As these documents were written in France, Mary Wollstonecraft published *A Vindication of the Rights of Man*. Even though some feminists didn’t agree with all of Wollstonecraft’s thought and opinion, this document became a foundation of modern feminism.¹²

In Britain, the fight for women’s right was connected to John Stuart Mill, a philosopher who fought for women’s suffrage (the right to vote). Mill wrote *A Subjection of Women* where he argued that the right to vote is essential for women’s freedom and as a member of the Parliament he attempted to add an amendment in 1887 to support women’s suffrage. His attempt was unsuccessful.¹³ The fight for women’s suffrage in Britain continued to 20th century. Suffragettes, led by Emmeline Parkhursts, campaigned for women’s right to vote both passively and actively, organizing marches, demonstrations, even acts of violence, which led to imprisonment of some members of suffrage movement. The movement during the First World War, both in terms of activity and prominence; but at the end of the war, this situation changed. In 1918, women over 30 were awarded the right to vote and in 1928 this right was equalized with the terms under which men voted.¹⁴

All this concerns the first wave of feminism, which was largely focused on legal issues, especially the right to vote; these largely successful campaigns, primarily in

¹⁰ OSBORNE, Susan. *The Pocket Essential: Feminism*. Great Britain:Pocket Essentials, 2001. ISBN 190304751X, p. 9-11.

¹¹ OFFEN, Karen M. *European Feminisms, 1700.1950: a political history*. Stanford, CA: Stanford University Press, c200. ISBN 08-047-3420-8, p. 51-57.

¹² OSBORNE, Susan. *The Pocket Essential: Feminism*. Great Britain:Pocket Essentials, 2001. ISBN 190304751X, p. 11.

¹³ Ibid, p. 19.22.

¹⁴ WALTERS, Margaret. *Feminism: a very short introduction*. Oxford: Oxford University Press, 2005. Very short introductions. ISBN 978-0-19-280510-2, p. 77-85.

democratic nations, did not establish social equality and the campaign continued. The years between the first and the second waves of feminism also brought important work to the cause of feminism. One of the most famous personalities of this time period was the British writer Virginia Woolf. In her many books and essays, Woolf focused on feminism and the topic of female and male identity (*To the Lighthouse*, *A Room of One's Own*). Another writer known for her feminist work and view was Simone de Beauvoir, whose book *A Second Sex* offered a philosophical look at female and male worlds, and the attitude men and women have towards the other sex but also towards themselves. This book became an important element of the second wave of feminism.¹⁵ The topic of equal human rights was brought into the spotlight. In 1947 United Nations established a *Commission on the Status of Women* and in 1949, the UN released a Declaration of Human Rights which included some equal rights for men and women and entitlements for women.¹⁶

The beginning of the second wave of feminism in America is connected to a book called *The Feminine Mystique* written by Betty Friedan. In her analysis of American housewife she pointed out that women (mostly from the middle class) don't really have a choice in what to do in their lives. Friedan was also a co-founder of the National Organization for Women, a social movement organization that dealt with issues of sexual discrimination.¹⁷

The second wave of feminism brought to light four issues that it wanted to resolve. The first issue is the fact that the cultural systems in which we live were created by men, and maintained through cultural hegemony, which continues to influence the shape and form of that culture, with continued negative impact on women. The history of the world is in actuality mostly a history of men. The second issue is connected to the first, and deals with the problem of cultural hegemony, and the fact that the system described earlier is supported and maintained not only by men but also by women who accept this order. The third issue of the second wave of feminism connects to the fact that in such a system, all men benefit from being men just by being born male. This gives them advantages not only within the public sphere, but also the domestic. The fourth issue to be dealt with is the fact that this system also damages men: where men "rule", men are required to work constantly, and this constant work impoverishes them in other spheres of human life,

¹⁵ HAVELKOVÁ, Hana. První a druhá vlna feminizmu: podobnosti a rozdíly. In: VALDROVÁ, Jana. *Abc feminizmu*. Brno: Nesehnutí, 2004. ISBN 80-903-2283-2, p. 169-182.

¹⁶ WALTERS, Margaret. *Feminism: a very short introduction*. Oxford: Oxford University Press, 2005. Very short introductions. ISBN 978-0-19-280510-2, p. 97.

¹⁷ OSBORNE, Susan. *The Pocket Essential: Feminism*. Great Britain: Pocket Essentials, 2001. ISBN 190304751X, p. 25-26.

usually emotional. This system works, because both sides (men and women) are able to find some advantage within it, which makes the circle closed (this system is described in Pierre Bourdieu's *La Domination masculine*).

The second wave of feminism also deals with gender identity in a psychological context that builds on the work of Sigmund Freud and his take on sexual identity; we see this, for example, in the work of Nancy Chodorow, e.g. *The Reproduction of Mothering*, which explores the development of men and women, and their construction and acceptance of their identity.

The second wave of feminism gave more space not only to women's studies, but also to men's studies and male identity. Feminism in this period also strove to connect political and personal sphere (with the motto *the personal is political*) and it refused to accept that the domestic situation of women shouldn't be a part of public discussion. The second wave of feminism also described differences between men and women. It called for "equality in disparity" and wanted the differences not to mean that one is better or worse than other. It strove not only to establish a legal equality, but also to end the discrimination that occurs in society due to the system described earlier.¹⁸ Feminism in this period fights two big fights in the field of social issues, reproductive rights/abortion and equal pay (issues that are still current and that are discussed again today).

The second wave of feminism introduces different branches of feminism (radical feminists, marxist feminists, liberal feminists).¹⁹

The third wave of feminism (also called post-feminism) started around the 1990s and brought with it a more complex and individualised attitude towards gender issues. At this time and throughout most western democracies, conservative politics largely held power, and a feminist movement was critiqued and ridiculed (introducing the phrase: "I'm not a feminist, but..."), as the general consensus in the society was that equal rights for women had been achieved, and any further feminist movement was at best unnecessary, but more often a fight and a claim for female dominionism. In America, this time period is associated with the famous case in which Anita Hill accused Clarence Thomas (US Supreme Court Nominee) of sexual harassment in 1991. This case brought back the women's agenda. In 1995, the UN held the Fourth World Conference on Women in Beijing, which introduced The Beijing Declaration and the Platform for Action, a global

¹⁸ HAVELKOVÁ, Hana. První a druhá vlna feminismu: podobnosti a rozdíly. In: VALDROVÁ, Jana. *Abc feminismu*. Brno: Nesehnutí, 2004. ISBN 80-903-2283-2, p. 169-182.

¹⁹ OSBORNE, Susan. *The Pocket Essential: Feminism*. Great Britain: Pocket Essentials, 2001. ISBN 190304751X, p. 29-31.

pact aiming at ensuring gender equality.²⁰ The third wave of feminism introduces feminist movements that diverge from issues of the second and first waves and focuses instead on the connection between gender and other social categories that are affected by inequalities (race, social class, age, religion, etc.). Feminist movements belonging into the third wave are, for example, Ecofeminism, Spiritual Feminism or Cyberfeminism.²¹

Professor Emerita Judith Lorber categorises feminism into three main groups; 1) Gender reform feminism, which focuses on changing not the structure, but the content of the “gendered social order” (Liberal Feminism, Marxist Feminism, Social Feminism, etc.); 2) Gender resistant feminism appeals on women to stop cooperating with this order and to break out of it (Radical Feminism, Lesbian Feminism, Psychoanalytic Cultural Feminism, Standpoint feminism); 3) Gender rebellion feminism goes to the centre of the issue of gender, which is the division of gender solely into two absolute categories: male and female (Social Constructive Feminism, Multiracial/Multiethnic Feminism, Feminist Studies of Men, Post Modern Feminism and Queer Theory, Third Wave Feminism).²² The divisions set forth here is somewhat limited, because it generalises and simplifies the various approaches to feminism. In reality, the forms of different types of feminism have no clear borders and cannot easily be put into individual groups.²³

As we can see, feminism is not one specific movement, but rather many differently focused groups all fall under this designation. The binding element of all these different feminisms is recognition of the inequality of certain groups of people/individuals within society. Gender is a fluid construct and with its variables bring to the fore different types of feminist movements with different arguments and focus.²⁴

1.2 Defining the basic terms

1.2.1 Gender

The word-root of the word gender is “to produce”. Many languages from this derive meanings such as „kind“ or “class“. Today, gender generally describes a cultural distinction between woman and man or, more precisely, differences of woman from man

²⁰ OSBORNE, Susan. *The Pocket Essential: Feminism*. Great Britain:Pocket Essentials, 2001. ISBN 190304751X, p. 32.

²¹ SOKOLOVÁ, Věra. *Současné trendy feministického myšlení*. In: VALDROVÁ, Jana. *Abc feminismu*. Brno: Nesehnutí, 2004. ISBN 80-903-2283-2, p. 210-211.

²² LORBER, Judith. *Gender inequality: feminist theories and politics*. 5th ed. New York: Oxford University Press, 2012. ISBN 978-019-9859-085.

²³ SOKOLOVÁ, Věra. *Současné trendy feministického myšlení*. In: VALDROVÁ, Jana. *Abc feminismu*. Brno: Nesehnutí, 2004. ISBN 80-903-2283-2, p. 203.

²⁴ *Ibid*, p. 211.

and it is based on the biology of these two sexes.²⁵ In other words, the word gender can be interpreted as „social sex“. ²⁶ While sex is a set of biological characters readily but not absolutely divided into two groups – man and women, gender is a social construct that, today, contains more than two categories. It involves social roles assigned to men and women but it is derived mostly from sexual and biological characters that society *attributes* dichotomously to either male or female sex. But this attribution, this division of social roles according to the sex of that person means that society feels the need to divide every person into only two groups, each with distinctive set of characters, signs, behaviours, social roles, etc.²⁷ Such distinctions can create an imbalance, as it doesn't take into consideration the individual person's character, skills or personality, but only determines people according to presupposed, socially determined characteristics.

1.2.1.1 Gender Identity

The term gender identity can be defined as a perception of oneself as a woman or as a man in relation to the social environment. It can be seen as a subjective awareness of one's masculinity or femininity together with the feeling of belonging in one of those sexes. It is a part of our personal identity. ²⁸ Gender is often divided into dichotomy, but such division is not sufficient. We are born male or female or intersexual, but not man or woman; rather we become one or the other – or some mix of both of them. ²⁹

1.2.1.2 Gender Stereotypes

Gender is often divided dichotomously, such that there are only two genders, which is male and female. But such division is not sufficient. Gender is also often seen as part of sexuality, mostly heterosexual. Gender stereotypes are sets of attributes believed to be connected to either man or women. Those stereotypes are often connected to the notion of the two sexes as opposite each other, creating a completion when put together. The consequence of all this is the creation of gender stereotypes, „an exaggeration of the real physical, social and psychological differences between sexes.“ The attributes that are usually connected to woman include domesticity – focused, emotional, sensitive, submissive, weak, artistic and cooperative. For man, the attributes include aggressive,

²⁵ CONNELL, Raewyn. *Gender*. Malden, MA: Blackwell Publishers, 2002. ISBN 07-456-2716-1, p. 7-8.

²⁶ VALDROVÁ, Jana. *Gender a společnost: [vysokoškolská učebnice pro nesociologické směry magisterských a bakalářských studií]*. V Ústí nad Labem: Univerzita J.E. Purkyně, 2006. ISBN 80-704-4808-3, p. 6-7.

²⁷ MARSH, Ian. *Sociology: Making sense of society*. 3rd ed. New York: Pearson Education, 2006. ISBN 978-0-582-82312-9, p. 263-267.

²⁸ Ibid, p.7.

²⁹ CONNELL, Raewyn. *Gender*. Malden, MA: Blackwell Publishers, 2002. ISBN 07-456-2716-1, p. 4.

rational, scientifically skilled, career – focused, strong or unemotional. The problem with gender stereotypes lies within the total separation of female and male characterisations, when in fact the differences are more subtle and each sex usually contains traits seen both as male and female.³⁰

1.2.1.3 Gender Inequality

Gender inequality is inseparably linked with the concept of absolute distinction between man and women. This exaggerates the actual differences between male and female and dismisses how society and all of the factors there within create these differences. The outcome of this distinction has a big impact on both sexes. One of the outcomes of this distinction is the inequality of sexes in society. All this is connected with inequalities in power relations and hierarchy. As sociological studies and theories have shown, this inequality presents itself in favouring men placing women into disadvantage and subordination. This status is still in place now and even though gender relations are changing, these inequalities stay.³¹ While it is true that gender equality is rooted in many laws and policies in the Czech Republic, in all countries of the EU as well as many other countries,³² when we look at reports about gender equality or gender gaps, we will see that, in reality, laws are not enough and that gender inequality remains a big problem in many countries.³³

1.2.1.4 Gender-sensitive pedagogy

Gender sensitive pedagogy is an approach based on equality and equity and focused on equal opportunities without regard to gender. It is an approach that respects the presence of gender and deals with it in a way that avoids gender stereotypes. Gender sensitive pedagogy applies gender correctness in communication, school activities and grading.³⁴ It also emphasises the self-reflection of ones' prejudice concerning gender,

³⁰ MALTI-DOUGLAS, Fedwa and EDITOR-IN-CHIEF. *Encyclopedia of sex and gender*: d-i. Vol. 2. Detroit, Mich: Macmillan Reference USA, 2007. ISBN 978-002-8661-155, p. 622.

³¹ MARSH, Ian. *Sociology: Making sense of society*. 3rd ed. New York: Pearson Education, 2006. ISBN 978-0-582-82312-9, p. 265.

³² Gender: Odkazy - Odkazy na genderovou legislativu. Český statistický úřad [online]. [Gen. 2019-04-29]. Available at: https://www.czso.cz/esu/gender/gender_odkazy-odkazy_na_genderovou_legislativu

³³ *The Global Gender Gap Report 2018* [online]. Switzerland: World Economic Forum, 2018 [Gen. 2019-04-29]. ISBN 13: 978-2-940631-00-1. Available at: http://www3.weforum.org/docs/WEF_GGGR_2018.pdf
Gender Equality Index 2017: Czech Republic [online]. rep. 2018. [Gen: 2019-04-28]. Available at: <https://eige.europa.eu/publications/gender-equality-index-2017-czech-republic>

³⁴ LABISCHOVÁ, Denisa and Blažena GRACOVÁ. *GENDER VE VZDĚLÁVACÍ OBLASTI ČLOVĚK A SPOLEČNOST*. Ostava: Ostravská univerzita v Ostravě, 2013. ISBN 978-80-7464-417-7, p. 13.

realising that this prejudice comes with unconscious expectations of each gender and, instead of ignoring this realisation, accepting it as a fact of human society and, working to diminish its negative impact on individual students.³⁵

1.2.2 Feminism

Feminism as a word has its origin in French from the word *féminisme*. The exact origin of this word is unknown. The wider use of this word starts around 1890s in France and later it is used with the same meaning as women's emancipation.³⁶ Feminism can be seen in two ways; as an ideology and as a movement. Feminism as an ideology seeks affirmation that woman is equal to man, and both have the same value as a person. It rejects the inferiorization of women as can be seen in sexist ideologies. Feminism as a movement is "an organised effort to transform the cultural and social systems that perpetuate women's subjugation to man".³⁷

Most world societies are traditionally patriarchal. In the history of human beings, generally man is portrayed as the head of the family, the strong, providing human. In history, man held most of the important duties in most societies, had the most important roles. It can be seen in all aspects of life.

1.3 History of feminism in Bohemia

The first and the second waves of feminism had little affect in the Czech lands. At the beginning of 19th century, Czech society was engaged in a fight for the emancipation of the Czech nation and the women's movement that originated here had a patriotic character; the aim of this movement was access to education.³⁸ Women's education in Czech lands focused on domestic virtues and national aspect. The change started in 1830s. Karel Slavoj Amerling, a pedagogue and writer, funded a school called Budeč, which included a girls' department. At the same time, Bohuslava Rajská funded her own Czech female school. Rajská was considered as a pioneer of girl's education. Rajská also established the

BABANOVÁ, Anna and Jozef MIŠKOLCI. *Genderově citlivá výchova: kde začít?: příručka pro vyučující základních a středních škol, vydaná v rámci projektu Rovné příležitosti v pedagogické praxi*. Praha: Žába na prameni, 2007. ISBN 978-80-239-8798-0, p. 25-26.

³⁵ KARLSON, Ingrid and Maria SIMONSSON. A Question of Gender-Sensitive Pedagogy: Discourses in Pedagogical Guidelines. *Contemporary Issues in Early Childhood* [online]. 2011. SAGE Publications. 12(3), 274–283. Available at: doi:10.2304/ciec.2011.12.3.274, p. 277.

³⁶ OFFEN, Karen. *Defining Feminism: A Comparative Historical Approach*. *Signs*. The University of Chicago Press, 1998, 14(1), 119-157. ISSN 00979740, p. 126-128.

³⁷ CLARKE, Paul A. B. and Andrew. LINZEY. *Dictionary of ethics, theology, and society*. New York: Routledge, 1996. ISBN 04-150-6212-8, p.377.

³⁸ LENDEROVÁ, Milena. *Feminismus, gender, emancipace a ženská otázka*. Available at: http://www.msmt.cz/file/9633_1_1, p. 11.

