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ABSTRACT

The position of women is interesting feature which enables to recognize the status of development of the society. As examples from both poles stated India and the Czech Republic; the first part of this thesis focuses on the main positive important points of development of both societies, the second part deals with the comparison of the position of women of both societies in various fields (biological aspect, society, literacy and education, employment, politic and violence against women) determining its positive or negative effect on females.

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INTRODUCTION

People live in societies, in which everyone should be given the same opportunities. However, one of the causes that can disrupt this state is the presence of the gender chromosome X instead of “superior” chromosome Y when born. There are more male kings, presidents and inventors than females in history. Women usually were not engaged in social life as they were mostly taking care of children and the household. The first change occurred with the suffragettes, who were not satisfied with the life that was expected of them. They fought not only for own independence, but also for their future female successors. Thanks to them, women and men are treated equally in developed societies (especially the European Union, North America and Australia) today. Nevertheless, things are not the same in the rest of the world that explains why the topic of gender equality and empowering of women is one of the points of the contemporary of the global program Millennium Development Goals (United Nations, 2006).

This bachelor thesis is focused on the comparison of the issue in two countries – the Czech Republic with a developed society (high position of women in society) and India a contrast country where the position of women in most of the cases is on lower level. In Hindi Language there is a saying “Boy is a God’s gift, girl is a burden” and it is still valid in India in the 21st century. India was chosen for various reasons for thesis. Firstly, India is very different from European in history and living standards, especially after reading the book *A Fine Balance* from Rohinton Mistry and spending four months in Maharashtra I wanted to know more about the topic. Then the recent event of the gang-rape victims in India is closely related to the topic discussed. Moreover, India is an English speaking country; English language was introduced to India by the British colonists more than two hundred years ago. After more than 60 years of the Independence, English is still one of the official languages of India (Daniel, 2010).

The text is divided in two main chapters. The first chapter focuses on the historical period which was somehow important for females – especially in the time when women were on higher or the same rank as the men, also there was period when men and women were considered equal in the area of contemporary Czech Republic and India. The second chapter deals with the comparing of the position of women in the 21st century

in Czech Republic and India; This chapters focuses on position of women in the society including biological and social aspects, literacy and education, employment, politics and violence against women.

THE INDIVIDUAL CHAPTERS OF THE RESEARCH

1. Important historical points for females

1.1. The earliest times - Ancient society

The first ancient societies in middle Europe and Indian subcontinent were similar – both were matriarchies, Women took control of leading positions in the society and were especially sacred as ‘life-givers’ because of their ability to deliver children. We may find evidence of this in small clay statues of women with exaggerated breast, hips and stomach as symbols of fertility. The most well known in Czech is Venus of Dolní Věstonice dated in 29,000 BC – 25,000 BC (Ancient-wisdom, n.d.). Zbavitel (1993) mentioned the presence of similar statues of Goddess Mother in a culture which lived near the river Indus around 3000 B.C. It is assumed that Goddess Mother is the basic ancestor of contemporary female Hindu deities.

When the population grew, tribes began to fight for the land and resources, as a result, males became more important than females as they could provide better protection to their tribes and were able to earn new resources. In Many countries including India a new cult was started to be worshipped – the phallic cult (Zbavitel, 1993).

1.2. Society in the 15th to 12th century B.C.

In 15th to 12th century B.C. prehistoric Europeans inhabitants invented a new alloy according to which the period was called – the Bronze Age. The harsh cold weather at that time neither allowed people to settle down nor to be able to grow crops; therefore they had to keep migrating from place to place (Popelka and Válková, 2004).

In India, the society was different and on a much higher level than compared to Europe. Thanks to weather in the basin of the river Indus, people did not have to struggle to earn their living. Hence, they had a better chance to develop a prosperous society. Vedas date to roughly 15th century B.C. (Sadasivan, 2013). The Vedas are the earliest literary texts about wisdom, knowledge and religion. It is very interesting that some of the philosophers mentioned in the Vedas are females. Das (2013a) mentioned four significant female Philosophers – Ghosha, Lopamudra, Maitreyi and Gargi; Women at that time were well educated and equal to men because Vedic society believed that boys

and girls should be educated with the same effort and care. Das (2013b) claimed women could choose to pursue Vedic studies if they want to. Women from the Kshatriya caste could attend martial arts courses and arms training (Das, 2013b). Today in India, the opportunities are provided mostly to men only and women mostly are given practical skill training for their married life. However, as Indian society grew more and more complex, the status of women became lower and lower. Females seemed less economically productive and were considered being non-sacred and were restricted from receiving education (Hussain, 2012).

1.2.1. Women in the ancient law

The laws of the Hindu society were codified in the Manusmriti – the law book of the first man in the world – Manu. Its origin is estimated from the 2nd century BC to the 2nd century AD (Buhler, 1984). Zbavitel (2009) translated The Law book of Manu from the Sanskrit; therefore it is available even today, it contains several chapters focused on women. The overall attitude towards women then was rather unfriendly, it said that women should be guarded by their father in childhood, and husband in their youth and son in their old age, Women were not worthy of independence because they were inconstant and loveless; and were capable of betraying of their husbands. Even though women were considered traitorous but by marrying the right man, they might inherit part of his virtue and can have a better social status. According to Manu, Women, Slaves and sons did not have any property, and they survived with the food provided by their husbands, owners or fathers. However, in other parts of the book, women were kind of glorified, for example it was stated that when women are happy, Gods are happy as well (Zbavitel, 2009). Buhler (1984) suggested that The Law book of Manu was rather the list of norms of the social and religious traditions rather than laws applied to the whole Hindu society.

1.3. Age of enlightenment

Enlightenment is the European philosophical and cultural movement in the 18th century. It is based on science, education and sense; therefore it is free from any

intolerance by the state or religion; this characteristic 'Age of Enlightenment' provided greater chance and opportunities' for women.

Bohemia, which was part of Habsburg dominion during this period, in the 18th century, was unique as it was the only time in history when the head of the state in the later Czech area was a woman, the queen 'Maria Theresa'; she was very wise and the land flourished in her regime. She got credits for numerous social reforms like compulsory school for all children from seven to twelve years old; she improved life and working conditions for common people and supported manufacture entrepreneurs. Maria Theresa received the credit for eliminating the torture of interrogated people subordinating the church for 'state intentions', uniting of length and weight units and cancelling interstate taxation (Čornej, 2010). Even though Maria Theresa complied very well with state obligations, she delivered sixteen children from which eleven survived to their adulthood. Čornej (2010) said that she was successful only because she was able to arrange and hire quality advisors who worked for the welfare of her empire.

The Enlightenment was an important period for common women as well, the newly introduced reformations improved their lives; for example they could attend schools or inherit property as the same rate as men. However, their proper equality was still suppressed by old fashionably thinking Men who still believed that womanhood is a kind of syndrome precluding women to be self-reliant (Lenderová, n.d.).

Enlightenment philosopher Bernard Bolzano's work contains first ideas about female independence, which were used as a basis of the female empowerments in the 19th century (Malínská, 2009).

Lives of women in India in the 18th century were rather monotonous – they were responsible of doing house chores and caring of their husband and children (Bhagal, 2009).

