Gender is a social construct expressing that attributes and behavior connected with the image of man and woman are generated by culture and society. Unlike sex, a universal category that does not change with time and space, gender shows that the determination of roles, behavior and social norms connected with men and women differs within various societies, time periods and social groups.

Archaeology is a culturally and historically conditioned scientific discipline though it quite often fails to remember its cultural basis. Its main task, the research in cultural and social structure of ancient populations, is a very complicated task and its outcome is often uncertain for there is no possibility of feedback. Archaeology, same as all other humanities, cannot claim fully objective scientific results. However, in its essence tied with exploring the life of ancient populations, it strives for objective findings and thus it necessarily has to focus on material culture, namely its expressions and its embedment in social structures. It is only material culture that can mediate dependable results. But if material culture is not interpreted as embedded in a cultural and social context, it becomes an unfruitful source with zero informational value. Thanks to new approaches, theories and methods that have emerged particularly during last fifty years, contemporary archaeology has a chance to find its efforts rewarded with reliable results of interdisciplinary scientific value more and more often.

The context is a kind of magic formula in archaeology. But it is truly the key component of scientific analysis in gender archaeology. While the context is a consolidating element of probably all archaeological methods and approaches, gender, as an unstable but permanently present social category, ties together seemingly divergent themes of this dissertation. Reflection of the context of material culture is the major determinant during archaeological attempts to reconstruct the meaning of archaeological artifacts in social interaction. However, if it is true that no reconstructive attempt can be objective without a contextual embedment then it is valid as well that no social reconstruction can be complete without gender dimension.