Společnost dívek českých (Association of Czech Girls). Its main idea was to raise reliable and patriotic mother/governess for future generations, which included education.³⁹

Another important person of this time period was Vojta Náprstek, who supported a formation of girl's schools, organised lectures and, most importantly, was one of the founders of the Americký klub dam (Ladies American Club). Americký klub dam started its activity in 1865 and it was the first centre for activities of Czech girls and women. It focused on charity and education, hosting many academics (Purkyně, Mužák, Vrchlický). The government and police did not accept the activities of the club; and it was officially cancelled. Unofficially, it continued its activities.⁴⁰Náprstek cooperated on Americký klub dam together with Karolina Světlá, who founded her own organisation, Ženský výrobní spolek český (Women's Bohemian Manufacturing Association). The goal of this association was to offer higher education to Czech girls (the possibility existed to obtain higher education at German schools, but not all Czech girls spoke German, and teachers there pushed Czech students to abandon their domestic language and culture). Světlá sought emancipation for women so that they are able to freely decide their own fate.⁴¹ A significant colleague of Světlá, Eliška Krásnohorská, wrote many essays about the importance of quality education for women, without which there can be no emancipation of women. Krásnohorská was also an editor of Ženské listy, women magazine focusing of emancipation of women. She also opened a girl's high school called Minerva. She was convinced that a good high school education will necessarily open the door to university studies; and Minerva was the first school to offer such diplomas to young women.⁴²

Women's emancipation was not a popular topic amongst politicians, but there were a few exceptions. One of the most important feminist of this time was Tomáš Garrigue Masaryk, later the first president of Czechoslovakia. Masaryk advocated for women's emancipation, stating that: "Woman is absolutely equal to man, the only difference to be acknowledged is physical; she is weaker." He held lectures within Americký klub dam and at universities, in which he explained his views on equality. Masaryk's views were influenced by humanism and democratism and that reflected in his opinions about men's and women's equality. Masaryk strove for Czech girls to be allowed to study at

³⁹ BAHENSKÁ, Marie, Dana MUSILOVÁ and Libuše HECZKOVÁ. *Iluze spásy: české feministické myšlení 19. a 20. století*. České Budějovice: Veduta, 2011. ISBN 978-80-86829-79-1, p. 122-123.

BAHENSKÁ, Marie. *Počátky emancipace žen v Čechách: Dívčí vzdělávání a ženské spolky v Praze v 19. století*. Praha: Libri, 2005. Gender sondy. ISBN 80-727-7241-4, p 10-14.

⁴⁰ MALÍNSKÁ, Jana. *Do politiky prý žena nesmí – proč? Vzdělání a postavení žen v české společnosti v 19. a na počátku 20. století*. Praha. Libri. 2005. Gender sondy. ISBN 80-7277-295-3, p.26-27.

⁴¹ BAHENSKÁ, Marie. *Počátky emancipace žen v Čechách: Dívčí vzdělávání a ženské spolky v Praze v 19. století*. Praha: Libri, 2005. Gender sondy. ISBN 80-727-7241-4, p 104-121.

⁴² Ibid, p 37-41.

universities; he gave a speech to the Imperial Council of Austria in 1891, which focused on the importance not only of higher education, but also of university education for women. His speech had an impact in Vienna and abroad, and 6 years later, in 1897, Czech women were allowed to study at philosophical faculties and another 3 years after that, in 1900, women were allowed to study at pharmaceutical faculties.⁴³

It was not until 1919 that women in Bohemia were allowed to vote and in 1920 this right was written in the new Czechoslovakian constitution, which presented social, political and civil rights for women. The First World War proved that women could substitute for men in all areas of life, which helped to create a legal base for women's rights. At the same time, women became senators and politicians who strove to fight laws that discriminated against women. The most visible association dealing with women's right was the Women's National Council, founded in 1923. The association pursued loyalty to the republic and respect for democracy that, in their opinion, could only be achieved through an equality of men and women. This association also published an inventory of acts and provision that would help to remove inequality and discrimination against women. This inventory was even discussed in the parliament but due to economic crisis that came later it was considered irrelevant in light of more pressing matters.⁴⁴

The first and especially the Second World War meant that women were able to enter the job market. Men were at war and it was up to women to secure the family, which means that they had to do work that was considered "male". Even though women proved themselves to be as skilled as men, when the Second World War ended and the economic situation improved, men took those jobs back and because they were able to earn enough money to support their family, there was no longer need for women to work. This brought back the notion of a woman who is only as happy as her husband is and whose life meaning can only lie in the care for household. And this idea was applied even to women who had a university education. This led some women to think that if they do not enjoy staying at home, cleaning and cooking, then there is something wrong with them. But many soon realised that the problem is not with them-it is with the society, and they decided to try to change the situation. In Czechoslovakia, changes were made on an institutional level. In 1958, an Act was introduced making abortion legal and, at the same

⁴³ MALÍNSKÁ, Jana. *Do politiky prý žena nesmí – proč? Vzdělání a postavení žen v české společnosti v 19. a na počátku 20. století*. Praha. Libri. 2005. Gender sondy. ISBN 80-7277-295-3, p.40-43.

⁴⁴ LENDEROVÁ, Milena. *Feminismus, gender, emancipace a ženská otázka*. Available at: http://www.msmt.cz/file/9633_1_1, p. 5.

ONDŘEJOVÁ, Petra. *Dějiny českého ženského hnutí*. Available at: https://is.muni.cz/el/1423/jaro2007/GEN502/um/Petra-Ondrejova_teze_prez.pdf

time, an equal access to jobs came into force. A socialist Czechoslovakia took gender equality seriously, but this was in the time when the individual freedoms of Czech citizens were repressed and women were not able to articulate their opinion in public discussions. The atmosphere in the society also remained very patriarchal and conservative which meant that women had an opportunity to work, but they also had to take care of the household and their family without the help from their partner.⁴⁵

The Czechoslovakian government formally set up conditions that were favourable to women, such as the ability to get involved in public sphere or the availability of nurseries and kindergarten. Women in foreign countries had to fight hard for these changes, so it seemed that Czech women were lucky to get these advantages quite easy, but most of these changes were actually only formal and in practical fact, offered very little freedom and no equality to Czech women anyway. The Czechoslovakian society was closed to any ideas and thoughts from the western world which means that a practical feminism only re-appeared in Czechoslovakia/Czech Republic quite late, at the beginning of the 1990's and then only in a weakened form.⁴⁶

⁴⁵ ZORMANOVÁ, Lucie a Monika DROZDOVÁ. Feminismus v českých zemích. In: *Rovné příležitosti* [online]. [Cit. 2019-07-13]. Available at: <https://www.rovne-prilezitosti.cz/clanky/clanek-8.html>.

⁴⁶ NESEHNUTÍ. Historie feminizmu. In: *Ženská práva jsou lidská práva* [online]. NESEHNUTÍ Brno, 2005 [Gen. 2019-07-14]. Available at: <http://zenskaprava.cz/files/let%C3%A1k-historie-feminizmu.pdf>

2 Feminism – current situation

2.1 Feminism and gender issues in the Czech Republic after 1989

1989 was a revolutionary year; every aspect of life changed not only in the Czech Republic (Czechoslovakia respectively) but in all countries in central and eastern Europe. The transition from totalitarian to democratic regime brought political, social and economical changes.⁴⁷ As our borders opened, new ideas, opinions, ideologies entered our society while, at the same time, our society had to deal with the change of orders and regulations that were already here. According to Šiklová, feminism was introduced to Czech society mostly by dissidents who gathered experience with feminism in exiles. Their experience was personal, not expert, based on their opinions and this brought confusion and distance more than any real understanding.⁴⁸ Feminism together with the people that brought it was both welcomed and condemned. Women were coming here from foreign countries and with them a new, fresh, different takes on gender issues. The foreign influence was irreplaceable both for the academic sphere and for female non-profit organisations. There were some significant figures of Czech whose testimony of feminism abroad spoke about negativity and hysteria. Feminism was also marked by the time period; because it was associated with socialism, it automatically acquired negative connotation⁴⁹ (although legal equality between men and women was instituted in the first Czechoslovak Constitution in 1920⁵⁰). So too, not all women found feminism appealing. In the communist era, it was compulsory for women to work full time – but also to take full care of family and house, so after the change of regime, many women wanted to have the option to stay only at home⁵¹ and not work.⁵² The social changes after 1989 were not very inclined towards women. As mentioned before, some women wanted to stay at home with

⁴⁷ MAŘÍKOVÁ, Hana. Kam jsme došli na cestě genderové rovnosti během uplynulých desetiletí?. In: FRÝDLOVÁ, Pavla, ed. *Jak je to s genderovou demokracií v České republice?: 20 let od Pekingské akční platformy*. Praha: Heinrich-Böll-Stiftung e.V., 2015, pp. 28-32. ISBN 978-80-260-8258-3, p. 29.

⁴⁸ ŠIKLOVÁ, Jiřina. "Feminism and the Roots of Apathy in the Czech Republic." *Social Research*, vol. 64, no. 2, 1997, pp. 258–280, p. 260-261.

⁴⁹ SOKAČOVÁ, Linda. Genderové změny po roce 1989 v České Republice. In: SOKAČOVÁ, Linda a Michaela APPELTOVÁ. *Gender a demokracie 1989-2009*. Praha: Gender Studies, 2009, pp. 7-10. ISBN 80-86520-64-1, p. 7-9.

⁵⁰ KOLDINSKÁ, Kristina. *The Policy on Gender Equality in the Czech Republic. Brussels: European Union, 2015.*

⁵¹ Feminism does not require women to work nor it requires women to stay at home and take care of their family, of the household. Feminism strives for women to have a choice to do what they want to, to have an option to do either of those things (or a combination of both) and decide for themselves what is best suited for them.

⁵² JAMES, Kevin. Women in Transition: The Role of the Woman in the Czech Republic and Slovakia post 1989. *Human Affairs*. 1996(6), pp. 45-62, p. 46.

their children and to take care of their families, but not all had such dreams. Kindergartens and nurseries were closing because it was decided that they are not needed as the best thing for children was to be at home with their mothers. At that time, taking care of children and the whole household was solely on women's shoulders.⁵³ The economic transition after 1989 changed the whole work environment. It reintroduced unemployment, poverty and homelessness. Artificial (compulsory non-economic) employment ended with the old regime and part of the effort to resolve the lack of jobs was for women to remove themselves from the labour force. This was achieved by tying subsidies and childcare benefits with women not working or not going back to work. At the same time, women were needed as a cheap labour in service sector, having a limited choice of jobs. The transition of economics meant that the government had to decide where to find money and how to save more. Childcare was one of the areas affected by this, so it became almost impossible for women to work while having a baby, because of lack of nurseries and kindergarten, but also due to the fact that they weren't able to afford any help in the household. Women also sought less demanding and lower paid jobs to be able to keep up with the duties awaiting them at home. Women were at this time more likely to be affected by long-term unemployment, being the first to be laid off in order for men to be able to preserve their jobs, being placed to part-time jobs and generally being kept out of some positions and areas. Self-employment is also almost completely shut off for women due to unfair allocation of loans. The difference in wages of women and men was (and still is) also present. Both the government and private sectors favoured men as main wage earners. Women were unable to secure higher paying jobs or to break into higher manager positions.⁵⁴

In 1991, Jiřina Šiklová funded Gender Studies, one of the most significant Czech female organisations. With it, feminism gained more publicity, especially in media. Previously, feminism was a topic usually seen in literature, but with the help of this organisation, it became a topic for newspapers and magazines.⁵⁵ The attitude towards feminism in these articles was mostly positive or neutral.⁵⁶ And yet: even though these

⁵³ HŮLOVÁ, Petra. Happiness short of Sean Connery. In: GRZYBEK, Agnieszka a Justyna WŁODARCZYK. *Women in times of change, 1989-2009*. Warsaw: Heinrich Böll Stiftung, 2009, p. 56-68. ISBN 978-83-61340-40-9, pp. 62-63.

⁵⁴ JAMES, Kevin. Women in Transition: The Role of the Woman in the Czech Republic and Slovakia post 1989. *Human Affairs*. 1996(6), pp. 45-62, p. 51-59.

⁵⁵ JEDLIČKOVÁ, Petra. Nevidět, neslyšet, a nedotýkat se! Feminismus jako součást demokratizačního procesu v ČR v letech 1989 až 2004 - reflexe médií. In: *Mnohohlasem: vyjednávání ženských prostorů po roce 1989*. Praha: Sociologický ústav Akademie věd ČR, 2006, s. 103-118. ISBN 80-7330-101-6, p. 105-107.

⁵⁶ OSVALDOVÁ, Barbora. *Česká média a feminismus*. Praha: Libri, 2004. Gender sondy. ISBN 80-727-7263-5, p. 59-60.

articles offer a theoretical base for understanding the specific problems Czech women commonly face, together practical advice for handling these problems, and even though Czech women apparently do realize these problems as real and want to start talking about and start dealing with them, Czech women commonly do not want to be seen as feminists. They seldom want to be called or to call themselves feminists, due to the negative connotations this term had at this time in the Czech society. The Czech media were new to this topic and didn't handle it very well. Some articles, in order to introduce gender related issues, used such arguments that did not involve people in this topic, but actually discouraged them from caring about it, sometimes the tone and manner of the media even put people against feminism. There were also arguments presented in the media that ridiculed feminism and diminished female issues.⁵⁷ Feminism had few agents; there were very few people and institutions publicly supporting it. Instead of doing quality research and seeking experts, journalist often gave space to laymen statements and subjective opinions.⁵⁸

In 1995, The United Nations organized The Fourth World Conference on Women in Beijing, China. Over 45 thousand activists, academics and politicians attended the event, including representatives from the Czech Republic. The goal of the conference was to create a platform that would prepare for a change of attitude and policy towards women. The conference introduced The Beijing Declaration and the Platform for Action, a global political framework for achieving gender equality, consisting of 12 critical areas, each with strategic goals and tactics for achievement.⁵⁹ The governments of 189 countries, included

⁵⁷ One of these issues is, for example, sexual harassment, which was called „sexuální harašení“ in Czech media. This term doesn't offer the depth of this issue, it diminishes and reduces this act and its aftermath. JEDLIČKOVÁ, Petra. Nevidět, neslyšet, a nedotýkat se! Feminismus jako součást demokratizačního procesu v ČR v letech 1989 až 2004 - reflexe médií. In: *Mnohohlasem: vyjednávání ženských prostorů po roce 1989*. Praha: Sociologický ústav Akademie věd ČR, 2006, s. 103-118. ISBN 80-7330-101-6, p. 107.

⁵⁸ Ibid, p. 106-108.

⁵⁹ The 12 critical areas are:

- Women and poverty
- Education and training of women
- Women and health
- Violence against women
- Women and armed conflict
- Women and the economy
- Women in power and decision-making
- Institutional mechanism for the advancement of women
- Human rights of women
- Women and the media
- Women and the environment
- The girl-child

Report of the fourth world conference on women: Beijing, 4-15 September 1995. New York: United Nations, 1996. ISBN 92-113-0181-5.

The Czech Republic, thus committing these nations to fulfilling its objectives.⁶⁰ The Beijing Declaration and Action Platform for Action has not reached its goals here in the Czech Republic; and some of its objectives remain valid today, nearly 25 years after they were first presented. Thanks to its universality, we can still find in this document both inspiration and practical advice.⁶¹

Before 1998, the Czech Republic had no policy of equal opportunity and all international commitments in this area were ignored. But signing The Beijing Declaration and the Platform for Action created a commitment that needed to be fulfilled. A minister of work and social issues was appointed to coordinate an agenda dealing with the status of women in society and on the 1st of January, a department of equality of men and women was created. The main task of this department was to harmonise the Czech legislation to that of the EU. In November, A Counsel for Human Rights was constituted, which was responsible for monitoring and analysing the fulfilments of international commitments the field of human rights, including the OSN convention. Unfortunately, members of these departments had very little experience with the topic of equality and the implementation of these policies had almost no real impact at that time.⁶²

The next step in the process of implementing gender equality and introducing the topic of gender into society came with preparation for admission into The European Union. The European Union is an economic and political union which consists of 28 European countries. The EU was founded with the goal of sustaining peace and also for economic and later political cooperation between countries. As an alliance, the EU has shared institutions, policies and markets.⁶³ The Czech Republic, a member of the European Union, shares some laws and policies with the rest of EU, including gender policies and legal perspectives on the rights of women, i.e., a notional equality of sexes.

To become a member of the EU, the country must fulfil certain criteria – the Copenhagen Conditions (set in 1993). One of the condition that a country must meet is the following: “Membership requires that the candidate country has achieved stability of institutions guaranteeing democracy, the rule of law, human rights, and respect for and

⁶⁰ FRÝDLOVÁ, Pavla, ed. *Jak je to s genderovou demokracií v České republice?: 20 let od Pekingské akční platformy*. Praha: Heinrich-Böll-Stiftung e.V., 2015, pp. 28-32. ISBN 978-80-260-8258-3, p. 6.

⁶¹ ŠABATOVÁ, Anna. Na přirozený vývoj nelze spoléhat. In: *Jak je to s genderovou demokracií v České republice?: 20 let od Pekingské akční platformy*. Praha: Heinrich-Böll-Stiftung e.V., 2015, pp. 28-32. ISBN 978-80-260-8258-3, p. 1).

⁶² PAVLÍK, Petr. Originální experiment české vlády aneb jak prosazovat politiku rovných příležitostí bez odpovídajícího institucionálního zabezpečení. In: *Mnohohlasem: vyjednávání ženských prostorů po roce 1989*. Praha: Sociologický ústav Akademie věd ČR, 2006. ISBN 80-733-0101-6, p.133-134.