1.4. The 19th and 20th century female movements

The first impulse of female equality to men came up in states of the northern hemisphere including Czech Republic and as well as in India almost at the same time – from the second half of the 19th century in Czech Republic and in beginning of the 20th century in India. In the beginning of the 19th century, there was the tremendous progress

in medicine; Contraception allowed women to control fertility and therefore women were able to participate in social life. Industrialization and its inventions brought convenience eased household chores and housewives were able to spare time for them and they could take parts in activities outside of their home.

Emancipation was mainly based on the right to vote for women and the right to education, especially because education leads to equality, freedom and helps with the development of democracy.

The main struggle by women for independence in both countries showed some similar characteristics, however, their process of emancipation and the final outcome are quite different. Havelková (1992) said the status of woman is influenced not only by the state and law, but also by manners, tradition customs and prejudices. The result would depend on the stronger or weaker authority in individual societies. Comparing with Czech Republic, India had a stronger authority on those features.

In conclusion, the goal of emancipation was to get the human rights valid, in law form as well as in practical life for both men and women. Most Men believed that “human” from “human rights” implies only to the man, not to the woman (Savický, 1993).

1.4.1. Female movements in the Czech Republic

1.4.1.1. Modern educated woman

The goal of the Czech movement was to cultivate “modern educated woman” because it is the only way women would be able to earn equality in the society (Malínská, 2009). Therefore, the emancipation of women in Czech was focused on education.

In the rise of womanhood, female writers were the main pioneers, for example Karolína Světlá, Marie Riegerová and Eliška Krásnohorská. These females got inspired by American female movements and female education presented to them by Vojta Náprstek. This led to the foundation of the first female club called The American club of ladies, in 1865, where the name “American” stands for the progress and modern methods the club used. Although their meetings were not socially recognized at first, by perseverance, the club still exists today after 147 years, excluding a break in the communistic era (Secká, 2012).

1.4.1.2. The history of education

The club of American ladies got popular and its female devotees took active part in improving women's status in the country. A few of them became founders of the first female educational institutions. Malínská (2009) pointed out that the first female higher school was focused mainly on hand work sadly because the lack of financial support. Lots of departments were concluded, the only department remaining was the one which focused on sewing skills training. There were schools founded by a different club “Ženský výrobní spolek český”, the schools educated females in academics subjects as well as the practical ones. Since then similar schools began to be founded in the whole Czech territory. However, females from poor families were still not able to receive education because they couldn't afford the entrance fee of the schools (Malínská, 2009). Malínská (2009) added that the female education was supported just by 7% of all expenses of The Ministry of education in 1913, which was really insufficient.

The foundation of the first grammar school Minerva by Eliška Krásnohorská in 1890 played an important role in education of Czech. Havelková (1992) said that female students could accomplish the maturity exam in grammar school and there were opportunities for them to continue their studies in college. The first college opened for females was the philosophical faculty in 1987, three years later; women could also study medicine. College education for females was supported by Tomáš Garrigue Masaryk (Hendrychová, 1992).

Woman then had to decide whether to pursue their study or to have family. It was not possible to choose both study and family yet. Bahenská (2009) provided the example of Bohuslava Rajská, a perfect teacher who even founded her own school. A few months after, she got engaged to František Ladislav Čelakovský and that was the end of her career; she abandoned the school and focused only on family and household.

1.4.1.3. “Czech feminism”

“Czech feminism” is different from the one which evolved in the USA. It was founded by Tomáš Garrigue Masaryk, who was considered as an important personality in woman's movement. He was popular among people and he had progressive ideas about

female equality and simply his way of thinking was as of man from the 21st century. The principle of “Czech feminism” is to improve the status of women by providing them the status as equal as of men. His main goal was to persuade men that education make women ‘good wives’ (Hendrychová, 1993).

Thomas Garrigue Masaryk was recorded in the paragraph 106 in Constitution Czechoslovakian Republic saying that women are equal to men (Osvaldová, 2005).

1.4.1.4. The right to vote and the first female politician

Women with high, quality education and high potential soon showed their interest of involving in social life. The problem was that the society really did not care; but females did not forsake and organized meetings and formed groups which would help them to join the public life. One of the groups “Výbor pro volební právo žen” established in 1905 aimed for first to get the right to vote and later on the right to be voted (Hendrychová, 1993).

Czech women have the right to vote since 1918 (Gender studied o.p.s., 2003).

The first Czech well known female politician was Františka Plamínková, who was the colleague and friend of Tomáš Garrigue Masaryk. Plamínková started her career quite presumably as a teacher, however, she was not satisfied with this job as it had quite a lot of restrictions – for example the female teacher had to live her life in celibacy. Her point of view was that women should be encouraged to have children even when they have a career, in order to change this she stood by “Výbor pro volební právo žen” and others; she became one of the most important “Czech female movement” personality. She was even called the first Czech feminist (Kadlecová, 2007).

Plamínková started her political career before the end of the First World War when she joined the National Socialistic Party, while she was occupied with politics, she did not forget about her role in women's movements. Thanks to her, the celibacy of female teachers was abolished. In 1925 she became the first female senator and left the function only with the closure of senate by Nazi in 1939 (Kadlecová, 2007). Kadlecová (2007) said that nothing could stop her from taking part in those activities – she sent a complain letter to Hitler in 1938 and later to president Hácha.

She was a lady who never surrendered and she participated in the war resistance. However, after the attack on the Nazi deputy of Bohemia and Moravia Heydrich in 1942, Plamínková was prisoned and shot (Hendrychová, 1992).

1.4.1.5. The World War and Czech women

During the war, life of women in Czech and the United States was different. Siklová (1996) assumed that both men and women in Czech suffered from wars and enemies. During the First World War, Czechs were united against Habsburg monarchy; during the Second World War men were busy as soldiers while women undertook their jobs in factories and military industry. Pfeifer (n.d.) said that war improved the position of women in the way that they had to rely on them and run the public sector which was not conceivable before. He pointed out the significance of the fact that women could perform “mens work” (Pfeifer, n.d.).

The situation was similar in The Second World War; Equal numbers of men and women were forced to work for Germany and people were sent to concentration camps regardless of their gender (Siklová, 1996). During the Second World War, quite a few women participated in active nonviolent fights against fascism by founding resistance and partisan groups. Some women were sent to the front as nurses, operators and maintenance workers like cooks or laundresses. According to Slezské zemské muzeum (2012) Czechoslovakian unit was the only unit that had two female-snipers.

1.4.1.6. Communist era

The communist era launched in 1948 this also caused the suppression of women. The main goal of this era according to Pejchalová (2006) was to reach the emancipation of women by the change of society and simply emancipation of human, in which both gender will be equal. She said that the idea was not accomplished and women had to deal with three main tasks – maternity, economical productivity and social activity, by accomplishing these, a woman is equal to any men (Pejchalová, 2006). In return for their devotion at work and in the families, females received a red or pink carnation on the celebration of International Women’s Day each year; no women felt under valued.

Feminism ideology in communist era was considered as a trend and it was contradicted to the whole-society battle of the working class against Capitalism (Siklová, 1996). Isolation in western countries lasted till 1989. The first emancipation actions in the Czech Republic were inspired by women in the United States. In conclusion, communist era created a 40-year-long pause after the previously successful female movements (Oakley, 2000).

1.4.1.7. After 1989

Women's social status in Czech Republic improved since the beginning of the second Czechoslovakian. In contrast to the communist era, lots of women started to suffer from unemployment in the newly freed labor market as they had to compete with men and they tended to be considered to have less value than men (Oakley, 2000). According to Čermáková (1995), the phenomenon was caused not only by their maternal and family burden, but also by traditional and social conventions.

With the help of the western countries, the first feministic group "Center for gender studies" was formed. It worked as an educational and enlightenment center (Osvaldová, 2005).

The goals of contemporary women's actions were to improve equality of women. Equal wages for the same jobs, same work chances and reduction of any violence against women, for instance (Evropský parlament, 2009).

1.4.2. Female movements in India

1.4.2.1. Characteristic of female movements in India

The female movements in India are quite different from any other countries. Although females wanted to improve their situation, they kept being forced by the society to respect traditional values and systems. 'Undesirable factors' negatively affecting the female movement were omnipresent; poverty, illiteracy and blind following of "middle age" patriarchal culture customs which could still be found this day are some of the examples. Women's movements were focused on education and improving of social and legal rights of females. The main denominator of the Indian female movement is to deal with all women, regardless their caste (Ray, 2000).

1.4.2.2. The history of education

The first Christian missionaries promoted education to female minors from the very beginning of the 19th Century; these missionary schools were attended only by girls from poor families (Welch, 2011).

In the reforming movement period, education of females in colonial India was supported and campaigned by male reformers, while female reformers promoted education in the public. Although female and male reformers worked together, their goals were different; while men wanted female to learn to a bit of writing, history, arithmetic, sewing and no English language, female reformers wanted to educate women more than being the proper housewives (Haptodd, n.d).

According to Welch (2011), the first Indian college for female teachers was founded in 1870, Twelve years later, approximately 2700 of female schools were built with 127000 students attending them. She pointed out that since 1880s women were able to attend and graduate from universities (Welch, 2011).

Around the break of the 19th century; female education was restored in order to allow women as mothers to use their knowledge to educate children. Kumar (1993) mentioned that there was a plan to train widows to become teachers in this period. According to Suguna (2011), there were just 9.8% of men and 0.7% of women educated in 1901. Education rates for men and women grew very reluctantly. The society remained to be dominated by 63.9% of males and the literacy rate was 39.2% in the last census on the 20th century.

1.4.2.3. Reform movements in colonial India in the 19th century

The first reforms benefiting women were made by British colonists. Their intention was to eliminate the most savage traditions and to build a more modernized society. Colonists took the credits for abolishing sacred Hindu rituals - sati, child sacrifice and thagi (Brown, 2010).

Women in the 19th century of India were considered as the property of men, therefore, it may be presumed that they could not participate in the reforms. However, Haptodd (n.d.) provided alternative evidence, she stated that Indian females felt the need

of improving their status and engaged in publication, story writing and journals or by attending meetings. Women were able to debate over topics like age of consent, purdah or education (Haptodd, n.d.).

The Age of Consent Act began in year 1891, followed by the 1929 Child Marriage Restrain Act. Females had more and more awareness of gender issues and they started to support those acts. According to them, girls suffered by early marriages being stifled by the husband's family as well as the lack of time to get educated (Haptodd, n.d.).

The 19th century question of women wearing purdah in India is similar to the contemporary problems of Muslim women wearing burqas. In India, wearing purdah was concerned with the respect of Hindu, but not all of them regarded the duty of wearing it as inequality. Haptodd (n.d.) said that although Indian men were initiators to the break the tradition of women wearing purdah, women usually waited for their father's or husband's allowance, which never came in orthodox families, to stop wearing them. Even today in the 21st century, Muslim women usually wear burqas and Hindu use dupatta or the edge of sari as a hair cover.

1.4.2.3.1. Sati (Suttee)

Sati was an ancient practice of burning a woman alive with her deceased husband's pyre, and it was a tradition held for hundreds of years. Sati was considered as a very honourable act of a wife expressing love and devotion to her husband, the word 'Sati' itself means "virtuous woman" in Hindi (Kamat, 2012). The origin of sati is unknown, it is said that the first sati was committed in Vedic time and the first sati was documented date to the 10th century (Kamat, 2012).

Kamat (2012) presented various reasons why sati was held. He assumed that the wife was regarded just as another offering together with horses, carriages and other gifts on her husband's pyre. However, there are many other hypotheses; Sati could have meant a punishment for a woman for not taking good care of her husband. Sati could also be a protection for the wife to prevent her from falling into the hands of the enemy; it might also avoid the wife to face the lonely and sorrowful widowhood. Lastly according to Hindu mythology, it is believed that the soul of wife and husband are united and they should leave the earth together (Kamat, 2012).

For all those reasons the new-widowed woman could have undergone the Sati voluntarily but there might have been cases when the widow was burned with her husband against her will. It was much easier to take her life away than to provide care for the rest of her life.

Today the Sati practice is abolished, thanks to the contribution of an Indian man, Raja Ram Mohan Roy; He concerned about the women's rights in the society and tried to protect it, with the help of British colonist 'Lord William Bentick' Sati was declared illegal in 1829 (JanGanMan.net, 2010).

Although sati is outlawed, cases of Sati are still detected in recent times. There are no exact number of Sati practice recorded since 1829, however, a few cases were captured and mediatised. Ali (2006) provided information about 'Roop Kanwar' who probably voluntarily burned to death in 1987 at age eighteen. Although police incriminated Kanwar's father-in-law and brother-in-law, both were released in 1996. Another incident was committed by a 65 year-old woman in Madhya Pradesh (India) in 2002 (Ali, 2006) and this was the last known Sati took (BBC news, 2006).

1.4.2.4. The lives of women under the British colonial rule

The lives of women in colonial India depended mainly on the status of their families. Stanely and Kumari (2010) suggested that there were women from higher castes who lead a dignified life, but women in lower castes not being aware of human rights and suffered in the patriarchal society. The colonists were horrified from the malefactions committed on women; therefore their decision was to set the laws to eradicate the negative approaches and improve the overall situation.

The first law set by the colonists was the Sati Abolition Act in 1820. This was followed by Widow Remarriage Act in 1856. The Widow Remarriage Act was social status focused and it aimed at improving the lives of widows by inbounding them from the family-in-law. The widow remarriage was once considered immoral especially for higher castes as all the marriages are heaven-done and the partners would be reunited in the next life. Hence, widows' who got remarried would break the circle. However, before the Act, Women from low castes were common getting remarried especially to the brother or father of their deceased husband. Among other laws, there were Ban on the

Female Infanticide in 1870, Native Marriage act in 1872 which allowed the marriage of at least 14-year-old girls and 16-year-old boys as well as the ban the polygamy, Married Women Property Act in 1874 that allowed women to manipulate with their property, and the Abolition of Devadasi System in 1929 which abolished the religious prostitution. British colonists encouraged Indian girls to attend schools (Stanley and Kumari, 2010; Chitnis and Wright, 2007).