⁶³ The EU in brief. European Union [online]. 4.7.2018 [Gen. 2018-11-17]. Available at: https://europa.eu/european-union/about-eu/eu-in-brief_en.

protection of minorities.”⁶⁴ On this condition we can find grounds for feminism and gender neutral policies.

The European Commission declared gender inequality as an issue to be dealt with at the government level. The changes that were implemented were more formal than having any practical consequences and were focused on economic equalization and integration. The Czech Republic was criticized for having an unsatisfactory process for coordinating legislation and directives from the EU that consider gender equality, but this topic was considered only marginal and had little effect on the admission process. The consensus at that time was that legislation already implemented in the Czech Republic is satisfactory, and that the issue of gender equality is sufficiently ensured by the Czech constitution. And yet, gender equality had been tainted by experience with the enforced egalitarian politics of the communistic regime. Additionally, the process of coordinating EU directives and Czech legislation lacked cooperation with experts in the field of gender (as were previous processes of creating gender policies in the Czech Republic). On the other hand, the process of admission of the Czech Republic into the EU brought with it a formalization of female civic associations. This formalization resulted in the associations having a bigger influence on decision making in legislative as well as social processes.⁶⁵

Yet still, the discussions about implementing laws connected to gender (discrimination law, sexual harassment as part of Labour Code amendment) were accompanied by an anti-feminism rhetoric coming from politicians. Feminism was dismissed as something that Czech women didn't need because they are intelligent and can stand up for themselves without this movement. Feminism was ridiculed as something unnecessary, something blown out of proportion.⁶⁶

There was little progress in the field of feminism and gender equality in the Czech Republic in following years, which is shown in the lack of materials and mentions of these topics in literature. These topics gained little popularity and failed to reach a level of importance to be discussed in a serious manner.

⁶⁴ GRABBE, Heather. (2002) 'European Union Conditionality and the Acquis Communautaire', *International Political Science Review*, 23(3), pp. 249–268. doi: [10.1177/0192512102023003003](https://doi.org/10.1177/0192512102023003003), p. 251.

⁶⁵ HAŠKOVÁ, Hana and Alena KRÍŽOVÁ. Rozhodčí a hráči: Vliv socio-ekonomické transformace a evropské integrace na ženské občanské skupiny. In: *Mnohohlasem: vyjednávání ženských prostorů po roce 1989*. Praha: Sociologický ústav Akademie věd ČR, 2006. ISBN 80-733-0101-6, p.83-91.

⁶⁶ HAVELKOVÁ, Barbara. The legal notion of gender equality in the Czech Republic. *Women's Studies International Forum*. 2010, 33(1), p.21-29.

In 2009, the Anti-Discrimination Act⁶⁷ was implemented, based on directives from the EU. This act deals with both direct and indirect forms of discrimination, including sexual harassment, and it's one of the most powerful tools for gender equality in the Czech Republic. This act is shaped directly upon EU directives, but goes exactly no further,⁶⁸ which, again, shows that topics such as gender equality are not very high on the list of Czech politicians (or public) priorities, and the implementation of such laws is more a compulsory than an actual agenda.

In 2014, The Government of the Czech Republic released a document called *Government Strategy for Equality of Women and Men in the Czech Republic for 2014 – 2020*. This document contains and explains a strategy of the Czech Government with regard to the implementation of policy leading to equality between men and women in the Czech Republic. This is the first document dealing with this topic in a very long time. This strategy presents a framework for measures to be taken in order to achieve gender equality. The strategy recognizes that even though Czech law secures gender equality (also called *equality de jure*), the actual implementation of these laws (*de facto equality*) is inadequate, such that gender equality has not yet been achieved. The strategy identified the problems in implementation of gender equality and divided them into 9 areas⁶⁹, each accompanied by goals in given area and specific ways how to achieve them.⁷⁰ Before the 2014 release of the Government Strategy, the situation regarding gender equality was far from positive.

⁶⁷ ČESKO. Zákon č. 198/2009 Sb., o rovném zacházení a o právních prostředcích ochrany před diskriminací a o změně některých zákonů (antidiskriminační zákon). In: *Zákony pro lidi.cz* [online]. [Gen. 30. 6. 2019]. Available at: <https://www.zakonyprolidi.cz/cs/2009-198#p5-2>.

⁶⁸ KOLDINSKÁ, Kristina. *The Policy on Gender Equality in the Czech Republic*. Brussels: European Union, 2015, p. 9-10.

⁶⁹ The 9 areas on which The Strategy focuses are:

Institutional security of gender equality

Balanced representation of men and women in decision-making positions

Gender equality on labour market and in business

Reconciliation of working, private and family life

Education, research and gender equality in knowledge society

Dignity and integrity of women

Gender equality in external relations

Everyday life and lifestyle

Horizontal strategic priorities

Gender stereotypes and relations

Legislation within gender equality

Collection of statistical data

Men and gender equality

Cooperation with partners

OFFICE OF THE GOVERNMENT OF THE CZECH REPUBLIC. *Government Strategy for Equality of Women and Men in the Czech Republic for 2014 – 2020*. 2014. 22.1.2015 [Gen. 2019-07-06]. Available at: https://www.vlada.cz/assets/ppov/rovne-prilezitosti-zen-a-muzu/Projekt_Optimalizace/Government_Strategy_for-Gender_Equality_2014_2020.pdf.

⁷⁰ Ibid, p. 4-6.

The position of the Czech Republic in the Index of Global Gender Gap⁷¹ declined over the previous years, falling from 65th rank in 2010 to 83rd rank in 2013 (136 states were observed).⁷² The Strategy represents the largest sustained project in the area of gender equality in the Czech Republic and remains in motion as of today; this means that it is too early to evaluate the successful of the Strategy. So far, however, it seems that the overall situation of gender equality has not improved by much. In the Index of Global Gender Gap the Czech Republic moved to the 82nd rank in 2018 (out of 149 countries). According to Gender Equality Index, which examines gender equality in the countries of EU the Czech Republic made no progress from 2005 to 2015, scoring 53,6 out of 100, which puts Czech Republic in the 24th place in the index, with only 5 countries behind it.⁷³

In 2017, the Czech government published a report that provided an overview of the implementation of the strategy (Report on Gender Equality 2017). The report shows that the implementation of the agenda of gender equality is progressing slowly but faces many challenges. The institutional level of promoting gender equality lacks experts and competency. The number of women in decision-making positions increased by only 2,5% since 2014 and the representation of women in legislature is far behind the EU average, with concerns that the situation won't change unless a powerful, positive measure is introduced.⁷⁴ The gender pay gap in the Czech Republic is the second highest in the EU, with 21,1% difference in average hourly earnings of men and women, showing only slight progress from 2001 to 2017.⁷⁵ This makes the gender pay gap one of the most pressing issue in gender equality in the Czech Republic. When it comes to harmonisation of family and work life, we can see, again, mostly insufficient development. The percentage of male participation in childcare increased, but there is a lack of childcare services and it's availability is regionally disproportionate. Flexible forms of work and part time jobs are also very limited. The situation of gender equality in education is also facing many

⁷¹ The index examines gender equality in four fundamental categories: Economic Participation and Opportunity, Educational Attainment, Health and Survival and Political Empowerment. WORLD ECONOMIC FORUM. *The Global Gender Gap Report 2018*. 2018. [Gen. 2019-07-06]. Available at: http://www3.weforum.org/docs/WEF_GGGR_2018.pdf.

⁷² WORLD ECONOMIC FORUM. *The Global Gender Gap Report 2013*. 2013. [Gen. 2019-07-06] Available at: http://www3.weforum.org/docs/WEF_GenderGap_Report_2013.pdf.

⁷³ EIGE. *Gender Equality Index*. EIGE. 2017. 26.9.2018. [Gen. 2019-07-06] Available at: <https://eige.europa.eu/publications/gender-equality-index-2017-czech-republic>.

⁷⁴ OFFICE OF THE GOVERNMENT OF THE CZECH REPUBLIC. *2017 Report on Gender Equality*. 2018. [Gen. 2019-07-06]. Available at: https://www.vlada.cz/assets/ppov/rovne-prilezitosti-zen-a-muzu/dokumenty/2017_Report-on-Gender-Equality.pdf, p. 4-6.

⁷⁵ EUROSTAT. *Gender pay gap in unadjusted form*. 2018. 2018-08-17. [Gen. 2019-07-07]. Available at: https://ec.europa.eu/eurostat/tgm/table.do?tab=table&plugin=1&language=en&pcode=sdg_05_20.

challenges: segregation is rampant in Czech schools, both horizontal and vertical (that is in the differentiation of stereotypically “male” and “female” occupations and in unequal division of work positions)⁷⁶. The inequality occurs on all levels of schools with students and teachers as well (i.e. the composition of students at different types of high schools, discriminating grading of boys and girls, the composition of male and female teachers at different levels of schools, the composition of men and women on university level).⁷⁷

Additionally, the attitude towards feminism and gender equality within Czech society has not improved in regard to the examples of the #metoo campaign and the Istanbul Convention (The Council of Europe Convention on preventing and combating violence against women and domestic violence). Both of those were accompanied by rhetoric from both the public and politicians that was rife with negative connotations and misconceptions. The goal of the #metoo campaign was to draw attention to issues of sexual harassment and violence, but in the Czech Republic the campaign was often belittled, and the victims who came forward with accusations were mocked and ridiculed – and their actions seen as an effort to gain either fame or money.⁷⁸

Similar issues appeared with the Istanbul Convention, an international document that *is based on the understanding that violence against women is a form of gender-based violence that is committed against women because they are women*.⁷⁹ The Czech Republic signed the convention in 2016 but as of today, the Czech government has been unable to finish the process of ratification and thus it is not applicable in the Czech Republic. Current discussions of the ratification are accompanied by strong doubts from the public. Critics (which includes significant Czech politicians and public figures) often use the phrase “gender ideology” and present the Convention as something that citizens need to fear. Unfortunately, these opinions come either from a misunderstanding, or even blatant misrepresentation of the Convention; a situation made worse by the fact that the very

⁷⁶ Genderová nerovnost. *Varianty* [online]. Člověk v tísni. Available at: <https://www.varianty.cz/slovnicek-pojmu/8-genderova-nerovnost>.

⁷⁷ OFFICE OF THE GOVERNMENT OF THE CZECH REPUBLIC. *2017 Report on Gender Equality*. 2018. [Gen. 2019-07-06]. Available at: https://www.vlada.cz/assets/ppov/rovne-prilezitosti-zen-a-muzu/dokumenty/2017_Report-on-Gender-Equality.pdf, p. 6-7.

⁷⁸ KROPÁČKOVÁ, Renata a VÍTEK SVOBODA. Rok #MeToo: V zahraničí kampaň smetla řadu lidí, v Česku si z ní děláme spíš legraci, říká Kovářová. *Český Rozhlas Plus*. [online]. 15.10.2018 [Gen. 2019-07-07]. Available at: <https://plus.rozhlas.cz/rok-metoo-v-zahranici-kampan-smetla-radu-lidi-v-cesku-si-z-ni-delame-spis-7641589>.

TABERY, Erik. SPRAVEDLNOST V ČASE #METOO: SPRAVEDLNOST V ČASE #METOO. *Respekt* [online]. 15. 10. 2018 [Gen. 2019-07-07]. Available at: <https://www.respekt.cz/tydenik/2018/33/spravedlnost-v-case-metoo>.

⁷⁹ *Istanbul Convention Action against violence against women and domestic violence* [online]. [cit. 2019-07-07]. Available at: <https://www.coe.int/en/web/istanbul-convention/home>.

people who criticise it have seldom actually read it. As research has shown, the majority of people who actually know it's content, would vote to ratify it.⁸⁰

Gender equality is beneficial for the whole society⁸¹ and we should all strive to achieve it. This topic deserves more attention from politicians and citizens, it deserves to be presented without misinterpretations and incorrect information and it deserves to be taken with the seriousness it holds.

⁸⁰ ZÍTA, Dalibor. Přes čáru: Istanbulská úmluva vyvolává vášně nejen v kostelích. Četl ji ale vůbec někdo?. In: Radio Wave [online]. 15. 10.2018 [Gen. 2019-07-07]. Available at: <https://wave.rozhlas.cz/pres-caru-istanbulska-umluva-vyvolava-vasne-nejen-v-kostelich-cetl-ji-ale-vubec-7642218>.

O čem je Istanbulská úmluva? Téměř tři čtvrtiny lidí to neví, ukázal průzkum CVVM. In: IRozhlas [online]. 11.1.2019 [Gen. 2019-07-07]. Available at: https://www.irozhlas.cz/zpravy-domov/istanbulska-umluva-cvvm-zeman-pitha_1901111620_pj.

⁸¹ EIGE. *Economic Benefits of Gender Equality in the EU*. Publications Office of the European Union, 2017. ISBN 978-92-9493-738-4. Available at: https://eige.europa.eu/sites/default/files/documents/mh0217174enn_web.pdf.

3 Feminism and Education

In the Czech Republic, feminism and gender equality are accompanied by many misconceptions and misunderstandings. Both feminism and gender related issues are often described and explained incorrectly: this, together with the fact that these topics are not given the platform they deserve, creates a negative connotation in the Czech society. This situation is directly connected to the way feminism and gender related issues are taught and discussed at schools as well as the way schools and teachers behave towards students.

Schools, as one of the most important agents of socialization, play a key role in presenting and establishing children's idea of 'female' and 'male' - and of 'men' and 'women'. Schools offer the traditional gender arrangements, with its division to 'boyish' and 'girlish' subjects, behaviour, skills and activities. Teachers often have different attitudes towards female and male students: they grade and communicate with each 'group' differently⁸². The content of the study materials also shows gender division, even stereotypes.⁸³ All of those factors amount to the fact that the process of school socialization is different for boys and girls, and this leads to gender stereotypical society.⁸⁴

The institutional framework of the issue of gender equality (and other forms of equality) in education falls under the Department of Equal Opportunities in Education of the Ministry of Education, Youth and Sports (MŠMT). MŠMT includes a work position for a coordinator for equality of men and women. There is also a work group of representatives from different sections of MŠMT. The group is not very effective and the agenda of gender equality is not given much attention, fulfilling more of a formal role. MŠMT created some documents to strengthen the empirical basis on which policies are made, but the number of documents is low and some are not accessible to public. It is safe to say that gender equality is not a pressing matter for the ministry; this is also reflected in

⁸² SMETÁČKOVÁ, Irena a Lucie JARKOVSKÁ. *Gender ve škole: příručka pro budoucí i současné učitelky a učitele*. Praha: Otevřená společnost, 2006. ISBN 80-903331-5-X, p. 39-44. JÍŘIČKA, Jan. Čeští učitelé nadřazují dívkám. Nová studie oponuje feministkám. In: IDnes [online]. 7.2. 2014 [cit. 2019-07-13]. Available at: https://www.idnes.cz/zpravy/domaci/cesti-ucitele-nadrzuji-holkam.A140205_131601_domaci_jj

⁸³ VÁCLAVÍKOVÁ HELŠUSOVÁ, Lenka. CO SE UČÍ DÍVKY A CHLAPCI?. In: *Příručka pro genderově citlivé vedení škol*. Praha: Otevřená společnost, 2007, s. 19-22. ISBN 978-80-87110-01-0, p. 19-22.

⁸⁴ SMETÁČKOVÁ, Irena. Politika genderové rovnosti ve vzdělávání. In: *Gender, rovné příležitosti, výzkum*. 2009, 10(2), 10-19, p. 11.

the significant lack of this issue in the agendas of previous Ministers of Education, Youth and Sports.⁸⁵

In 2004, severe changes were introduced in the Educational Act regarding the content of what is taught at schools. Before 2004, the curricula were, in effect, a document that was used to determine the content of lessons. This document was sort of inventory of what knowledge each student should acquire in each subject. However, this document assumed that in acquiring this specific knowledge student would also acquire a set of skills; but the curricula did not have this effect. The curricula were criticised heavily over the years, and in 2004 a different attitude was taken in action. The Framework Educational Program (FEP) and the School Educational Program (SEP) were introduced as part of a reform of the Educational Act. The FEP work as a sort of ‘skeleton’ to support more musculature effort. They include topics that should be taught but, more importantly, also sets of skills and expectations of outputs of what students should know and be able to do.⁸⁶ The FEP is the same for every school and based on it, individual SEP are created, taking into account that each school is a bit different, that each school focuses on different aspects of education. This change was praised for the fact that it brought autonomy to schools, but later it was shown that there are serious issues with FEP. Because each school, and therefore each teacher, could adopt the FEP to suit them best, the result was to widen and exacerbate the difference of the results of students from different schools. It exposes the quality of school and teachers, which creates differentiation that leads to isolation of ‘good’ and ‘bad’ schools. As of this writing, a reform of curricula is happening with the hope that these shortcomings will be repaired and a better system will be introduced.

When it comes to the issue of gender and gender equality, FEP offer very little to build on. Gender in FEP is present only as a cross-sectional theme, a theme reflecting the current social issues. These topics must be discussed at school, but the range and subject are not given and it is very easy to almost completely avoid some of them. It is teachers who create SEP and they do it according to their own knowledge and to the importance they individually assign to various topics, which means that if a given teacher does not consider questions of gender and gender equality an important topic, it may not come up at all during lessons. For FEP to work as intended, it is necessary that teachers have sufficient knowledge of their subject and that they understand all relations within this subject. This is

⁸⁵ SMETÁČKOVÁ, Irena, ed. *Stínová zpráva o stavu genderové rovnosti v České republice v roce 2015*. Praha: Česká ženská lobby, 2015. ISBN 978-80-260-9118-9, p. 96-98.