Nevertheless, these above examples listed 'India' rather in savage-country positions according to the visitors of the colony. Gandhi (1938) published in his book a section of "Testimonies by Eminent men" containing a few remarks on the lives of women. The letter of a missionary Abbe J. A. Dubois in 1820 described his thrilling over the enforcement of the married woman arranging her household. He also mentioned that the perfect organization of the extended family counting up to forty members consisting of sons, their wives and children, who are ruled by their mother or eventually mother-in-law. Dubois also said that India is the only place where he could find women taking caring of their households, children and husbands and work on the field or managing shops despite of the fact that they were illiterate. Another man mentioned by Gandhi's list is a secretary Young. He lived in India from 1782 to 1848 and witnessed the harmonious marriages, those marriages were arranged by parents, husbands and wives were paying respect and were reliable to each other (Gandhi, 1938).

1.4.2.5. Anti-colonial movements

Indian patriots traced the reforming movements of feminism and developed the desire to be divided from ruling of the Britain. Although the first Indian anti-colonial movement ended up with bloody oppression in 1857, a female rebellion leader, 23-year-old Laxmi Bai, was found in the event (Welch, 2011).

The much more well-known independence movements occurred from 1920 to the 1950s which led to final independence from the Britain. The two main leader of the fights for independence were Mohandas Karamchand Gandhi (Mahatma is a nick name meaning "great soul" in Sanskrit) and Subhas Chandra Bose (Ray, 2000).

Although women were not meant to participate in this important struggle against the colonists, they still joined the event due to their conviction of rebellion. At the

beginning, Gandhi kept a rather sceptical attitude toward women's involvement in the event, but he agreed to let women take part in it afterwards. He realized that with the additional help of female citizens, there would be a bigger range of the rebels and that Indian society would be more united (Ray, 2000). Among active female rebels, Madam Bhikaiji Cama, was a brave and powerful lady who believed that British colonists fleeced India (Kamat, 2013). Madam Bhikaji Cama believed that women have to participate in the building of the nation and she encouraged females to cooperate. Females helped the revolution by organizing the meetings and attending demonstrations (Ray, 2000). Gandhi's main campaign to help and free the Indian was the Salt March in 1930. It was based on the newly established government tax on salt. This regulation charged Indian people for one of the daily used commodities as well as it prevented them from producing their own salt. Gandhi organized a 240-miles long march from the inland city Ahmedabad to the coastal town Dandi. The peak of the march was to make salt from the sea water. Gandhi's intention of this march was to non-violently break the law and to support confidence and self-respect of the Indian nation (Peace is the way, 2012). Many women joined the Salt March and became involved in many ways – they produced, sold and were buying illegally produced salt – which was against the law.

According Peace (2012), the march prompted the disturbances in the whole country that lead to 60,000 of people arrested but it also contributed to the independent Indian people eventually gained in 1947.

1.4.2.6. Mohandas K. Gandhi – attitude towards colonialism and women

He is the best-known Indian personality in the world and he played a very important part of the Indian independence movement. Although he was educated in the United Kingdom, he was really sceptical towards the civilization improvements implemented in the Indian subcontinent – including railroad, judges and medicine. Gandhi (1938) blamed the railroad for the faster spreading of diseases as well as the famines. Famines were caused by transporting food from the one part of the land to another and the price of food was raised. He criticized judges and doctors for practicing the job in order to gain money instead of helping people and accused them of encouraging more problems to keep the customers. According to Gandhi (1938), it is not

necessary to educate all people, especially merchants in the rural areas. He was convinced that India had great society before the arrival of the British, and he palliating the child marriages and Devadasi system as small defects of the society.

Besides being patriotic, Gandhi's attitude towards women was also remarkable. He lived his early life in a traditional manner; he got married to his wife, Kasturbai, when they were 13 years old. According to his autobiography, he was a typical jealous husband who demanded to know everything about his wife. His wife neither protested nor obeyed him, she rather obeyed his mother. When Gandhi learned about this, he was furious, but agreed that mother has to be obeyed and later used this passive resistance himself against the colonists. Gandhi was convinced that the way men are treating women is wrong, and he rather suggested changing the tradition and giving women the possibility to become the co-workers and companions instead (Gandhi, n.d.). Hence, his wife was able to organize his anti-colonial actions when he was in prison. Gandhi (n.d.) established two ashrams, they are places of the spiritual hermitage where everyone was equal, women to men, high to low castes, and everyone lives as one big family.

1.4.2.7. Women in independent India in the 20th century

Although India has become an independent democratic country, the status of local females is among one of the lowest ranking countries in the world. In beginning of the republic in 1947, everyone including the poor, illiterate, disabled and as well women, over the age of 21 and 18 (since 1989) gained the right to vote (Indian elections, n.d.), the status of the most women has not improved much.

Despite the attempts of modernization, a huge part of the country remained untouched by the modern civilization and lots of people live in the poverty. Hence, where the living conditions were bad for men it was even worse for women. Furthermore Ray (2000) said that women themselves should be blamed for the situation as they were facing because they were the one who followed the traditions, religious customs and superstitions that lead to overall female misfortune.

Human rights and laws should be valid for all citizens in equal measure; unfortunately the law system in India differs from the religion and gender, regardless of its recent renovation the most of for example property laws remained anti-women for

long time (Ray, 2000). However, Tomeš (2009) claimed that India created an inventive law system to support women, but it became dysfunctional under the influence of local traditions. For example, there were Forum against Sex Determination and Sex Preselection from 1985, Forum against Rape from 1980s, and many others (Ray, 2010). Government of India even runs the Ministry of Women and Child Development to support and provide awareness and assistance programs (Government of India, n.d.).

Nevertheless political scene of independent India is quite women friendly. The first female prime minister, Indira Gandhi, was elected in 1974 and re-elected three years later (Ray, 2000). Although according to Encyclopedia Britannica (2013), her ruling policies were not favored as they limited personal freedom and it was only her idea to organize sterilization campaigns to lower the birth rates, many Indian women considered her as a national heroine.

2. Contemporary situation – Czech and Indian women in the 21st century

2.1. Biological aspect

Status of women can be determined by their biological attributes. In countries where females have less importance than men, their needs are rarely satisfied. If this happens in poverty-stricken countries, this will lead to worse living quality of life. One of the features that are dependent on proper care and nutrition is height. We could easily tell the difference of heights between women from the third world, who have suffered their whole life by the lack of proper nutrition, and women from developed nations. According to Raaj (2008), the average height of Indian women is 152 cm whereas it is 164.9 cm for Czech women (Daňková, 2003) in the beginning of the 21st century.

2.1.1. Female ratio

In the community of people, as well as any different creatures, the number of female gender is usually 3-5% higher than the number of men. It is caused by increased propensity of a male fetus to abortion as well as male child is 54% more likely to die than female. The life span of women is usually longer than men's (Oakley, 2000). If this theory loses its validity, it reveals the problems of equal value of men and women in the society.

Czech society is composed of 1% more of women than men (Český statistický úřad, 2012). However, the situation is quite different in India with just 48% are females (Indiaonlinepages.com, 2012) of the total population. These oppressions of women in modern India, visible only in statistical charts, are usually committed unlawfully and secretly under the power of traditional nature like the prioritizing of male children.

2.1.2. Female infanticide and feticide

Preference of males in India leads to the reduction of females and causes the artificial ratio of men and women in the society; there are many reasons for this phenomenon. Patel (2005) mentioned economic onus, including the dowry demands, the need of inheritor of family property and that delivery of son is the goal of every mother's life.

These society oppressions made mothers and their families wanting to avoid the existence of female children. The process when the child is removed before the birth by abortion is called feticide and the infanticide is the killing of the child. There are different ways to end the lives of female infants. Patel (2005) listed several examples: poisoning it with oleander berries mixed with milk, leaving the child in the draught under the fan, manual killing by male members of the family or death from being neglected.

Patel (2007) mentioned that female infanticide has been registered in Hindu society since colonial times as pre-colonial era situation are not known. He says that the highest mortality of female children was in high castes as they had fixed system of traditions. For example, the families could provide high dowry to the groom's family. According to Patel (2005), the statistic charts detected 23milions of missing girls in 1981 and 36 millions ones twenty years later. The increase of the number of missing girls is closely connected with the expansion of population and modern technologies; with the invention and use of sonography for the testing of prenatal health and gender of the fetus, lots of female fetuses were aborted. Patel (2005) mentioned that lots of Indian practitioners made huge profits on determination of sex of new born babies. Once female fetuses were found, women were usually invited to the clinic and had abortion done. Sex determination was outlawed in 1994.

According to United Nations Statistic Division (2012), the contemporary ratio in India of females and males is 94:100. This indicates that more than 40 million of females are missing. However, this ratio varies in different regions. In locations like Kerala and Meghalaya, the number of women and men is almost equal in contrast with the states of Punjab and Haryana, where a deficit of females is rapid (Census, 2011).

The deficit of females in society is defective because it is difficult for men to find women as wives. In the future, men would probably be forced to share, buy or search for female spouses in different societies. The contemporary absence of women may be one of the reasons that cause inappropriate and violent sexual attacks towards Indian females.

2.1.3. Healthcare

Healthcare of the Czech Republic and India are based on different principles. While Czech health care is under the state control, fees are paid by all citizens providing them free care when they need it. However, in India the rich people can pay insurance fees, but when they are hospitalized, they need to pay for the whole treatment and afterwards the insurance company will refund the money (Ghodki, in verb). Nevertheless, the majority of people in India cannot afford to pay any of these, so they usually seek the help of an uneducated street doctor or even the god instead. Many people from rural areas still feel sceptical towards the medicine (Patel, 2005). The reputation of medicine is not likely to increase either as the medical system is not centralized, but rather it consists of private clinics. Oxfam (2013) says that private clinics are worsening the reputation of medicine as they perform unnecessary interventions in the bodies of patients just for the profit.

All together the number of females hospitalized in India is lower than the number of men. When a female child gets disease, it is more likely to die from leaving it uncured than boy child, because they receive less attention as well as female social value is smaller. World health organization (2013) states the statistic that 64 girls from 1000 under five years of age, which is almost half of the rate of 1990. Nevertheless, in the Czech Republic this ratio deals just with 3.5 deaths from 1000 girls.

The same situation occurs with women which gives birth without supervision of trained doctor or midwives, which is in India over 40%, that in some cases lead to maternal death – on average there are 212 of them per 100 000 births in India, while the highest rate belongs to Assam with 390 dead mothers. (Family Welfare, 2011). According to World Health Organization (2013); the average maternal death in India dropped by 66% in last twenty years.

In comparison there are just 5 cases of maternal mortality per 100 000 births in the Czech Republic in 2010 with 99.6% presence of skilled health personnel (World Health Organization, 2013). Hence, bad conditions of new mothers in India are comparable to the one in the contemporary Czech area in the 19th century.

2.1.4. Life span

Life span is an important index of life expectancy that provides an overall view on quality of life – as higher the age that better is the health care, social support and environment. The life expectancy of women is world widely higher than the men.

The presumed life expectancy of Czech women is still gradually rising; according to World Health Organization (2013) it is currently at 80 years. The life expectancy of women in India experienced a takeover in 1980s, when the females' life span was expected to be longer than for males. Today the presumed length of life is 66 years, just a few years more than for males (World Health Organization, 2013).

2.2. Social aspect

Society or the culture builds the traditional approach of the basic relationship among people as well as man and woman. The society, not the nature, divides roles and activities on the ones typical to men and other ones to women. Oakley (2000) says that the culture gives different roles for males and females. The gender role can differ among the cultures, but as long as people live in one and do not visit other, it feels “natural” to them.

2.2.1. Religion

Czech is considered as the most atheist country in the world. According to Cline (2006) only 33.6% belong to any religion, while just 11.7% of them go to church more than once per a month. Even if the main holidays which are celebrated in the Czech Republic are based on the Christianity, they have become more commercial in the last time.

Situation in contemporary India is very different as religion intervenes in people's everyday life. In India is wide diversion of religions. The biggest part of the population - 80.5% - is Hindu, then 13.4% of Muslims, 2.3% of Christians, 1.8% of Sikhs and under one percent each of Buddhists, Jains, Zoroastrians and others (National Sample Survey Organization, 2004). Each of this religion has different god, beliefs, traditions and as well as treating of women.

2.2.1.1. Right of women according to the religions

In the Czech Republic all men and women have the same rights; situation is bit different in India, where the rights are equal to men and women, but the legal system as well includes the special sets of laws which differ with religion. Among those belong the personal laws dealing with the regulation in relationship and other family matters like marriage, divorce or property ownership. According to Ray (2000) this system is based on British colonial strategy, which unfortunately remained preserved to present.

Ray (2000) mentions the different rights for Christian divorce where man can independently decide for it, but women have to prove that she was treated with cruelty; however, Hinduism and Islam are strongly against divorce. According to Muslim, Hindu and Christian law man is the inheritor of the property and women of jewellery. Despite the law renovations Hindu laws remained mainly anti-woman as for example only the father is considered as the guardian of the child and can decide about it, in his absence his role is transferred to his older brother or any other closest male relative (Ray, 2010).

2.2.1.2. Hinduism

Hinduism has a long tradition in India; its beginning was already mentioned in the first chapter with Vedic times. Zbavitel (1993) says that Hindus deem their gods as a part of history, but female deities, which is actually one and her incarnations, like Saraswati, goddess of knowledge, music and art, Lakshmi, goddess of wealth and prosperity or Durgha, Yellama and Gauri cannot ensure women equal chances. However, some female Hindu deities have a wrong impact on society as it tries to imitate them – the goddess got married at age of 8, so this lead to tradition of child marriages, when the girl reaches the same age as the goddess. Another example is the devotion of female children to the goddess Yellama; where the girl with her first period becomes “Devadasi”, is popular among poor parents, who decide for devotion instead of the girl’s marriage and the need to pay the dowry as well it is believed that it brings good luck to the family. Nevertheless, the life of “Devadasi” is not convenient because their duties in Yamuna’s temples contain the entertainment and providing the sexual intercourse to the visiting men (Colundalur, 2011). This devotion forces females to provide prostitute-like services, facing the problems like HIV or child with an unknown man, in the name of the goddess.