⁸⁶ VÝZKUMNÝ ÚSTAV PEDAGOGICKÝ V PRAZE. RVP a ŠVP obecně. Metodický portál RVP [online]. 2007 [Cit. 2019-07-13]. Available at: <https://clanky.rvp.cz/clanek/c/G/1302/rvp-a-svp-obecne.html/>

especially important with cross-sectional themes. Unfortunately, teachers often find the topic of gender confusing and do not consider it important.⁸⁷

There is a significant difference in the number of male and female teachers in every educational level. At kindergartens and elementary schools, there is an absolute dominance of female teachers (99% at kindergarten and 94% at the first level of elementary school in 2015). This situation changes at high schools, where one fourth of the overall number of teachers are men. At universities, the situation is reversed and the ratio is two third of male teachers.⁸⁸ This gender segregation is a problem not only in the Czech Republic. School teaches through explicit curriculum (the content of lessons) as well as through hidden curriculum (learning from teachers' attitude and school environment). The imbalance in male and female teachers demonstrates a hidden curriculum. This means that student may get the impression that teaching or other 'caring' occupations are 'female' occupations, which can deepen the idea that men and women are two opposite entities. There are also stereotypes connected to male and female teachers. Male teachers are seen as experts with authority whereas female teachers are seen more as governesses and are also often perceived as someone who is 'deformed' by their job. Schools are a place of segregation and by maintaining status quo they indirectly strengthen gender inequality in society.⁸⁹

⁸⁷ LABISCHOVÁ, Denisa and Blažena GRACOVÁ. *GENDER VE VZDĚLÁVACÍ OBLASTI ČLOVĚK A SPOLEČNOST*. Ostava: Ostravská univerzita v Ostravě, 2013. ISBN 978-80-7464-417-7, p. 22-23.

⁸⁸ SMETÁČKOVÁ, Irena, ed. *Stínová zpráva o stavu genderové rovnosti v České republice v roce 2015*. Praha: Česká ženská lobby, 2015. ISBN 978-80-260-9118-9, p.95-96.

⁸⁹ BABANOVA, Anna. *Genderovou optikou: zaměřeno na český vzdělávací systém: [sborník textů kolektivu autorek k problematice genderových aspektů školství v ČR]*. Praha: Gender Studies, 2008. ISBN 978-80-86520-28-5, p.18-19.

Research

1 The Aim of the Research

The aim of this research is to get insight into the teacher's routine when dealing with the topic of feminism and gender equality as well as to consider the issue of teachers' interactions with students in the context of teachers attitude towards "boy and girl" roles, which affects the process of socialisation of students. I conducted this research to find out how teachers at high schools in the Czech Republic think about feminism and gender equality both as people, citizens and as teachers presenting this topic to young people and how they work with gender roles and gender stereotypes in the class. To gather the data I decided to interview each teacher individually, record them and then transcribe their answers. There are 28 questions in the interview, with optional questions added from my part to better understand their answers. I divided these questions into three parts: feminism in general, feminism in education and feminism at work. This research aims to map how teachers view feminism, if they consider it an important topic, and also if they have experienced some form of gender inequality both as teachers and as people.

1.1 Respondents

This research contains interviews with 11 working high school teachers, all of whom teach a subject called The Basics of Social Sciences. This subject serves as the introduction to political studies and sociology as well as multicultural education. Five interviewees are men, six are women. I interviewed teachers in four different cities, teaching at grammar schools (gymnasium), high schools, secondary technical schools and private alternative schools. The only criterium to sort out the answers by is gender, as this research aims to explore if the topic of feminism and gender equality is significantly different for either male or female interviewees.

Due to ethical consideration the interviewees were informed that the interview is optional, that they can stop the interview at any time they decide, they can decline to answer any questions. The interviewees signed informed agreement with recording of the interview. The recordings and signed agreements are in my possession and are available upon request. The questions are presented anonymously in order to protect the interviewees. The author knows the identity of the interviewees.

1.2 Methodology

The research method used for this part of thesis is a thorough analysis of structured interviews with teachers about their attitude towards feminism and gender equality and about the place this topic has in schools.

Each interview consists of 28 questions (the interviewee was informed that he/she is not obliged to answer any questions if he/she doesn't wish to do so). The questions were divided into three groups of interest: feminism in general, feminism in education and feminism at work. Every interview was conducted separately (over a time span of 10 month), recorded and transcribed. Some questions are semi-closed, which means that a yes/no answer is sufficient for the analysis, with a possibility to elaborate the answer.

1.3 Methodology of evaluation of the collected data

The data collected through conducting interviews are evaluated by the use of content analysis. A content analysis is a systematic method which examines textually (or visually) transmitted contents of communication. This analysis focuses on signs appearing in chosen texts (in this case interviews) and analyses them either quantitatively according to the amount of appearance of chosen signs or qualitatively through relationships between these signs.⁹⁰

Some questions of the interview are closed yes/no questions with a possibility to expand the answer or give examples. These questions were analysed quantitatively by the number of appearance and the extended answers some respondents offered were also analysed qualitatively with thematic analyses. I also decided to quantify the answers by gender in order to illustrate if there are any differences in the thoughts and opinions of male and female respondents.

The rest of the questions were open, which means that instead of yes/no answers, respondents offered individual answers. These answers were analysed quantitatively by identifying the main themes of every answer and classifying them into groups according to common characters and the relationship between them.

⁹⁰ DVOŘÁKOVÁ, Ilona. Obsahová analýza / formální obsahová analýza / kvantitativní obsahová analýza. *AntropoWebzin*, 6(2), 2010, p. 95-99. Available at: <http://www.antropoweb.cz/cs/obsahova-analyza-formalni-obsahova-analyza-kvantitativni-obsahova-analyza>

2 The Results of the Research

2.1 Feminism and gender equality in general

2.1.1 Question n. 1

The first question of the interview is: “Equality between men and women – what does it mean to you? How does it express itself?”. The aim of this question is to introduce the topic and tone of the interview as well as to explore the interviewee’s overall view of equality.

The aspect most frequently mentioned during this question, connected to equality of men and women, was equal pay. Seven interviewees (63%) listed it as one of the expressions of equality. The gender pay gap in the Czech Republic is 22% which is the second highest in the EU, and it is one of the most talked-about topics related to gender equality, which may be the reason for its frequent appearance in this question. The gender pay gap is caused by women losing advancement due to maternity leave (in the calculation the time off is taken into account) as well as having difficulties to get to higher paid positions and even being paid less money for the same amount of work/at the same position as their male counterparts.⁹¹ Two answers include almost identical sentiment, which is that: “*Men and women get paid the same amount for the same job/position.*”

The second most frequent aspect listed by five interviewees (45%) is equal opportunity. According to the interviewees, they feel that women don’t have the same opportunities. As women usually go on maternity leave and take care of their child/children, they often don’t have the opportunity to choose the work they would like to do, to build a career or to get to higher positions in their jobs. Examples of answers for this group are: “*Men and women will have the same opportunity.*”, *equality of opportunities*”.

The third most frequent aspect is legal equality, mentioned twice (18%) tied with the answer that women and men have the same duties (mentioned twice - 18%). Czech Republic does have laws preventing gender discrimination, yet such discrimination exists here. We are left questioning why its implementation is faulted. An example of answer here is: “*It doesn’t matter if it’s a man or a woman, it’s simply a human being and there are no differences...in law, ...*”

⁹¹ HOVORKOVÁ, Kateřina. On čtyřicet tisíc, ona dvaatřicet. Rozdíl v odměňování je alarmující, říká analytička. In: *Aktuálně* [online]. 8. 3. 2019 [Gen. 2019-03-31]. Available at: <https://zpravy.aktualne.cz/finance/on-ctyricet-tisic-ona-dvaatricet-rozdil-v-odmenovani-zen-a-m/r~3fb7e29640c311e9b6a9ac1f6b220ee8/>

As for the duties, doing household chores or taking care of children and elderly or disabled family members usually falls on women's shoulders. In the Czech Republic, the major opinion is that both of these are women's responsibilities. This opinion also reflects the reality.⁹² An example of this answer is: "...partners or spouses...try to divide all responsibilities, household chores and care of children."

In the last group of aspects connected to expression of gender equality in the Czech Republic are those that appear only once. In this group there are answers such as: "*the fight against disadvantaging women*", "*no sexism*" or, for example, "*freedom of choice*".

2.1.2 Question n. 2

The second question of the interview is: "Do you think that in our country/our society there is an equality between men and women?". This question follows the first one on purpose, as interviewees first describe what equal society means to them and then answer the question if our society is, in fact, equal. The result shows that nine respondents (81,8%) think that Czech society is not equal, while only two (18,2%) respondents think that our society is equal. We can see the results in table n.1.

Table 1 - Is there gender equality in the Czech Republic/in our society

Is there gender equality in the Czech Republic/in our society?	Respondents	Results (percentage)	Women	Men
Yes	2	18,2%	1	1
No	9	81,8%	5	4

Source: Author

As we can see from the results, the majority of responders feel that in Czech society there is not an equality between men and women. Only two responders (one male and one female) answered that there is an equality in the Czech Republic, but both added that this equality is not complete in every aspect of life: "*I think that from the bigger part yes.*", which shows that no respondent feels that is a 100% equality.

Some respondents offered extended answers, explaining their views. "*I think that there still prevails a patriarchal pattern of thinking and behaviour.*" Three respondents mentioned that it seems to them that the society is not equal, but that it's changing and it's getting better and better. For example: "*...maybe even in the last 10 years a lot has changed and got better.*" "*The situation is better in many ways.*"

⁹² JAK ČEŠI TRÁVÍ ČAS. Výsledky 1. ročníku výzkumu proměny české společnosti 2015. Sociologický ústav AV ČR. [online] [20.6.2016]. [Gen. 2019-05-03]. Available at: <http://www.promenyceskespolecnosti.cz/aktuality/aktualita22/Jak_Cesi_travi_cas_TK_20-06-2016.pdf>.

2.1.3 Question n. 3

The third question of the interview is: “Have you ever experienced a situation where someone treated you differently because of your sex? (In context of discrimination or gender stereotypes)“. This question aims to find out if the respondents ever felt that their gender was a reason for a behaviour that could be seen as unusual or even unfair. Eight respondents answered that they experienced such situation (73%) and three of them (27%) said they never experienced a situation like that. All of the three respondents that don't experience a behaviour based on their gender are all women. We can see the results in table n.2.

Table 2 - My experience with behaviour based on gender

My experience with behaviour based on gender	Number of respondents	Results (percentage)	Women	Men
Yes	8	73%	3	5
No	3	27%	3	0

Source: Author

As we can see from the results, the majority of respondents found themselves in situations where they were treated differently because of their gender. All female respondents that answered yes experienced a form of discrimination. *“Yes, I think that they would not ask men if he's planning on having a family or if he has a partner...That happened to me.” “When I started in the 1980's, men were offered more room to fulfil oneself then women.”*

Three male respondents answered that the behaviour they experienced was a positive discrimination, which means that they profited from their gender, that they were preferred over women. One respondent described the different attitudes towards a father accompanying his children and a mother accompanying her children, explaining that people are much more sympathetic to fathers than mothers, showing that society assigns the care of children to mothers, portraying caring fathers as “heroes”, as something unusual.

One male respondent answered that: *“I experienced it here at school...Here if you have children, one can claim an adjustment of schedule. I asked the deputy for such adjustment...and she told me that it is for women only.”*

Two responders mentioned that such behaviour occurred during their studies at university, both mentioned that being a male student at a pedagogical faculty was an

advantage by itself as there is a majority of female students and therefore male students are “more valued”.

2.1.4 Question n. 4

The fourth question of the interview is: “Have you ever experience a situation when someone treated someone else differently because of their sex? (In the context of discrimination or gender stereotypes)“. It is similar to the previous question, only this time it presents the interviewee as a witness to a behaviour that is tainted with gender inequality. The results of this question are conclusive. Ten respondents (91%) answered that they witnessed such behaviour, while one respondent (9%) didn’t answer the question at all. We can see the results in table n.3.

Table 3 - Witness to a behaviour based on gender

Witness to a behaviour based on gender	Number of respondents	Results (percentage)	Women	Men
Yes	10	91%	5	5
No	0	0%	0	0
No response	1	90%	1	0

Source: Author

The results show that even though some respondents didn’t experience different treatment based on their gender themselves, most of them have witnessed it with other people.

Two respondents stated that they witnessed this type of behaviour in their students, who are sometimes being put into categories by their gender with each category having some properties tied to gender stereotypes. For example: “*Well behaved girl, naughty boy that misbehaves because he’s a boy....*”.

The majority of responses refers to the respondent’s colleagues or friends and their experience. One answer stated that: “*...three of my friends told me during recent years that when they interviewed them for job opening, they asked things like when they plan on having a family or when they plan on getting pregnant.*” It is illegal in the Czech Republic to ask about your family status or about pregnancy.⁹³

⁹³ Zákon č. 198/2009 Sb. Zákon o rovném zacházení a o právních prostředcích ochrany před diskriminací a o změně některých zákonů (antidiskriminační zákon). In: *Sbírka zákonů České republiky*. 2009, částka 58.

2.1.5 Question n. 5

The fifth question of the interview is: “What does feminism mean to you? How do you understand the word feminism?”. I did not offer any definition or meaning of the word as I see it, in order for the interviewees to each work with their own definition of feminism later in the interview. This question has two parts, the first is more subjective, aiming to find the responder’s view of feminism, and the second one can be seen as more general, asking how responders see the term feminism, no matter if it is also how they personally perceive it.

The most frequent phrase appearing in answers for this question is “gender equality”, with eight (72,7%) responders mentioning it. The answers varied from: “...*social phenomenon leading towards defeating gender inequality*”, “...*a movement or course attempting gender equality.*” or “*Ideology...aiming at equality in form of some kind of liberal democracy...*”.

Second most frequent association connected to feminism is ideology (political ideology). Four (36,4%) responders included this in their answer. As the interviewees were all teachers and feminism is mostly discussed in classrooms when talking about political ideologies, this may well have an influence on some of the responder’s answers and therefore their opinion.

Only two answers (18%⁹⁴) included neither gender equality nor ideology. One respondent answered that he sees feminism as: *the consideration that the world appears from two perspectives, male and female... that we explain the history of society as the history of men...so feminism is, to me, an ever present consideration of the other consideration, the female one.*”. This view could be linked to the teaching profession, as later in this interview some respondents mentioned that in some subjects we can only find male representatives in given fields (for example that there are mostly male authors when talking about literature, or only mentioning male physicists during physics lessons).

One respondent answered that: “...*without feminism we wouldn’t be where we are, us women... but the current, quite aggressive feminism is not really suitable for me.*”, showing that some teachers perceive feminism through optics of the public, who often see it as aggressive, too pushy or extreme.

⁹⁴ The total count of percentage is higher than 100% as some answers of what feminism is included associations from two or more groups of answers.

2.1.6 Question n. 6

The sixth question of the interview is: “Do you consider yourself a feminist? Why yes/why no?”. I had decided not to give the respondents any definition of feminism or feminist because I didn’t want to influence them either towards answering yes or no, because their answer could depend on the definition, so I asked them to follow up on their answer to previous question. Eight responders (73%) answered yes, that they do consider themselves feminists. Two respondents (18%) answered no, that they don’t consider themselves feminists and one responder (9%) was not able to answer, stating: “I don’t know.” We can see the result in table n. 4.

Table 4 - Are you a feminist?

Are you a feminist?	Number of respondents	Results (percentage)	Women	Men
Yes	8	73%	4	4
No	2	18%	1	1
I don’t know	1	9%	1	0

Source: Author

The results show us that the majority of responders consider themselves feminists. We don’t have any way to generalize this, because their answers are based on their individual meaning of who feminism and feminist, but when we look at the previous question, respectively the answers for this question, the most frequent association with feminism is gender equality and therefore we can deduce that the majority of the responders would like to have gender equal society.

The second part of this question is open, asking responders to give reasons why they do, or do not consider themselves feminists. The answers are very diverse here and it’s not possible to divide them into more general groups.

Two respondents (18%) stated that consider themselves feminist, that they talk about this topic and try to inform others. This attitude can be seen very suitable for teachers, because informing students about social phenomenon is vital to their jobs.

Two respondents (18%) answered that the fact that they are feminists might be connected to the fact that they were raised and spent most of their young age in a female household and company. This answer is very interesting for me. Society speculates a lot about the importance of having male and female role models in life, especially in the young age. Neither of these responders didn’t perceive their situation as disadvantaging,

they both felt that growing up in household full of female personas help them see both sides of society. Both of these respondents are male.

Three respondents (27%) mentioned being active, getting involved. One out of three of these respondents thinks that she is not a feminist: “...I think that I’m not a feminist. I think that I would have to express myself more in this direction, within this topic...”. The other two respondents answered that they consider themselves feminists, but they don’t feel that they are engaged very much. “I’m an advocate of such attitude. But I’m not getting involved very much, not really.” “...I do consider myself (a feminist) in the way that I agree that gender equality should be a matter of course, but not in a way that I would actively do anything.” Being a feminist can be perceived as an active role requiring commitment and ‘doing something’, which means that some people don’t see themselves as feminist, even though they absolutely agree with feministic opinions and reasons, because they don’t, for example: “don’t go to marches”.