Another female mythological figure who affects Indian Hindu women is Sita. Sita is the wife of Rama who was kidnapped by Demon from the ancient Indian epos. Although Sita was scared in her abduction, she successfully ignored temptations of Demon and remained faithful to her husband Rama. Markova (2011) says that Hindu women are encouraged to be faithful and loyal as Sita, nevertheless when considering the reunion of Sita and Rama after the abduction, he exposed her to the fire to find whether she was loyal to him or not. Even when she passed this test, he separated from her in order to avoid the scandal that his wife was alone with another man (Zbavitel, 2000).

In conclusion, although the mythological background of Hinduism includes a lot of women who are considered sacred, does not elevate the position of women in society. In the case of Hindu society it rather serves the example of submissive goddess, whose life is dependent on her god-husband. The right Indian women are expected to honour and practice this characteristic in real life.

2.2.2. Castes and the Western educated caste

Castes are social units which determine the position of member of Hindu society. Caste is lifelong group in which person gets born, marries and dies. In the past the caste system was more strictly segmented, people from one caste usually lived in one place and had common job. Mohandas Gandhi was ensured that everyone should be equal and wanted to remove the cast system especially he fought for the outcasts or untouchables. However, his effort did not meet success and the caste system is still practiced.

The life of women from different castes is very different. The presumption that women from higher castes have a better life than from low ones is not really true. They are bound by traditions and customs more strict than others. Brahmin and Kshatriya women were always affected by female feticide and infanticide, very high dowry demands and obeying at the first the father and then later the husband. According to Indianchild.com (2000) the Brahmin woman has to be pure and chaste and is expected to stay in celibacy in her widowhood, the Dalit woman's life is less strict – she can get divorced, remarry or may engage in extra-marital affairs. However, the life in low castes is hard as women have to work in order to survive.

The colonialism even strengthened the power of castes as they used the ruling upper castes for their profit. Colonists provided them education in English, enabling them to become the members of the overcast, which Ray (2000) calls the “Western-educated white collar workers”. Although this was very good for the upper castes, these lead to even bigger social and economical difference among the citizens of India.

2.2.3. Family

Legal standards say that “the family is the base of state”; other interpretations of the family may be the place where the person feels like at home, where he belongs and where he can find the support – in perfect situation it is the blend of all mentioned assets.

2.2.3.1. Marriage

Marriage in the western countries has lost its sacred nature for many people. This situation became acclimatized as well in the Czech Republic. On one side people are getting married without knowing each other well but on the other side there are couples living together, having children and sharing a common household without wedding. The number of the new marriages in the last decade was low with 45 thousand weddings in 2011 (Český statistický úřad, 2013).

The wedding is a very important event in the life of every Indian, especially females are being prepared for it well – when their time comes; they have to be able cook, take care of household and pamper their husband. There is almost no chance that daughter will stay unmarried else it is believed that she would bring bad luck to the whole family (Preinhaelterová, 1997).

Indian society is known for the arranged marriages, the tradition functioning mistake-free for long centuries. It is a rather complicated process as a suitable spouse has to fulfil many requirements – he has to be of the same religion and caste and with equal society status, providing their astrological forecasts are in harmony. The process is not easy and families with children in their twenties usually use the traditional services of genealogists and matchmakers or in the modern way of matrimony sites on the Internet. According to Kennedy (2011) 90% of the marriages are arranged while the remaining are love marriages. Society still grants love marriages as less valuable and does not support

them, however, especially in civic families the love marriage is possible when the couple satisfies the requirements of the religion and caste. Kennedy (2011) mentions that inter-religion relationships are not approved and mostly the family of bride cuts the connections with the couple. Some cases that involve different religions which are in antagonistic relation like Muslim and Hindu, the lives of females may end up by honour killings which are performed by ashamed members of their families.

Marriage leads to big changes in the life of the Indian women, it is even said that she begins to live the second life. According to tradition, a woman leaves her parents house and joins with her husband's house. Preinhaelterová (1997) points out that in the past were brides chosen by their future mothers-in-law as they will spent more time with them at home than their husbands who had to go work out of the house. The situation of the new wife is unenviable as she gets under the roof of the unknown family, where she would be treated as the low status servant. Her life will improve only after she gives a birth to a male child.

2.2.3.1.1. Dowry

Dowry is the gift which is provided by brides' parents to the groom's family in the arranged marriage. Although it has been banned in 1961, it has never disappeared and remained a part of tradition. The dowry usually consists of money, gold, cars, flats and other valuable stuff. The amount of the dowry is usually bargained about by both families and has to be accepted before the wedding itself, however, sometimes the dowry requirement is ridiculously high or can be even increased during wedding time, therefore bride's family sometimes are not able to repay it (Bedi, 2012). The inability of paying the dowry can lead to harassment, oppressing and humiliating from an in-law family that is very hurting for females as they do not have anyone to confide – they may decide for the suicide or in worse case they are in danger of dowry death impending from the in-laws.

There are many cases of dowry deaths annually and it seems that it is even rising. According to Bedi (2012) there were 8093 cases in 2007, while in 2010 as many as 8391 wives were murdered. Nasreen (2012) adds that there are usually 2500 cases of bride burning per year, but actually those numbers might be larger as not every case is reported.

Bride burning is a horrible act when man sets his wife on fire; the reason of this is that is that the incident appears like an accident. The most of culprits deny the guilt and instead of it blame wife's clumsiness while cooking, whereas the traditional reality is somewhere else - he poured kerosene on her and ignited her with a match (Nasreen, 2012). Although bride burning seems like a savage act which could be done only by illiterates from the lower castes, but Nasreen (2012) claims that it is also shamelessly implemented by literate and rich engineers.

2.2.3.2. Divorce

In India the concept of family is stronger than it is in the Czech Republic; while the Czech Republic's divorce statistic is 43.3% high, India holds the lowest rate of divorces with only 1.1% of divorcing of married couples (Divorce Rates around the World, 2007). The low Indian divorce rate is caused especially by the tradition and social pressure that makes the couple to persist and stay together. Despite the law since 1869 and its innovation from 1955 that allows anyone who experiences any mistreating or adultery for "irretrievable breakdown of marriage". However, according to tradition Indian men has an option to use of a few remarkable arguments with which the marriage can be annulled instantly – infertility of wife, inability to bore a boy child or by not fulfilling the pre-wedding agreement (not paying the dowry in its full amount). In those mentioned cases not only husband but also his mother can decide to leave the current wife and force the son to remarriage (Preinhaelterová, 1997). Traditional weddings usually consist only of the celebration which gives them the status of married couples in society and in front of the god, however, for the legal internationally valid marriage, it has to be done at marriage court, which most of the couples omit, therefore the separation may be easier.

After the separation, despite the right to remarry, the female will most likely stay alone, because according to the tradition woman should belong to only one man.

2.2.4. Clothing - Fashion

“Clothing makes the person” says the favourite saying. Nevertheless in Indian society this is true more than in Czech one. In the Czech Republic the clothing and

jewellery do not usually possess any particular meaning of their marital status – except the wedding ring. However, there is a wide range of jewellery and clothing, the symbols of marriage, which belongs to traditional everyday wear of Indian women.