The other respondent that answered no to this question said: “No. Because I don’t deal with this. I don’t have good enough reason to consider myself a feminist.”

2.1.7 Question n. 7

The seventh question of the interview is: “According to you, how does our society perceive the word feminism? What do you think that people in our society imagine under the term feminism?”. Responders answer this question according to their feeling about how society stands toward the word feminism, their answers are not backed up by data.

Nine respondents (82%) answered the first part of this question that our society perceive the word feminism negatively One of them didn’t use the word negatively, but the tone of the answer was negative. One respondent (9%) answered that it depends on the context, but all in all it is mostly perceived negatively, partly positively. One respondent didn’t answer this question. We can see the results in table n.5

Table 5 - Perception of the word feminism in the Czech Republic

Perception of the word feminism in the Czech Republic	Number of respondents	Results (percentage)	Women	Men
Negative	9	82%	5	4
Other/didn’t answer	2	18%	1	1

Source: Author

The results show that the majority of respondents feels that the society in the Czech Republic see the word feminism as something negative, something that they reject, which is a sentiment some Czech citizens feel when they hear the word feminism.⁹⁵

In this question, respondents mentioned associations like “*radical*”, “*extremist*”, “*fighting*” or “*marching*”, which shows that general idea our society has about feminism is that it is something pushy, uncomfortable, something that wants to violently convince people to think in a specific way or do something in specific way.

One respondent (9%) answered, that feminism can be seen both negative and positive, depending on: “*...who talks about it. It can be seen as, for example, brave and correct, supported attempt...to get women rights they are denied...and the second option...those women want something again...it’s just a female mischief.*”

One respondent (9%) didn’t answer.

2.1.8 Question n. 8

The eighth question of the interview is: “Do you think that the Czech Republic is a feminist country?”. The respondents, as with previous questions, followed up on their take on what feminist mean. The previous question showed that the respondents feel that people (as individuals) in the Czech Republic feel mostly negatively about the word feminism and the results for this question present similar sentiment when it comes to the Czech Republic as a whole.

Ten respondents (91%) responded that the Czech Republic in not a feminist country, while one respondent answered that the Czech Republic is a feminist country. We can see the results in table n. 6.

Table 6 - Is the Czech Republic a feminist country?

Is the Czech Republic a feminist country?	Number of respondents	Results (percentage)	Women	Men
Yes	10	91%	5	5
No	1	9%	1	0

Source: Author

⁹⁵ HOUSTON, Rebecca. FEMINISM - CZECH'S DIRTY WORD. *The Prague Wanderer: The student magazine of New York University in Prague*, Czech Republic [online]. 2007, 17.10.2007 [Gen. 2019-04-06]. Available at: <https://prague.tv/en/s72/Directory/c206-Art-and-Culture/n1207-feminism-czechs-dirty-word>

The sentiment in the Czech Republic connected to feminism is quite clear, according to the answers. All but one respondents answered that our country is not feminist without any hesitation. The respondents also feel that it is not an important issue either to the public or politicians in the Czech Republic.

One respondent answered that they think that the Czech Republic is a feminist country, stating that: “*Us women in the Czech Republic we are emancipated...*”, which could mean that this respondent sees feminist country as a country that offers women legal emancipation.

The rest of the respondents answered that they think that the Czech Republic is not a feminist country. One respondent said that: “*We are a country that have dual attitude towards occupation, glass ceilings, glass lifts and other concepts that are definitely present.*” Another respondent felt that this is not a feminist country but also that: “*...women here don't strive for it to be.*” (a feminist country).

Two respondents included in their answer that they also feel that this is not a topic that is important for politicians or political parties as almost none of them (in one responder's case only one political party mentions this issue) make it a point in their programmes or policies.

2.1.9 Question n. 9

The ninth question of the interview is: “Connected to equality for men and women, would you like something to change or are you satisfied with the situation that we have here?”. This question aimed to find out if the respondents feel that the situation regarding feminism or gender equality in the Czech Republic is adequate.

Seven respondents (63%) answered neither yes or no to this question; they didn't implicitly say that they are either satisfied or not satisfied, but instead answered that they would like to see a change and offered things that could be changed.

Two respondents (18%) answered that they are not satisfied with the situation in the Czech Republic connected to gender equality or a feminist mindset.

Changes that were mentioned in answers included the change of people's mindset (3x), a different attitude towards male and female students at school (3x), gender pay gap (2x), work conditions for women (2x) and the general attitude towards women (2x).

Two respondents (18%) answered that they are satisfied with the situation in this country. One respondent said that she is satisfied with the situation now, having changed their job from a place where, during an interview she had been asked if she wants to have children, etc., a question she had not been asked at her new job. I then asked if she would

want to change this more comprehensively so she wouldn't have to worry that no woman would be asked such question anywhere and she changed her answer, saying that she would like to change that, but she also stated that she feels that hiring women is a risk as the employer can't be sure if she will get pregnant and causing them to lose an employee. The other respondents stated that he: "...*may not now, what the situation actually is, I can only assume from what I see around me and I don't have a feeling that there is something that needs to be changed.*"

2.1.10 Question n. 10

The tenth question of the interview is: "Do you think that feminism can offer some advantage to the society? If so, what are they?". I chose this question because people in the Czech Republic have a mostly negative attitude and opinions towards feminism and therefore is probably seen more as a liability than something that can improve the climate in the society, so I wanted to see if the respondents could identify positive aspects that are tied with feminism. We can see the results in the table n.7.

Table 7 - Are there advantages to feminism?

Are there advantages to feminism?	Number of respondents	Results (percentage)	Women	Men
Yes	11	100%	6	5
No	0		0	0

Source: Author

As we can see from the results, all respondents feel that feminism does offer some advantage for society.

Five respondents stated that the advantage manifests in the more critical way we think about our society, or that it creates progress in the way we think. Respondents think that feminism helps to bring up certain problems in our society, or that it urges us to think more about the world around us, it urges us not to fall under the impression that everything is as it should be and no changes, no progress in our society is needed. Some of the answers were: "...*it offers a critical view, it shows some side of social life and points out, that within this aspect of our life there is something that is not all right.*", "...*All of these opinions contribute to forming society, so it doesn't only focus on one issue...*", "...*it is another step in the progress of the way we think...*". This shows us that respondents feel

that feminism helps people to think more about the world around them, to be more aware of the problems in our society.

Two respondents mentioned that one of the biggest advantages is the economic consequences of feminism, of gender equality in society. Gender inequality means that the nation's economy suffers, and the state loses money and by striving for equality, feminism can help with this issue. Respondents answered: *“It surely is convenient for our economy...”*, *“...and therefore the society gains new brain power, economic growth...”*.

Two respondents answered that feminism brings a double perspective to the worlds, creating other optics to look through at our society. The advantage here is that such double perspective helps people see the world from more sides and therefore deeper, more thoroughly. *“The double perspective is always interesting.”*

The rest of the answers include advantages such as destroying gender stereotypes, offering greater opportunities to women who had been underappreciated, and building a fairer society and safer environment for all.

2.1.11 Question n. 11

The eleventh question of the interview is: „What about disadvantages, can you think of any?“. This question is connected to the previous one, both with the aim to map the benefits and disadvantages that comes with feminism as seen by the respondents. Considering that the overall sentiment within Czech society is mostly negative, the results show us that even though all respondents thought feminism comes with benefits, not all respondents feel that there is also some disadvantage connected to it. We can see the results in Table n. 8.

Table 8 - Are there disadvantages to feminism?

Are there advantages to feminism?	Number of respondents	Results (percentage)	Women	Men
Yes	7	64%	4	3
No	4	36%	2	2

Source: Author

Seven respondents answered that feminism comes with its advantages, but also with disadvantages.

Three respondents answered that the problem comes with extremist, radicals, who interpret feminism in an exaggerated way, which leads society to condemn feminism and

refrain from it. Some of the answers said that: *“I think that the extremism doesn’t do feminism service...they don’t really understand the term feminism and they behave in a way that is far too radical.”*, *“Definitely the extreme feminism does have disadvantages...”*. These answers show that the disadvantages don’t come from feminism itself, but from a branch of feminism that takes the thoughts of feminism and stretches them into twisted, exaggerated form.

Two respondents stated that one of the disadvantages of feminism is some form of pressure it creates, which can push people into taking uncomfortable positions. One respondent answered that: *“...some women that do want to pursue motherhood, that find it important for them to take care of household...they could feel that they are losing this role, this position and they don’t really know what to do about it.”*, while the other respondents said: *“I think that someone can, under the pressure of feminism, yield, or not yield, but to move into positions that are not very fair.”*. These answers show us that some people might not feel comfortable with feminism because they feel that it denies them the option of adopting certain social roles, roles they esteem, such as stay-at-home mothers.

One respondent said that they feel feminism doesn’t offer a clear message, that it’s hard to know feminism’s goal, which can be confusing for some people. *“Well, there is a lot of unclear things...it doesn’t offer an explanation of what’s natural.”*. This point may seem valid, but in reality, it shows a deep misunderstanding of the concept of gender. “Natural” is commonly used as a relative and very subjective term. When we say natural, we often mean what seems natural for us, what I want to be true. This usage irrationally ties together subjectivism and essentialism, and transforms transitory subjective notions into absolute entities with certain, unchangeable form and function. Feminism strives to overthrow such irrational essentialism, to rid women and men of so-called (and absurd) “natural” roles. Feminism allows for a woman in the role of the boss at work, or a man in a role of stay-at-home father, both of which are often seen as “unnatural” gender roles in our society. Here, I argue, there is a strong need to learn more about feminism, to help individuals make things clear for themselves that the roles they play are not dictated by “nature” but decided by people. In my opinion we don’t pay enough attention to this topic.

Likewise, one respondent answered that feminism asks individuals to re-evaluate their existing values and thoughts, which can be uncomfortable for some, because it means that people should move outside of their certainty. I hold that such a move is healthy both for individuals and society, as it allows both to re-evaluate the illogic mentioned above. One respondent said that one of the disadvantages of feminism is that it can seem to some

people that it favours women. This, again, shows that some people don't really know what feminism stands for, which is equal rights for men and women.

2.1.12 Question n. 12

The twelfth question of the interview is: „Which (stereo) typical roles does our society attribute to women?“. Every person has roles within society that they either categorize themselves into, or are being categorized into by the society, or both. My hypothesis is that the roles most often assign to women is the role of mother staying at home, taking care of children and household while that of men is providing money. The results support this hypothesis.

When thinking about roles of women, the role mentioned by every single respondent is that of mother. Eleven (100%) respondents stated this role, most of them as the first choice. Czech Republic still sees a woman as a person whose biggest and most important aim in life is to be a mother, a person to whom everything else is subordinate. The role of mother is sometimes pushed onto women, not taking into account if women feel prepared for such a lifechanging role, or if they want to have children at all. Such pressure can come from family, partner, one's surroundings or/and from the society as a whole. Politicians often talk about the need that there will be more children (to secure the economy of country) thus benefiting mothers and families over people without children.

The second most frequent role is the role of housewife/some who takes care of the household. This role is closely tied with the role of mother, as mother often stay at home with their children and therefore have seemingly more opportunity to take care of their household. Maternity leave is sometimes seen as an easier job than going to work and is therefore dismissed as not really a work. In the Czech language, maternity leave is called maternity vacation (*mateřská dovolená*). Women at maternity leave are often expected to have time and energy to take care not only of their child/children, but also of the whole home, doing chores, cooking, etc. But it's not just mother. Women in general do more housework, even when they work the same hours as men.⁹⁶ Society still feels that it's a woman, who should tend the family fire, therefore the duty of cleaning and cooking has fallen at their shoulders.⁹⁷

⁹⁶ JAK ČEŠI TRÁVÍ ČAS. Výsledky 1. ročníku výzkumu proměny české společnosti 2015. Sociologický ústav AV ČR. [online] [20.6.2016]. [Gen. 2019-05-03]. Available at: <http://www.promenyceskespolecnosti.cz/aktuality/aktualita22/Jak_Cesi_travi_cas_TK_20-06-2016.pdf>.

⁹⁷ LÁŇÍKOVÁ, Marie. WHY SHOULD MEN DO MORE HOUSEWORK?. In: *Blog.respekt.cz* [online]. 9. 4. 2019 [Gen. 2019-04-13]. Available at: <https://socffs.blog.respekt.cz/why-should-men-do-more-housework/>

Other roles, mentioned twice (18%), included cook, partner/wife, eye candy and sensitive (which is not as much a role as it is a characteristic).

The roles assigned to women are often roles of someone that complements someone else (husband, partner, child), as if women didn't have a place in the world on their own.

2.1.13 Question n. 13

The thirteenth question of the interview is: "And what about (stereo) typical roles for men?". The aim of this question, just as with the previous one, is to find out which (stereo)typical roles are assigned to men in Czech society. My hypothesis was that men are seen as decision-makers who provide money to their family, also as people at the top management positions. The results support this hypothesis.

The most frequent role respondents assign to men is the provider/hunter. This role appeared in answers 8 times (73%). In Czech society, men are often seen as working persons, making money to secure their family, and building their career. This role comes with need to make more money than women, therefore having higher positions in work. But it also comes with more pressure. Society expects men to make enough money to secure the well-being of the family and such expectations can put a lot of negative pressure on men.

The second most frequent answer is the role of father, but this appeared only twice (18%). When we look at the previous answer when all respondents feel that the role our society assign to women the most is the role of mother, we can see the difference of attitude towards male and female roles. The role of father is not seen as important as the role of mother, respectively it is not expected from men to be fathers, to take care of child as it is expected from women. The fact that society puts an importance on men in the role of father different from that of women in the role of mother might be a reason why most mothers go on maternity leave and not fathers, why more women take care of children in their free time or why, for a woman, being a mother is seen as a matter of course while for man being a father is seen as rare (such sentiment is mentioned by one of the respondent)

The other stereotypical male roles were a macho men (1x), gentleman (1x), person who signs contract and makes decisions (1x) and the role of boss.

The roles assigned to men by Czech society are often connected to having power, making money and being the head of the family (there is a saying in the Czech Republic literally saying that man is the head of the family, giving men the aura of authority and giving him the decisive word.

2.1.14 Question n. 14

The fourteenth question of the interview is: “Do you consider this division of roles to be fair? (When it comes to either the difficulty or the prestige of the roles.)“. Connected to the previous two questions, this one aims to find out if the respondents feel that the roles they described as stereotypically male or female in the Czech society are assigned fairly or if this division favours one gender or the other. We can see the results in table n. 9.

Table 9 - Is the division fair?

Is the division fair?	Number of respondents	Results (percentage)	Women	Men
Yes	10	91%	5	5
No	0		0	0
Other	1	9%	1	0

Source: Author

The results show us that most of the respondents doesn't consider the division of male and female roles in the society as fair.

Ten respondents (91%) said that they don't think the male and female roles society in the Czech Republic are divided fairly when it comes to the prestige and the difficulty of these roles. Three respondents (27%) answered that the female social roles are not as prestigious as men's. “*It seems to me that it's not fair mostly when it comes to the prestige of the roles.*” “*It's definitely not fair in the terms of prestige...*” Two respondents mentioned that it seems to them that female roles are usually rated and rewarded worse than male roles, but are also more difficult or time consuming, which would mean that there is an inequality from two sides when it comes to female roles. One respondent answered that the role of mother is very underestimated, which is interesting when we realize that it could mean that, for this respondent, the female role is identical with the role of being a mother.

One respondent (9%) answered: “*Well, fair or unfair, that's not how I look at this. When it comes to me, to my life, if I was to asses this...what I was doing for my family, I liked doing it.*”

The last two questions deal with roles that society assign to men and women, and a presumption that feminism is simply another force doing the same thing, however differently from tradition. This is a misconception. Feminism does not assign roles either to men or women. Feminism strives for *both* men *and* women to choose the roles they

want, that they find important; feminism strives that both men and women have opportunities and choices when it comes to their own roles within the society, within their homes, within their lives.

2.1.15 Question n. 15

The fifteenth question of the interview is: “Do you think that this division of typical ‘male’ and ‘female’ roles in our society can be changed? How?”. From the previous answers it is obvious that the respondents think that the assignment of roles and rating of those roles is not fair. In this question I wanted to know if the respondents think that the attitude towards male and female roles should be changed and if so, if they have any ideas or suggestions on how to do it.

Most respondents said that the situation should change. We can see the results in table n. 10.

Table 10 - Can the division of female and male roles change?

Can the division of female and male roles change	Number of respondents	Results (percentage)	Women	Men
Yes	9	82%	4	5
No	0		0	0
Other	2	18%	2	0

Source: Author

Nine respondents (82%) answered that they think that the division of female and male roles in the Czech society, and the attitude towards it, should change.

Three respondents (27%) mentioned that such change should be done/ should start at schools, adding such topics to education, starting with topics like gender equality, feminism and social roles from young age. One of those respondents said that the change should be complex, because: “*It all starts in families, with education and in schools...*” putting the significance on early introduction to these topics.

One respondent (9%) said that the change can come with a change of conditions for mother (again showing that female social role sometimes equal the role of mother), making it easier and fairer for them to work, be independent and therefore have a better position in the society.