Married women have multiple options to show their marital status. For the first time they are allowed to wear it on their wedding day – actually they are gifted there itself their first identification sign – the bangles. Bangles are metal or glassy circles which are worn around both wrists; although every state and religion have different look styling of bangles as well as its number is not stable and varies from two in Bihar to fifty-two in Rajasthan, it is considered as bad luck if the married woman is not wearing them (Weddingsutra.com, n.d.). The other favourite symbol is Bindi – the red powder applied in the hairline, for the first time by the groom on the wedding. This stain should not be mistaken with the red dot applied between the eyebrows as it has no particular meaning and is just fashionable piece. There are specialties according the religion or caste, for example for Hindu wives traditionally wear black bead necklace called “manga sutra”. Although sari can be worn by single women, it is considered to as the traditional wear of the married ones.

When the female becomes a widow, she has to leave all the symbols of a married woman, her bangles are broken and Bindi wiped; all widows change colourful saris for the white ones that symbolize their purity and grief.

It is very interesting to directly recognize the marital status on the first sight without asking; Men wears the same clothes, no matter whether married or not. Although many of the young women wear western style clothes, some of them are seen wearing their Bindi. Nevertheless some of them wears bangles daily as they are rather unpractical but they will appear in a complete traditional outfit on any celebration.

2.3. Literacy (education)

The literacy has different background and importance in Czech and Indian culture, while in Czech the education and working potential determine the value of women, in India the real value is mainly seen in the fertility and the ability to bear children. However, “Western-educated” Indians are comparable to the Europeans with their lifestyle - both have fewer children in higher age in favour of education.

The primary education is free in both countries. The compulsory school attendance starts at 6 years of age and takes nine years in the Czech Republic and eight years in India (Kapil, 2010). Both countries are running public schools which are without fee, however, the Czech public schools are incomparably better than Indian ones. Indian public schools are poorly equipped and offer the education in maternal language; therefore many parents decide to pay for the fees in English schools, which enable pupils to reach for higher education, especially college. According to United Nations Statistic Division (2012) the enrolment in the primary schools is in an almost equal ratio of males and females in both countries. However, because of the high illiteracy rate in India the statistic seems a bit absurd.

Secondary education takes 4 years in the Czech Republic and in India are divided in two parts – secondary and senior secondary education both in 2 years length (Kapil, 2010). The basic secondary schools are attended by 48.8% of female students, while on grammar schools the female students are over numbering the male students by 5% in the Czech Republic (Genderová analýza českého školství, 2006). The rate of Indian females attending the secondary schools was just 49% in India (UNICEF, 2005-2010).

The number of Czech women in tertiary education gradually rose in the past decade in absolute numbers and finally according to Český statistický úřad (2011) among 400 thousands of college students was for the first time were enrolled, 6% more female students than male in 2011. Tertiary educated graduates are only 36% in India, while female students represented 40% of all students in 2010 (United Nations Statistic Division, 2012).

2.3.1. Illiteracy in India

Despite the compulsory school attendance, India faces one of the highest illiteracy rates in the world with 37% of adult illiterates with share 49% of females and 26% of young illiterate females in the age from 15 to 24 in 2006 (United Nations Statistic Division, 2012).

Illiteracy rates are different with the location. While the Kerala has the highest literacy with 94%, where females lags by only 5% , the literacy rate of Rajasthan is just 67%, while total female literacy is almost 30% less than the males (Census, 2011).

Reasons for this are various – Rajasthan is a more orthodox state and traditional; with very high population growth and poor natural resources as the western part is desert. Therefore Rajasthan population is highly influenced by poverty. On the other side Kerala is mainly Christian country with smaller population growth, located on fertile soil with regular rainfall.

The gap in literacy rate is visible also between rural and urban areas; according to Census 2011, the literacy is almost 16.1% higher in Indian urban areas; however, in the case of literate females there are 79.9% in urban areas and only 58.8% in rural areas, making 20% difference (Chandramouli, 2011). Although the literacy rate rose in comparison with Census 2001 for about 10%, the contemporary situation is still alarming. The worse results of rural areas are caused by the low number of schools in those places, unwillingness of parents to provide female child's education or even child marriages which are still persistent in those remote areas.

2.4. Employment

The contemporary situation in most cases requires even working women. However, female employment has a different tradition in both cultures. Czech working females have longer tradition than India; In India working female meant that the family is poor, while women from proper traditional families are meant only to take care of husband and children. Kennedy (2011) says that nowadays young single educated women engage in work as well but after the wedding they are expected to surrender the job and turn in mothers and housewives. Oakley (2000) points out that female career which is interrupted by pregnancies is hard to keep up to male workers, moreover in India, where there is a huge rivalry for the workplaces. In addition, mothers with children everywhere are less likely to find jobs as well as they are expected to watch the children. Maternity leave in India is of only 12 weeks, half in comparison with Czech but they receive 100% of wage paid by the employer, whereas Czech get only 60% of wage by the state (United Nations Statistic Division, 2012).

According to United Nations Statistic Division (2012) females above 15 years of age that are economically active are 50% in the Czech Republic and 29% in India. By unemployment sufferer; 7.9% of Czech females in 2011 were unemployed whereas only

4.3% were unemployed in India in 2010. It is because “housewife” is also considered as a kind of job unlike than in the Czech Republic where it is normal for women to return from paid work and continue “second shift” at household chores. Working Indian females in cities have advantage that they can hire maid, who will do household chores and can also cook food for just a few hundred rupees fee per month.

Inequality of male and female wages for similar work is a global problem. The contemporary wage of Czech represents 65% of men wage (United Nations Statistic Division, 2012), Ghosh (2009) states the comparison between wages in the quite big range from 41% for service workers to 96% of professional workers (United Nations Statistic Division, 2012).. The reason for this is that man is traditionally considered as the main carrier of money to family, unfortunately this should change as many females are single mothers who only suffer from this stigma.

2.4.1. Typical professions

Oakley (2000) says, every culture has different division of work between males and females, usual jobs are dependent on that. She says that among typical female jobs belong carrying of heavy weight; many female workers carry bowls of building material on head in India usually at construction site. Many females found their jobs in factories as they are preferred by employers – female workers are more patient, able to do monotonous work, and do not mind low wage.

Because of low expectations and tradition, share of females in leading positions is smaller than of men - it is around 28% in Czech; although improved but it is only around 6% in India. Among traditional Indian female jobs which do not need any education are rag pickers, servants in houses, sweepers, cooks, farm workers also tea leaf pickers have been traditionally only women’s job. In Czech, women are to be found typically as teachers, doctors, nurses and shop assistants.

2.5. Politic

Politic sphere had always been apart rather than few exceptions; the privilege of men. Nevertheless after female emancipation women started to participate, especially because it is the best way how to influence the society. With the difference of interest

with gender and therefore assumable female decisions will probably be better in social and educational fields than male's ones.

In Czech parliamentary seats by women is 22% in comparison the number of women in India is just half - 11% (United Nations Statistic Division, 2012). Among the sixteen leaders of the Czech Government department there are just four women one of them is even vice-chairwoman. Those are women who made themselves in contemporary Czech politics and reached on the high posts; there have been neither female prime minister nor female president, but at the last presidential elections few women tried. In India out of seventy-five Indian ministers there are only three female (MapsofIndia.com, n.d.).