There were two answers that I found very interesting in the way they were explaining how the change could happen. The first answer stated that: “*...I think that*

mothers do this, because they are like servants to their sons...but I think that mothers are mostly to blame, because if they behave like servants for their sons, the sons will approach women with that in mind. They carry that with them from the beginning...” Such attitude, again, puts all the responsibility of raising a child to mothers and discarding the role of the fathers when it comes to the education of the child. Both parents should have equal power and authority in their child’s life as well as equal responsibility for their child’s upbringing. The second answer that stood up said that: *“I think it definitely is possible, the question is at what cost. I, personally, would not have such ambitions, because it seems to me that it would be too difficult and not worth it.”* Change is never easy, especially when it requires a change of personal views and attitude, but without change, there can’t be any progress. I have to disagree with this respondent’s answer, as the worth of men and women being equal is better living conditions for all.

One respondent (9%) said that they feel that some kind of artificial, purposeful change is not necessary, that we should let it progress naturally. This answer ignores the historical process of the fight for equal rights for everyone. Democracy, abolition of slavery, women’s right to vote – changes in society don’t come automatically (or effortlessly), on the contrary, they are often preceded by years of intensive activity from the society, from people. As Frederick Douglass said: *“Power concedes nothing without a demand. It never did and it never will. Find out just what any people will quietly submit to and you have found out the exact measure of injustice and wrong which will be imposed upon them, and these will continue till they are resisted with either words or blows, or with both.”*⁹⁸ If teachers’ attitude towards progress in society is that it comes without any struggle, it shows a gross misunderstanding of how society works.

One respondent (9%) didn’t answer.

2.2 Feminism in education

2.2.1 Question n. 16

The sixteenth question of the interview is: “Do you talk about feminism /gender equality in your lessons?”. Teachers in the Czech Republic use Educational Framework Programme to adapt the content of their lessons. According to this document, feminism is taught in the subject called Basics of Social Sciences (*Základy společenských věd - ZSV*) at high schools and Civic Education (*Občanská výchova*) at elementary schools. This subject includes studies of philosophy, economy, law, psychology, religion, sociology and

⁹⁸ WEST INDIA EMANCIPATION. Frederick Douglas. <https://rbscp.lib.rochester.edu/4398>

political studies. Feminism falls under political studies and is usually taught as a part of teaching about ideologies, it is possible to teach about it also during sociology studies. The topic of gender falls under cross-curricular subjects.⁹⁹ This question aims to find out if teachers actually have time to talk about feminism both as an ideology, but also about gender equality outside of the topic of ideologies.

Feminism is a topic set by official educational documents and teachers should talk about it and this question might seem unjustified, but I purposefully asked this question so the respondents can answer by simple yes/no question, or expand their answer. The results show that all the respondents talk about feminism in their lessons. We can see the results in table n.11.

Table 11 - Do you talk about feminism in your lessons?

Do you talk about feminism in your lessons?	Number of respondents	Results (percentage)	Women	Men
Yes	11	100%	6	5
No	0		0	0

Source: Author

Eleven respondents said that they talk about feminism and gender equality in their lessons. Eight respondents specified that they talk about this topic during ZSV lessons.

Three respondents added a specific number of lessons they have reserved for this topic. One respondent said that this topic doesn't have much space in his lessons: "*Not much, I only talk about it during one lesson learning about ideologies.*".

2.2.2 Question n. 17

The seventeenth question of the interview is: "Do you think that it (feminism and gender equality) is an important topic?". The aim of this question is to find out if teachers find the topic of feminism and gender important, because the attitude towards it could reflect on their take on it during lessons and could also have an impact on their students access to this topic. Most respondents said they find this topic important. We can see the results in table n.12.

⁹⁹ *Rámcový vzdělávací program pro gymnázia* [online]. Praha: MŠMT, 2007 [Gen. 2019-04-18]. Available at: <http://www.nuv.cz/file/159>

Table 12 - Is feminism an important topic to you?

Is feminism an important topic to you?	Number of respondents	Results (percentage)	Women	Men
Yes	9	82%	5	4
No	1	9%	0	1
Other	1	9%	1	0

Nine respondents (82%) find the topic of feminism important. This topic is included in official educational documents, but the time reserved for it is very sufficient. The teachers that find this topic important can include it while talking about different topics or even in different subjects. One respondent answered that handling this topic can be tricky: *“It is a very important topic and it’s useful to be able to teach about it in a way that doesn’t make anyone mad...”*, coming back to the fact that feminism is seen as a dividing topic in the Czech Republic.

One respondent (9%) answered that given the number of hours they have for this subject, the topic of feminism and gender isn’t the one that needs to be discussed the most. *“It depends on how much time the teacher has in his lesson. It would be nice, beautiful topic if one had much more time. But looking at the hour subsidy, this topic is more marginal, because there are more important topics. So, no.”* This topic has a different priority for people in the Czech Republic, which means that teachers talk about it in their lessons as much as they find it important for their students to learn about it.

One respondent (9%) didn’t answer about the importance of this topic, just stated that it is something that should be talked about in schools. *“...It is a problem...and I think that it should be discussed somewhere sometime.”*

2.2.3 Question n. 18

The eighteen question of the interview is: “Do you think that this topic should be discussed more in schools or is gender equality something that is so obvious that there is no need for it to be a topic discussed during lessons? Or is it a topic so intimate, that it should not be brought up in school? Or is it enough that the teacher behaves in the spirit of feminism and gender equality and therefore there is no need to also talk about it during lessons?”. This question aims to find out how teachers feel about the topic of feminism and gender equality and how, in their opinion, should schools approach this topic.

Seven respondents (64%) said that this topic should be discussed in schools, that teachers should definitely talk about it. Out of these seven respondents, three of them said that it should be discussed more in schools, that the current level this topic is talked about is not sufficient.

Three respondents (27%) said that they think that it is important for teachers to behave in the way that supports feminist views and gender equality. Two respondents think that it is more important to behave in a certain way than to talk about it, because students at that age perceive things subliminally and at the same time don't always listen to what the teacher is saying and are not very keen on taking over his opinions and views.

One respondent (9%) said that it is an important topic, but maybe not as separate theme for lessons: *"I don't think that is an intimate thing. It's a social matter. I don't know how to teach about it as a special topic. I think that it is better to talk about it when it comes to that topic. But you can find an opportunity for that almost everywhere...It would be interesting, but I don't know how you would teach it."* I think that the opportunity to talk about gender equality can be found in almost every subject at school, even if this topic isn't in the School Educational Programme (Školní vzdělávací program), but it needs to be inserted in official document, because just as finding the opportunity to talk about it can be found very easily, if the teachers doesn't think that it is an important topic or isn't interested in it, it can be also very easy to dismiss it and not talk about it at all.

One respondent (9%) stated, that there is no need to talk about this topic more than we talk about it now: *"...I don't think we should talk about feminism more than we do now, I'm not opposed it, but I don't see any major reason for it."*

2.2.4 Question n. 19

The nineteenth question of the interview is: Do you think that the attitude towards teaching about feminism and gender equality should change? How?". The aim of this question is to learn if teachers are satisfied with the way feminism and gender equality are taught at schools or if they would like to see some changes. It also aims to find out if they have ideas about how the teaching about these topics can be improved.

Most of the respondents didn't know if any changes are needed in teaching about feminism and gender equality, usually because, as they explained, didn't know what the situation is in other school/at the national level. Four respondents said that a change is needed and one respondent answered that no change is needed. We can see the results in table n.13.

Table 13 - Does teaching about feminism and gender equality need to change?

Does teaching about feminism and gender equality need to change?	Number of respondents	Results (percentage)	Women	Men
Yes	4	36%	4	0
No	1	9%	0	1
I don't know/ other	6	55%	2	4

Source: Author

Six respondents said they don't know if teaching about feminism and gender equality should change or answered that they don't know what the situation is like at different schools and what is the situation in the whole Czech Republic in general and therefore can't say if any change is needed. Even though these respondents didn't answer that there should be a change, some of them actually offered examples of how the change could happen. One respondent stated that the way teachers talk about feminism is done by handing information, facts to students, it's not ideal. *"...handing information and then testing thirse information, it leads to nowhere. I stand behind some kind of experience, values, attitude oriented methods which use one's opinion and reflexion of change, of experience. That's where I would direct it."* One way to change teaching about feminism is by changing the methods of teaching (The interviewees mentioned more interactive methods, working with experience, bringing an expert on the topic of gender and gender equality into the lesson. This topic touches the very basics of social interaction and therefore it affects the lives of every student. It is important that teachers don't present gender equality as an abstract concept, but mediate specific experience to their students.). Another respondent said that the change should happen in the attitude teachers have towards this topic: *"If a teacher is against this (feminism and gender equality), he/she can make it (feminism and gender equality) sound like it's something bad."*

Four respondents answered that some kind of change should happen in teaching feminism and gender equality. One idea is to change how feminism and gender equality is mentioned in official curricular documents, making it topic on it's own, as one respondent mentioned: *"If for example EFP, which stands above SEP, accent this topic more, then I can see a change."* Another way is to expand the topic or add more one-time activities about it. *"Why not to have some kind of programme, I don't know, for example four lessons*

about feminism, when an expert is invited, because us teachers we are not experts in this area...” Another respondent thinks that this topic should be expanded in official curricular documents, that teachers should educate themselves more in this area and work with this topic in more subjects.

The education of teachers should provide grounds of important topics on which teachers can build after they have finished university, on which they can expand their knowledge – as this is required by the fact of an ever-changing society and, indeed, world. Teachers should be able to recognise gender and the topic of equality as important, and universities should explain why that is. But for this to happen, society must first feel the need to make this topic an important one, one that is worthwhile. Clearly, when society demands this topic to be discussed, teachers will give it the space it deserves.

One respondent said that no change is needed when it comes to teaching about feminism and gender equality. *“I don’t think so. If I, as a teacher, was given a task to think about it, if it should change, I don’t know, if I’d even had the time to do something bigger in my lessons than I already do...I don’t know if there is something else to be done, something different than I already do...”*

2.2.5 Question n. 20

The twentieth question of the interview is: “Do you use the word feminism in your lessons? If so, how do your students react to it?”. Feminism as a political ideology should be discussed in classes which means that teachers should use the word “feminism”. I didn’t specify if I’m asking if they use the word every day or only when they talk about it during one lesson, so the teachers could answer according to themselves. The second part of the question is more important and its aim is to find out if students, young people, approach this word with some kind of pre-understanding, if they already have some opinion about this word.

Ten respondents (91%) answered that they use the word feminism in their lessons, one respondent (9%) said that they doesn’t use the word in their lesson.

When it comes to reactions to the word feminism, most of the respondents said that they noticed negative reactions. Some respondents said that there were no reactions or they don’t remember any. We can see the results in table n.14.

Table 14 - Reactions to the word "feminism"

Reactions to the word "feminism"	Number of respondents*	Results (percentage)
Positive	2	20%
Negative	5	50%
None	3	30%

Source: Author

*the total count of respondents is ten, because I didn't include the respondent that said that they don't use the word.

Five respondents answered that the word feminism usually meets with negative reactions from students. Respondents stated that: *"It is not uncommon that students condemn it."*, *"It often happens that students make jokes, allusions..."*, *"...they often see extremists, demonstrations and all of that."*, *"...they sometimes laugh or say things like: 'Women want the same or more than men'"*, *"...reactions usually from boys, sometimes girls...the connotations are not very good."* These answers very precisely express the discourse in the Czech society and show that one's surrounding has a big influence on one's views and attitude.

Two respondents (20%) said that the reactions they get for the word feminism are (mostly) positive. One teacher said that the reactions were connected to the fact that students first processed this topic in groups and that it was connected with people associated with this word: *"...one of the group's presentation included that Tomas Garrigue Masaryk, and then when I was asking about it during an exam, they were talking about almost proudly."* One respondent said that the reactions are connected to deeper understanding of the topic.

2.2.6 Question n. 21

The twenty first question of the interview is: "Do you personally strive that the topic of gender equality becomes important for your students (no matter if you call this topic feminist or not)?" Feminism and gender equality are topics that should be discussed in schools but have very little space and the amount and frequency of it being discussed during lessons falls on the teacher's "willingness" to bring up this topic.

The results show that most of the respondents try to make this topic an important one for their student. We can see the results in table n.15.

Table 15 - Do you want gender equality to be important to your students?

Do you want gender equality to be important to your student?	Number of respondents	Results (percentage)	Women	Men
Yes	10	91%	5	5
No	1	9%	1	0

Source: Author

Ten respondents answered that they would like the topic of gender equality and feminism to be an important topic for their students, showing that it is also an important topic for the teachers. Two respondents said that they try to make gender equality and important topic for their students, but not actively, they rather let the students to discuss it when the situation present itself and don't do anything outside of the moments when this topic presents itself naturally. One respondent said that it's one of the key topics for him. One respondent said that they try to emphasize this topic, but can't be sure if "*it's visible on their work*". One respondent answered that more than gender equality, he focuses on equality of all human beings, but also said that "*I try to lead students towards 'reasonable' equality*", making it sounds that he probably thinks that sometimes the focus on gender equality is excessive. One respondent, who answered yes to this question, said that "*I also try to let my male students be gentlemen and my female students to be appreciative of that. I think it's normal that...boys will pick up the chairs that no one picked up...and I tell the female students 'say thank you to boys and smile nicely at them'...*". In my opinion, this behaviour is supportive of gender stereotypes, even though this respondent says that she tries to make the topic of gender equality an important one for her students. This answer shows a level of self-blindness.

The one respondent that answered no to this question said that she doesn't think that promoting gender equality somehow in school and telling students that they should behave this way (i.e. to treat people equally) is not the right way and because it could actually turn students from it. She also stated that teachers shouldn't try to change students mind when they think something with which the teacher doesn't agree; if the students have arguments to support their opinion and can make a case for it, the teacher should leave it that way. Such attitude is, on one hand, very useful for students as it important that students are able to support their thoughts by sound arguments, but on the other hand students attend school

to also learn about values and principles and, in my opinion, this could lead into some kind of radical or extremist thinking. If a student's opinion is based on misconception, harmful or radical thoughts or stereotypes, it is up to the teacher to show them the flaws in such argumentation and explain the issue in a way that is understandable and approachable.

2.2.7 Question n. 22

The twenty second question of the interview is: "Can you see any differences in attitude towards female or male students at your school?". We spend most of our time in the first years of our lives at school and school environment is one of the biggest influence on shaping our personality, views and opinions. What happens at school can mark us for the whole life, which is why teacher's attitude towards students is very important. The results show that the bigger half of respondents witnessed a different behaviour from teachers towards either male or female students. We can see the results in table n.16.

Table 16 - Did you notice different attitude from teachers towards male or female students?

Did you notice different attitude from teachers towards male or female students?	Number of respondents	Results (percentage)	Women	Men
Yes	6	55%	3	3
No	5	45%	3	2

Source: Author

Six respondents (55%) answered that they noticed teachers behaved in a different matter towards male students and towards female students. Three respondents said that the difference in behaviour specifically favours male students over female students. One respondent said that the difference in behaviour favours female students.

Five respondents (45%) said that they didn't notice any difference when it comes to attitude towards female and male students.

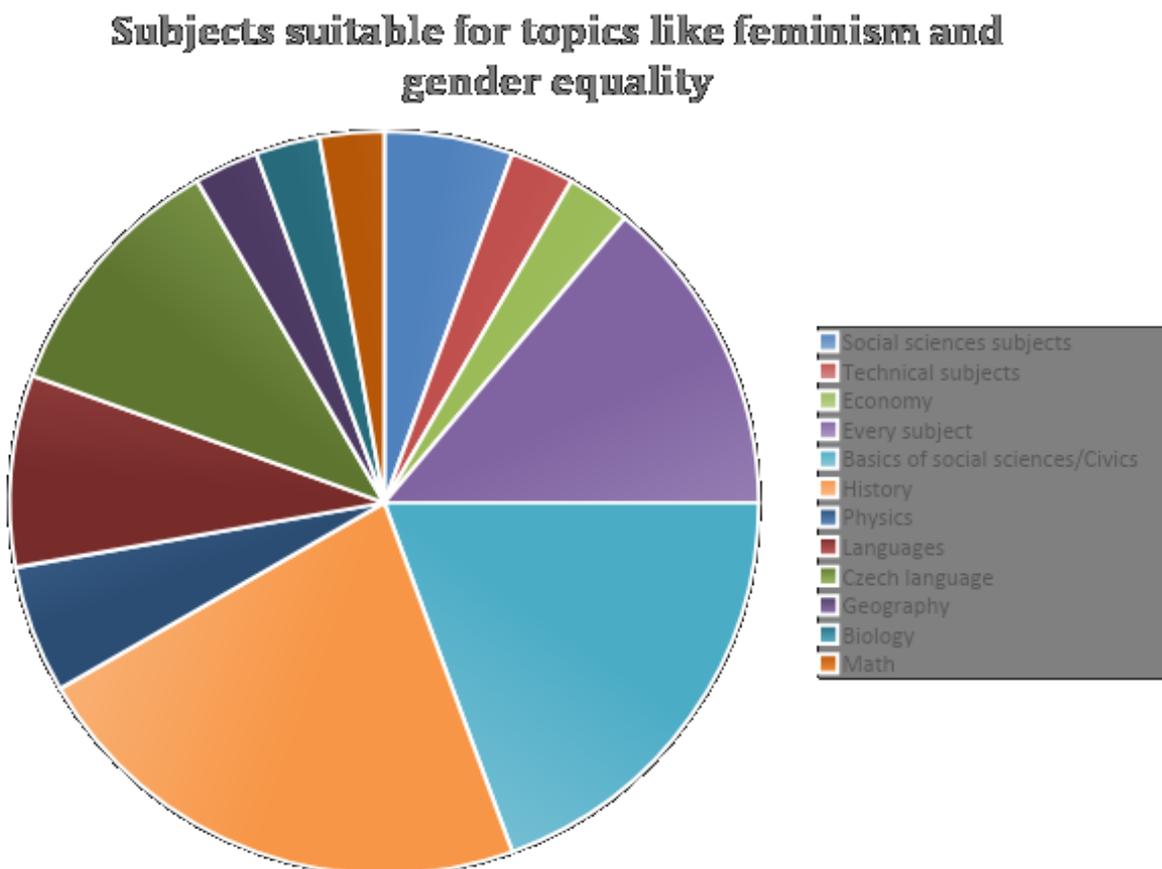
There is still a prevailing opinion in the Czech society that some subjects at schools are better suited female students and some male students (it usually is technical subjects for male students and humanities for female students). But such division comes from old stereotypical views. Teachers should not judge and approach students by their gender, but by assessing their abilities individually. The pre-understanding some teachers still have

concerning genders of their students can actually damage students, both male and female, and prevent them from pursuing activities they are good at and like to do.

2.2.8 Question n. 23

The twenty third question of the interview is: “In your opinion, which lessons/subjects offer space to talk about topics like equality or feminism?”. Feminism, as a topic, is only included in official curricula documents in a subject called The Basics of social Sciences. The subject is usually limited to one or two lessons, depending on the teacher and how much time he/she wants to spend with this topic. But, in my opinion, the opportunities to talk about feminism and gender equality can be found in almost any subject. This question aims to find out in which subject the teachers think that this topic can be discussed. In figure n.1 we can see all the subjects respondents mentioned as suitable for discussion about feminism and gender equality and number of mentions.

Figure 1 - Subjects suitable for topics such as feminism and gender equality



Source: Author

The results show us that respondents think that the most space for talking about feminism and gender equality is in history. One respondent stated that: “*History is told*

from the point of view of men...”. The truth is that history lessons are full of significant people and most of them are men, which sets a picture that women weren’t as important in the process of changing the world it could therefore send an unsuitable message (especially) for female students that their contribution to the world are not worthwhile. At the same time, it offers a lot of space to talk about the status of women and men in different time period and the advantages and disadvantages of given social settings.¹⁰⁰

Second most frequent answer was Basics of social sciences and Civic education, which is the subject where the topic of feminism compulsory written in official curriculum documents. This subject discusses topic that open the topic of gender very naturally and offers time to discuss it, more that to only learn facts.

The third most frequent answer is that there is an opportunity to talk about feminism and gender equality in every subject taught at school. I agree with this response the most, because gender and gender equality is such a complex topic and it can be examined from the point of view of every subject taught at schools. Two respondents stated that there always an opportunity to present more female representatives of every field, pointing out that most experts or accomplished people in almost every field are men and that it could have a positive influence on female students to know that you can find experts of both gender in every field.

Fourth and fifth most frequent mention were language and Czech language, where respondents talk about the usage of language and that it favours men over women (for example names of different occupations are usually masculine). Teachers also usually use the word “student” in classes, which is also masculine, while very few of them use also the feminine word “studentka”.

From the results we can see that respondents think that the most opportunities to talk about feminism and gender equality is in humanities, while in technical subject there’s less space for it.

2.3 Feminism and gender equality in occupation environment

2.3.1 Question n. 24

The twenty fourth question of the interview is: “Have you ever noticed any difference in attitude towards female and male teachers? (Coming from school management, parents, students or public? Do you have any personal experience?)”. This

¹⁰⁰ PILÁTOVÁ, Denisa. *Obraz ženy a muže v učebnicích dějepisu*. 2014. Diplomová práce. Karlova univerzita, Pedagogická fakulta. Vedoucí práce PhDr. Zuzana Kubišová.

question aims to find out if the society has a different attitude towards male teachers and female teachers, and if so what the differences are.

The results show us that most of the respondents have witnessed a difference in attitude towards male and female teachers (table n. 17) and most often it comes from the school management (table n.18).

Table 17 - Difference in attitude towards female and male teachers

Difference in attitude towards female and male teachers	Number of respondents	Results (percentage)	Women	Men
Yes	10	91%	5	5
No	1	9%	1	0

Source: Author

From the results we can see that almost every teacher ever noticed a difference in attitude towards male and female teachers.

Seven respondents who answered that they witnessed a different behaviour toward male and female teachers also mentioned that this difference favoured male teachers over female teachers. Two of the most frequent examples were more money for male teachers and more authority for male teachers from students. *“Male teachers usually have a bigger authority from students.”* *“...I think that we (men) have bigger bonuses and bigger salaries...I’m positive about it.”* The reason why male teachers are favoured over female teachers is probably the fact that there are much more female teachers than male teachers¹⁰¹ and male teachers are therefore more “valuable”.

Table 18 - Who makes difference between female and male teachers?

Who makes the difference between female and male teachers?	Number of mentions
School management	6
Parents	1
Students	4
Public	2

Source: Author

¹⁰¹ VZDĚLÁVÁNÍ: 3 - 2. Učitelé v regionálním školství a akademičtí pracovníci veřejných vysokých škol podle pohlaví. In: *Zaostřeno na ženy a muže - 2018* [online]. Ministerstvo školství, mládeže a tělovýchovy, 2019, 23.01.2019 [Gen. 2019-04-21]. Available at: <https://www.czso.cz/csu/czso/3-vzdelani-zf37spb61c>

Respondents most frequently mentioned school management as a source of different behaviour toward male and female students. That might be connected to the fact that some respondent think/know that male teachers are paid more than female teachers. The second most frequent mention was that students sometimes express different attitude towards male and female teachers, which respondent mostly described as more differential towards male teachers.

In previous questions, most respondents said that gender equality is both an important topic for them and that they also try to make it an important topic for their students, but if students don't see a behaviour that supports gender equality in their environment, in every day life, they can't really adopt these views. And as the answers show, some students make difference between male and female teachers. If students feel that the school management does not behave in a gender equal way, they might not think it's something they should do.

2.3.2 Question n. 25

The twenty fifth question of the interview is: "Is teaching (as educational activity) perceived as primarily female occupation in your opinion?". The statistics show us that there are many more female teachers than male teachers, and that the lower the level of school, the more female teachers there are.¹⁰² This question is not necessary connected to the numbers of both genders in this profession, but can be understood in the context of the view our society has on this profession, and if we associate either men or women when we say the word teacher. The results show us that all except one respondent feel that teaching is primarily a female profession. We can see the results in table n. 19.

Table 19 - Is teaching a female occupation?

Is teaching a female occupation?	Number of respondents	Results (percentage)	Women	Men
Yes	10	91%	5	5
No	0		0	0
Didn't specify	1	9%	1	0

Source: Author

¹⁰² VZDĚLÁVÁNÍ: 3 - 2. Učitelé v regionálním školství a akademičtí pracovníci veřejných vysokých škol podle pohlaví. In: *Zaostřeno na ženy a muže - 2018* [online]. Ministerstvo školství, mládeže a tělovýchovy, 2019, 23.01.2019 [Gen. 2019-04-21]. Available at: <https://www.czso.cz/csu/czso/3-vzdelani-zf37spb61c>.

Ten respondents said that they think that society views teaching to be a female profession. Four respondents (36%) mentioned in their answers that this is true mostly for lower level of educations, specifically naming kindergartens and elementary schools.

Two respondents (18%) answered that the reason for teaching to be seen as a female occupation may be that it is associated with shorter hours and more free time and therefore as an opportunity for women to better combine work and care of children and household. Two respondents (18%) felt that there is an idea, an image that comes to one's mind and this image portraits teachers as a woman. They feel that when you say teacher, people immediately imagine woman. One respondent (9%) mentioned that the reason why this occupation is seen as female can be money, respectively low pay, which (as mentioned before) is taken as more acceptable for women.

One respondent answered that they don't think that teaching is a female occupation, but on the other hand think that if the pay was bigger, there would be more men doing this profession.

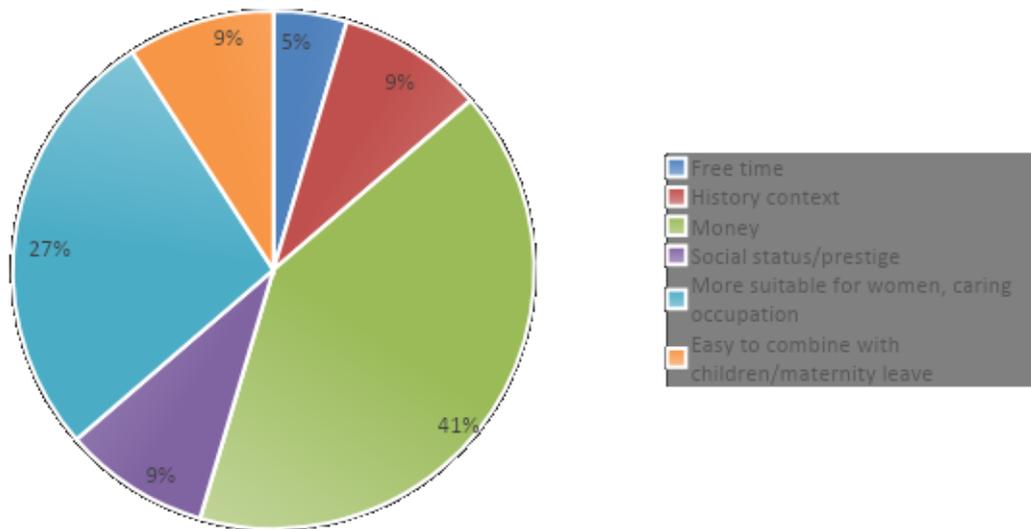
Teaching is seen as a female occupation as a result of stereotypes surrounding this profession (for example that it is more suitable for women because they are more caring and teaching is perceived as "caring" job) as well as socio – economic factors, which are reasons why men decide to do something else then teaching, because the imbalance of gender in this profession is primarily a result of the fact that men often don't choose to do this job and women more often do. The reasons for gender imbalance in teaching is also discussed in the following question of the interview.

2.3.3 Question n. 26

The twenty sixth question is: Can you think of any reason why there is a dominance of women in the field of pedagogy?". The number of female teachers far exceeds the number of male teachers, especially at the lower levels of schools. This question aims to find out what the respondents think that the reasons are. We can see the results in figure n.2.

Figure 2 - Reasons why there is a dominance of women in education

Reasons why there is a dominance of women in education



Nine respondents answered that the reason/one of the reasons why there is a dominance of women in teaching profession is low wages. The society still puts a lot of pressure on men to be providers, to make enough money to financially support a family, whereas women are usually associated other parts of life and therefore is thought that they don't need to make as much money as men. This means that while teacher's pay is seen as too little for men, for women the pay is sufficient. This shows big discrepancy in the overall view on women's and men's status in society.

Six respondents mentioned that the reason could be that women have "caring nature" and are therefore more suitable for this occupation. This assumption can be connected to the one that the main role of women is to be a mother, which would make teaching children an ideal profession.

Two respondents mentioned that the reason for this is the social status teachers have in the society or the lack prestige this occupation holds. This, again, shows that in our society it is more important for men to have a prestigious job, but not so much women, respectively that the prestige of a specific occupation is an important aspect during a decisive process of choosing a career.

Two respondents said that they think that the reason for the dominance of women in the teaching profession the historic context, specifically the situation that was here during a communist era.

Two respondents answered that teaching is easily combined with maternity leave, making it easier for women to take care of children and simultaneously work and also that in teaching, during one's absence, not much changes and is therefore easier to come back to work. This answer is, once again, is connected to a presumption that women are, or will be in their life, mothers.

One respondent answered that the reason could be that in teaching there is seemingly more free time, as teachers usually don't spend all of their working hours in school, but a lot of preparations and additional work (marking tests, reading assignments, etc.) is done at home.

2.3.4 Question n. 27

The twenty seventh question of the interview is: "Do you consider this fact a problem (that there is a dominance of women in education)? If so, what would that problem be?". The results show that the majority of respondents consider the fact that there is a dominance of women in teaching profession either a problem, or they think that it is not a problem but think that the situation should change. We can see the results in table n.20.

Table 20 - Is the dominance of women in education a problem?

Is the dominance of women in education a problem?	Number of respondents	Results (percentage)	Women	Men
Yes	6	55%	3	3
No	2	18%	1	1
It is not a problem, but it should change	3	27%	2	1

Source: Author

Six respondents stated that they consider this situation a problem. Four of them answered that the problem is the lack of "male role model". In 2018, 44 of all marriages in

the Czech Republic ended in divorces¹⁰³, while in 2017, only 8% (10,5%) of children were entrusted into father's care.¹⁰⁴ This, according to the respondents, can cause a problem over the lack of male roles in child's life and having more teachers especially in kindergartens and elementary schools could help straighten this disproportion.

Three respondents answered that they don't consider it to be a problem, but that it might be better if, at some level of education, the situation changed and there would be more men: *"I don't think it's a serious problem, ...but it would be nice if children had both male and female ideals."*

The reason why most of the respondents think the dominance of women in education is a problem is the lack of male role models. The respondents think that it is important for children to see both male and female representatives, to given them a balanced view over adult's behaviour.

2.3.5 Question n. 28

The twenty eighth question of the interview is: "The topic of low salaries is often connected to teaching professions. According to you, could this be connected to the fact that there is a dominance of women in this field?". In previous questions, respondents said talked about the low wages in education and about how they perceive it as a problem, for example that it is a reason why there is a dominance of women in this profession. This question looks at the problem from the other side, not as there is a dominance of women in teaching because of the low pay, but if the low pay in teaching is connected to dominance of female teachers.

The results show us that the respondents are divided, five of them think that one of the reasons for low wages in teaching profession is the fact that there is more women than men and five think that there is no connection. We can see the results in table n.21.

¹⁰³ ČESKÝ STATISTICKÝ ÚŘAD. *Obyvatelstvo (absolutně, relativně, meziroční změny)*. [Table]. In: Český statistický úřad [online]. Published 21.3.2019 [Gen. 2019–04-23]. Available at: <https://www.czso.cz/csu/czso/cri/pohyb-obyvательства-rok-2018>

¹⁰⁴ Přehled o pravomocných rozhodnutích soudů v opatrovnických věcech. In: *Justice.cz* [online]. Published 08.02.2017 [Gen. 2019–04-23]. Available at: https://eudeska.justice.cz/Lists/EUD/Attachments/688/MSP-117_2017-OSV-OSV%20-%20p%C5%99%C3%ADloha.pdf

Table 21 - Is low salary in teaching connected to dominance of women in this field?

Is low salary in teaching connected to dominance of women in this field?	Number of respondents	Results (percentage)	Women	Men
Yes	5	45,5%	4	2
No	5	45,5%	2	3
Other	1	9%	0	1

Source: Author

Five respondents answered that there is a connection between the dominance of female teachers and low salaries. Two respondents stated that they feel that if there were more men in teaching profession, there would

be bigger pressure on politicians to raise the wages. One respondent said that the reason for low wages is that teaching is “caring” profession (and women are more “suitable” for this type of occupation) and caring professions are not paid very well.

Five respondents don’t consider the dominance of women to be the reason for low wages in teaching. Two respondents said that it is the other way around, meaning that men don’t do this profession because of the money, which then creates the dominance of women. Two respondents stated that the reason for low wages in teaching is that the state is failing to recognize this profession and doesn’t give Ministry of Education, Youth and Sports enough money to give schools.

One respondent said that he can see a progress in remuneration of teachers, stating that: “...I think that a gradual progress occurs. That the wages are being raised slightly.”

All respondents answered that the wages in teaching profession are low and should be raised. Half of respondents think that the reason for it might be that there are more women in this profession, the other half doesn’t consider

dominance of women in teaching to be the reason that there are low wages but rather that the dominance of women is a consequence of the low wages.

Discussion

The overall results of the interview show that people in the Czech Republic have rather negative attitude towards feminism and Czech society is not gender equal.

The first part of the interview aimed to learn how individuals think about feminism and gender equality. Questions in this part of the interview weren't specifically designed for teachers, they are more general and are focused on citizens of the Czech Republic. Questions in this part of the interview aim to find out how people in the Czech Republic think about feminism and how they perceive gender equality. The results show us that even though the respondents see feminism as something positive and useful, they feel that the society doesn't share this view and perceive feminism as something either useless or even bad for the society. Such attitude could originate from lack of interest people in the Czech Republic hold for this topic and from many misconceptions that are connected to low knowledge. The results show us that the respondents feel that gender equality in the Czech Republic has a long way to come, most of them experiencing or witnessing an unfair behaviour when it comes to gender equality, which can again be a result of insufficient knowledge in this field and the overall negative attitude Czech society has towards feminism and gender equality. The same attitude goes for social roles for men and women, which are quite stereotypical in the Czech Republic and don't offer a equality of opportunities and fairness. On the other hand, most of the respondents consider themselves to be feminists, they find feminism to be a positive phenomenon in society and think that feminism has more advantages than disadvantages for the society. These results may be connected to the choice of respondents, as they are all teachers and in their lessons they talk about feminism, they have a deeper knowledge and understanding than some citizens who don't find this topic important.

The second part of the interview focuses on feminism and gender equality in education, mapping the attitude of teachers towards the topic of feminism and gender equality and the way they work with this topic during their lessons. The results show that teachers talk about this topic in their lessons and this that the topics of feminism and gender equality should be also important to students. The results also show that because feminism isn't given much space in lessons and gender as a topic is a cross-curricular subject and it therefore matters mostly on the teacher if they find the time to discuss it in school, there isn't a complex, united form, way how to teach about it. Some teachers think that these topics should be discussed more and also that the way we now teach about

feminism and gender should change, but they don't really know how. Although feminism and gender don't have much space in official educational documents, the respondents agree that suitable slots for these topics can be found in many subjects, some even think that it is possible to discuss this topic in every subject. Again, right now, the amount and frequency of teaching about these topics belong to teacher and his willingness to discuss them and that, in my opinion, should change and feminism and gender should be given more space in the official educational documents. Teachers also noticed that students sometimes react negatively when it comes to feminism, supporting the answers given about the attitude Czech society has towards feminism, showing the negative connotation the word has in the Czech Republic. But the problem lies partially in schools. As respondents answered, most of them noticed that their schools have sometimes different attitude towards female and male students, deepening gender stereotypes, which means that while some teachers talk about feminism and gender equality in their lesson, the behaviour within their school can negate the whole debate by behaving against gender equality. That is a big problem, because children learn not only from what they hear about during lessons, but they also learn from the behaviour they witness around them.

The third part of the interview focused on feminism and gender equality in the workplace, dealing with the attitude towards teachers in context of their gender. The results show that the society perceives teaching as female occupation. Reasons for this can be viewed from more angles. People in the Czech Republic think that women are "predetermined" to teach because its main focus is children and it is seen as a caring occupation and from the results of questions in this interview, Czech society sees women as "naturally maternal", caring. Teaching is also seen as an easy job, with official working hours shorter than usual as part of the work at home (preparations for lessons, marking test, reading assignments, etc.), giving women more time at home taking care of children and/or household. From the results we also know that the role of provider is assigned to men by Czech society and teachers salary doesn't offer enough money to support a family. But the results also show that almost all of the respondents witnessed a different behaviour towards male and female teachers, with most of them stating that this unequal behaviour favoured male teachers. The facts that the Czech Republic is dealing with the lack of qualified teachers, while the pedagogical faculties of Czech universities are full of students (and the ratio of male and female students is much more balanced than later in practice) supports my thesis that the system is unfair to female teachers, who choose to do this job, which is not seen as very prestigious or is not paid well, and favours male teachers for the sole

reason that they are men. Some respondents also think that low salaries in teaching are connected to the fact that there is a dominance of female teachers.

These interviews show that the Czech Republic is not a feminist country and that our society is not gender equal on many levels including school environment. It is important that school, as one of the biggest influence in the process of socialization, understands feminism and gender equality in its depth and is able to present those values accordingly to students.

This interview was designed to learn about the attitude teachers in the Czech Republic have towards feminism and gender equality from the point of view of teachers and citizens and if and how their attitude influences the way they teach about this topic. One of the limits of this interview is the fact that some of the questions might be slightly biased, which wasn't obvious to me when I was creating them, only later after some of the interviews were already conducted.

Conclusion

This thesis dealt with the way feminism and gender equality are perceived in Czech society and Czech schools. The theoretical part of thesis focused on exploring the international origin and development of feminism in the world, and the history of feminism – divided into distinct waves, each of which represents explanations of the situation and manifestations of feminism. Feminism was an answer to the system in the world that favours men. Feminists have remained people who want women to have the same rights as men, as well as the same opportunities; feminists want women wanted to be taken as seriously as men. The thesis offered interpretations of the basic term to better understand the topic of this thesis. The theoretical part includes the history of feminism in Bohemia, the fight for the right to vote and to be able to gain a proper education, the position women held in Czechoslovakia, where gender equality was formally introduced but did not change the attitude of the society towards women, and the changes that came with transition to democracy in 1989. It maps the situation of feminism and gender equality in the Czech Republic, the institutional base for gender equality and the way gender equality has progressed, and sometimes regressed, over time. It presents the way feminism and gender equality is approached in schools, its position in education and the problems and challenges connected to these issues.

The theoretical part demonstrates that the Czech Republic is not very open-minded when it comes to topics such as feminism and gender equality. Feminist thought came mostly from western countries, and following 1989 they were not greeted with warmth. As time passed, Czech society somehow forgot about gender equality and only dealt with this topic when dealing with the influence of the EU, first to meet the requirements for joining EU and later as fulfilment of EU policies. Czech society tends to feel that there is no need to discuss feminism and gender equality, and the same approach can be seen at schools.

The empirical part of this thesis presented interviews with 11 working teachers, and analysed their answers regarding gender equality at schools. A content analysis was used as a method of analysing the teachers' answers. The questions of the interviews were divided into three groups, exploring feminism and gender equality in general, feminism and gender equality in education, and feminism and gender equality in occupation. The first group of question showed that the interviewees do not see the Czech Republic as a feminist country, that they are aware of gender inequalities and gender stereotypes in the society. The research in the empirical part of the thesis could be used as a pilot research for deeper,

more numerous research which could help improve the institutional grounds not only in education but in all areas of society.

The second group of questions explored the teachers' attitude towards gender equality and feminism in education. The answers showed that teachers find these topics important and strive that their students do likewise. It also shows that these topics are given very little attention and that teachers mostly think that there is no need to change that, but most of the teachers also stated that feminism and gender equality is a topic that could be discussed in every subject at school. The teachers also notice that gender inequality is present in the way teachers communicate and grade students, which correspond with information from the theoretical part of the thesis.

The third group of questions focused on the way teachers are treated at work in context of gender equality. According to the interviewees, teaching is perceived as a female occupation and they also registered a different attitude towards male and female teachers. The answers about the reason why there is a dominance in teaching correspond with gender stereotypes showing that teaching is also burdened by gender inequality.

The overall results demonstrate a situation in which both the larger society and its institutions of education tend to regard issues such as feminism and gender equality in mostly negative terms. These issues are not given enough attention, and when they are discussed they are often followed with misunderstandings and charged with negative emotions – rather than facts. For this to change, the society has to start demanding this topic be discussed – and taken seriously. The public has to lift up these issues and demand from politicians that gender equality be supported, not only on legal level but also in actuality. At the same time, the mind set must change – rid itself of gender stereotypes, stop looking at people as women and men locked within distinct dichotomies, and begin looking at people first as human beings. At school, it is important that teachers receive a sufficient education in this area so as to understand the depth and complexity of feminism and gender equality. It is also important to realise that it is not only the explicit curriculum that affects students, but so does a hidden curricula, which is the way teachers behave as well as whole of the school environment. The reform of the Framework Educational Program is in progress right now, and feminism and gender equality should be emphasised and given more space.

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Appendix

Interview

Feminism and gender equality in general

- 1) Equality between men and women – what does it mean to you? How does it express itself?
- 2) Do you think that in our country/our society there is an equality between men and women?
- 3) Have you ever experienced a situation where someone treated you differently because of your sex? (In context of discrimination or gender stereotypes)
- 4) Have you ever experienced a situation when someone treated someone else differently because of their sex? (In context of discrimination or gender stereotypes)
- 5) What does feminism mean to you? How do you understand the word feminism?
- 6) Do you consider yourself a feminist? Why yes/why not?
- 7) According to you, how does our society perceive the word feminism? What do you think that people in our society imagine under the term feminism?
- 8) Do you think that the Czech Republic is a feminist country?
- 9) Connected to equality for men and women, would you like something to change or are you satisfied with the situation that we have here?
- 10) Do you think that feminism can offer some advantages to the society? If so, what are they?
- 11) What about disadvantages, can you think of any?
- 12) Which (stereo) typical roles does our society attribute to women?
- 13) And what about (stereo) typical roles for men?
- 14) Do you consider this division of roles to be fair? (When it comes to either the difficulty or the prestige of the roles.)
- 15) Do you think that this division of typical ‘male’ and ‘female’ roles in our society can be changed? How?

Feminism in education

- 16) Do you talk about feminism /gender equality in your lessons?
- 17) Do you think that it (feminism and gender equality) is an important topic?

- 18) Do you think that this topic should be discussed more in schools or is gender equality something that is so obvious that there is no need for it to be a topic discussed during lessons? Or is it a topic so intimate, that it should not be brought up in school? Or is it enough that the teacher behaves in the spirit of feminism and gender equality and therefore there is no need to also talk about it during lessons?
- 19) Do you think that the attitude towards teaching about feminism and gender equality should change? How?
- 20) Do you use the word feminism in your lessons? If so, do your students react to it?
- 21) Do you personally strive that the topic of gender equality becomes important for your students (no matter if you call this topic feminist or not)?
- 22) Can you see any differences in attitude towards female or male students at your school?
- 23) Which lessons/subjects offer space to talk about topics like equality or feminism, in your opinion?

Feminism at work

- 24) Have you ever noticed any difference in attitude towards female and male teachers? (Coming from school management, parents, students or public? Do you have any personal experience?)
- 25) Is teaching (as educational activity) perceived as primarily female occupation in your opinion?
- 26) Can you think of any reason why there is a dominance of women in the field of pedagogy?
- 27) Do you consider this fact a problem (that there is a dominance of women in education)? If so, what would that problem be
- 28) The topic of low salaries is often connected to teaching professions. According to you, could this be connected to the fact that there is a dominance of women in this field?

Rozhovor

Feminismus obecně

- 1) Rovnost mezi muži a ženami – co to pro vás znamená? Jak se podle vás projevuje?
- 2) Myslíte si, že v naší zemi, v naší společnosti, rovnost mezi ženami a muži je?
- 3) Setkala/setkal jste se někdy s tím, že s vámi bylo zacházeno jinak kvůli vašemu pohlaví?
- 4) Setkala/setkal jste se někdy s tím, že s někým jiným bylo zacházeno jinak kvůli jejich pohlaví?
(V kontextu diskriminace nebo posilování genderových stereotypů)
- 5) Co pro vás znamená feminismus? Jak tomuto slovu rozumíte?

- 6) Považujete sám/sama sebe za feministu/feministku? Proč ano?/Proč ne?
- 7) Jak podle vás vnímá společnost v naší zemi slovo feminismus? Co si podle vás lidé v naší společnosti pod pojmem feminismus představují?
- 8) Myslíte si, že jsme feministická země?
- 9) Chtěli byste, aby se v ČR v souvislosti s rovností mužů a žen něco změnilo nebo jste spokojeni se situací, která tu je?
- 10) Má podle váš feminismus pro společnost nějaké východy? Pokud ano, jaké?
- 11) A co nevýhody, napadly by vás nějaké?
- 12) Jaké role jsou u nás ve společně podle vás přisuzovány ženě?
- 13) A co muži?
- 14) Zdá se vám takové rozdělení rolí z hlediska spravedlivé? (Z hlediska náročnosti rolí i z hlediska prestiže, kterou každá z těchto rolí v naší společnosti má.)
- 15) Myslíte, že je možné tento pohled na „mužské a ženské“ role ve společnosti změnit? Jak?

Feminismus ve výchově a vzdělávání

- 16) Mluvíte ve svých hodinách o feminismu/rovnosti mezi muži a ženami?
- 17) Je to podle vás důležité téma?
- 18) Myslíte, že by se o tom mělo ve školách mluvit více, nebo je podle vás rovnost mezi muži a ženami tak jasná věc, že není potřeba o ní učit? Nebo by se o tom mluvit nemělo, protože je to intimní věc? Nebo stačí, když se učitel v duchu rovnosti mužů a žen chová a mluvit se o tom pak nemusí vůbec?

- 19) Měl by se změnit přístup k učení o feminismu a rovnosti žen a mužů ve společnosti? Jak?
- 20) Používáte v hodinách slovo feminismus? Pokud ano, jsou na něj nějaké reakce?
- 21) Snažíte se vy osobně o to, aby byla rovnoprávnost žen a mužů pro vaše studenty důležitá a zastávali tyto pohledy, ať už jim říkáte feministické nebo ne?
- 22) Vidíte u vás na škole rozdíly v zacházení se studenty a studentkami?
- 23) V jakých hodinách je podle vás prostor o něčem takovém jako rovnosti či feminismu mluvit?

Feminismus v zaměstnání

- 24) Vidíte nějaké rozdíly v přístupu k učitelům a učitelkám? Od vedení školy, rodičů, žáků, veřejnosti. Jaké jsou vaše osobní zkušenosti?
- 25) Zdá se vám, že je na učení (tedy pedagogickou činnost) společností nahlíženo jako na primárně ženské zaměstnání?
- 26) Napadá vás, jaký by mohl být důvod (či důvody) pro to, že je v učitelských profesích převaha žen/učitelek nad muži/učiteli?
- 27) A myslíte, že je to problém, že v pedagogických profesích převažují ženy nad muži? Pokud ano, v čem ten problém vidíte?
- 28) V souvislosti s učitelskou profesí se hodně mluví o nízkých platech. Je podle Vás to, že ve školství nejsou platy úplně vysoké nějak spojeno právě s tím, že je tam taková převaha žen?

Informed consent

Informovaný souhlas

Tento formulář je součástí diplomové práce *Feminismus a genderová rovnost na českých školách a ve společnosti*. Autorka práce, Anna Donovalová, studuje magisterské studium na Husitské teologické fakultě Univerzity Karlovy. Účastník rozhovoru dobrovolně spolupracuje s autorkou práce na získání dat a informací pro kvalitativní výzkum. Sběr dat a informací probíhá metodou rozhovoru, který bude nahráván. Identita účastníka rozhovoru zůstane v naprosté anonymitě. Nahrávání rozhovoru může být kdykoli ukončeno nebo přerušeno. Účastník rozhovoru může odmítnout odpovědět. Rozhovor může být kdykoli ukončen.

Svým podpisem respondent souhlasí se svou účastí na tomto výzkumu a s nahráváním rozhovoru.

Jméno respondenta/respondentky:

Jméno řešitelky projektu:

Podpis:

Podpis:

Abstrakt

Tato diplomová práce se zabývá problematikou feminismu a genderové rovnosti ve společnosti, specificky ve školství. Genderová rovnost (stejně jako jiné typy rovnosti) je důležitá část demokratické společnosti. Způsob, jakým je feminismus a genderová rovnost přijímána a diskutována ve školách reflektuje a zároveň formuje způsob, jak tyto témata přijímá společnost. Cílem této práce je prezentovat problematiku genderové rovnosti a feminismu a analyzovat situaci spojenou s těmito tématy ve školství. Tato práce zjišťuje postoje učitelů k těmto tématům a jejich práci s nimi v hodinách. Teoretická část práce přináší základní pojmy těchto témat a jejich interpretaci, zaměřuje se na historii feminismu, jeho vznik a vývoj ve světě a v českých zemích (respektive v Československu). Práce mapuje vývoj feminismu a genderové rovnosti v České republice od roku 1989 do současnosti. Práce prezentuje genderovou rovnost a feminismus v kontextu školství a vzdělávání. Tato část práce byla zpracována skrze výzkum založený na zkoumání literatury. Empirická část práce analyzuje rozhovory provedeny s pracujícími učiteli. Základů společenských věd kvantitativně i kvalitativně a tudíž nabízí přehled toho, jaká nálada panuje v české společnosti s ohledem na tato témata. Rozhovory byly nahrávány, jejich obsah přepsán a výsledky zpracovány v za pomoci obsahové analýzy. Sesbíraná data byla kvantifikována a výsledky byly vysvětleny v kontextu vzájemných vztahů. Teoretická část spolu s daty z praktické části ukazují, že Česká společnost se k problematice feminismu a genderové rovnosti staví negativně, což reflektují pozice těchto témat ve vzdělávacím prostředí, stejně jako v celé společnosti. Tento přístup škodí vzdělávacímu procesu i zdravé demokratické společnosti. Feminismus i genderová rovnost si zaslouží více pozornosti nejen ve vzdělávání, ale ve všech sférách společnosti.

Abstract

This thesis deals with the issue of feminism and gender equality in society and, more specifically in education. Gender equality (as well as other types of equality) is an important part of a democratic society. The way feminism and gender equality are approached and discussed in school reflects and at the same time shapes how it is perceived in society. The goal of this thesis is to present the issue of gender equality and feminism, and analyse the situation specific to these topics in Czech schools. The aim of the thesis is to find out teachers' attitude towards these topics and the way they work with them in their lessons. The theoretical part of this thesis offers basic terms and their interpretations, focuses on the history of feminism its origin and progress in the world and in Bohemia (Czechoslovakia respectively). It maps the development of feminism and gender equality in the Czech Republic since 1989 until the present day and shows the attitude of the Czech society towards these issues. It presents gender equality and feminism in context of education. This part of the thesis was conducted with the use of literature-based research methodology. The empirical part of this thesis analyses the interviews conducted with working teachers of subject called "Basics of Social Sciences" both quantitatively and qualitatively and therefore offers an overview of the mood in the Czech society regarding these issues. The interviews were recorded, its content was transcribed and analysed with the use of content analysis. The collected data were quantified the results were explained in context of the relations within. The research in the theoretical part together with the data collected for the empirical part shows that the Czech society holds a negative attitude towards feminism and gender equality which reflects the position of these issues in school environment as well as in the whole society. Such attitude is harmful to the education process and to healthy democratic society. Both feminism and gender equality deserve more attention, not only in education but in all spheres of society.