2.5.1. The female president

India already had female Prime Minister Indira Gandhi in 1977, becoming the first and till today the last female Prime Minister. India unexpectedly surpassed Czech Republic by having the first female president 'Pratibha Patil' who administered the function from 2007 to 2012. Patil has been engaged in politics since 1967. She acquired many positions as Cabinet Minister or chairwomen; before her presidency she was the governor of Rajasthan state. Patil's whole life goal was to improve the life standards of women by eradicating of "social evils" like female feticide, malnutrition and poverty. Her verdict that "One child marriage has ten ill effects" is based on her governor practice in Rajasthan, which revealed that females who were married in their early teens are more likely to suffer by high maternal and infant mortality. However, despite this, mothers in those places gave born to more children than they can feed, which led to persistent poverty. According to her opinion, 50% of poverty in rural areas is caused by alcohol or gambling addiction of men, she proves this theory by other rural citizens owning some valuables (Ram, 2009). Although Patil highlighted the problems, she offered no suggestion of solving them.

2.5.2. Political parties oriented to women

In every state there are parties which have targeted female issues in their program; among those contemporary parties belong Czech parties Rovné Šance and Strana Zelených and Indian Womanist Party of India and United Women Front.

The party *Rovné Šance* focuses on female equality in the working process while *Strana Zelených* deals with more issues including equal wages, the right for abortion or improving the quality of maternity hospitals (*Strana Zelených*, 2010). Demands of the Womanist Party of India, based in Calcutta, belong for example reservation of 50% for women in elected politic seats, the inclusion of female names on land ownership deeds, employment of 50% of women in bank and other state and government institutions or foundation of women police stations. Their point is to represent real women (that is why they are called Womanist) in the public sector, not feminism (*The Telegraph*, 2004). The other party, 'Madras United Women Front' focuses especially on 50% reservation of parliamentary seats for women, as they believe that this is the only way to uphold the right laws to change and develop the country (*Raman*, 2007).

2.6. Violence against women

Violence against women is a global problem of many forms – it can occur at home, school, work place or public areas; it can be committed by a stranger, a member of the family or a spouse – the high crime rates qualified the violence against women among the Millennium Development Goals (*UNIFEM*, n.d.).

Already Gandhi (1921) stated that the worst of all evils is an abuse of the females. However, the opinions of a big part of Indian people are rather different. According to *Sinha* (2012) 57% of adolescent boys think that men are allowed to beat their wife, what is shocking that 53% of females of the same age have the same opinion. Not only women are abused but they also voluntarily receive abuse which leads to their submission and inequality. *Sinha* (2012) says that this problem is in a loop as children and especially sons are witnessing this behaviour against women and they will probably repeat it in their future relationship and daughters will accept it according to the example of their mothers. *Ray* (2000) mentions that even if abused women ask for help from their parents or friends, they are usually advised to “adjust” and learn to live with it.

With more cases like this, ‘the whole society’ turns “woman unfriendly”, influencing them even in social life. *Indian National Crime Records Bureau* (2011) registered 228650 crimes against women in 2011. The half share this crime is committed by the husband and his family, almost 18.8% of women had to face the molestation,

15.5% were abducted or kidnapped, 3.7% were sexually harassed and the statistic includes 80 cases of importation of girls. These crimes include over 24 thousand of rapes and 8.5 thousand of dowry deaths. Nevertheless, those numbers are more or less irrelevant as they are composed of only police involved crimes, while there are many more cases in which the crime remains in secrecy.

Police of the Czech Republic do not offer annual statistic of crimes on women. The last statistic is from 2008, numbering 699 of crimes. The highest sum - 214 - comprises robbery, then almost same rate, over 129, are deliberate hurt on health and experienced dangerous threats. Other categories with lower rates are for example molesting, oppression, acid attacks, torturing or rapes, which represent 6% of all crimes on women (Procházková, 2010). When considering the rates mentioned above with comparison to the total number of women living in each state, the rate of violence on women is 33% and rape rate 20% higher in India than in the Czech Republic.

The Indian society recognizes also other crimes which are not generally usual in Europe. The Indecent representation of women has been outlawed in order to protect the reputation of women in the media (The Indecent Representation of Women (Prohibition Act), 1986), actually this is the reason why there are not available magazines like “Playboy” in India, but without this ‘Act’ the respect for women would be much lower. Another crime against women is known under the euphemism “Eve teasing”, it is public sexual harassment of women by men, consisting of immoral comments, poking or inappropriate touching and rubbing. Purulia (2013) presents the situation when Eve teasing of teenage girl which escalated in stabbing her by a man. No respect towards women is a big issue of all generations in India.

2.6.1. The Indian Rapes

Oakley (2000) suggests that rapes are happening where the woman is considered as a sexual object. According to this opinion it is everywhere, even in until recently presumed chaste India – probably the half-naked Bollywood actresses and singers are to be blamed. There is no translation for rape in Hindi; they are using the word “lootna” which means to remove the chastity and it is connected with the traditional stigma of rapes, which encouraged to keep the rape in silence instead of solving it, if it becomes

public, the girl lose her honour and the possibility to get married to a good husband. This way of thinking still persists and unable to track all committed rapes (Ghodki, in verb).

This winter the world got shocked by the chain of gang rapes occurring in India. It started with the mediatised rape of 23-year-old student from Delhi in December. She was kidnapped with her friend in the bus; raped by six men and beaten with an iron rod and were both naked thrown off the bus and any by-passer did not help, as well as the police's first action was irrelevant. Due to the delay of the proper medical help, the woman died. This case initiated many of the strikes and debates about the women's rights and for the hardest punishment for mistreating them. According to old laws the group of rapist would be in jail for 6-10 years, but in this case the judges approved the death penalty if plead guilty (Mosbergen, 2012). However, they all plead innocent; they were placed in the Tihar jail in New Delhi and the underage one in juvenile prison. In March, one of the culprits committed suicide to avoid the punishment (BBC, 2013).

After this Delhi rape case few more incident happened, one 10-year-old girl was raped and killed was found in river in Rajasthan in the middle of the March, 4 years old girl raped and killed by drug addicts in Haryana in January, 6 year old raped in Delhi in January, 17 years old girl from Delhi who committed suicide because of the after-rape harassment from the police in March and very recently a Swiss tourist in Bhopal. (BBC, 2013). According to this matter, New Delhi is considered as the most dangerous place for women.

Nundy (2013) confirmed the official innovation of the law that grants higher punishment for rapists, as well as they listed newly punishable crimes against women, like stalking, which anyway in the most cases leads to murder. Nevertheless, the opinions of especially male citizens of India presented in the media are shameful. For example Namboodiri (2013) blames the western society – body-shape revealing clothes, visiting of bars and alcohol or mobile phones, instead of this he suggests to marry females before they are raped.

However, this is not the solution as there should rather be established more proper education and overall enlightenment, to provide a friendly environment suitable for threat-free lives of women.

2.7. Life in the foreign country

People with enough funds and valid documents can decide to move to a different country, there are many reasons for it – education, political reasons, economic and social reasons and many others. The most favourite destinations are usually western countries like Britain or the United States, which are more developed than the emigrant's country. Earlier people used to leave the Czech Republic for political reasons; nowadays it is basically only for better working options in the foreign countries. The situation in India is not different and masses of educated people are travelling abroad for work, some with the intention to stay there forever. According to Rogers (2011) there were 29 thousands Czech-born people and over 684 thousands of Indian-born people living in Britain in 2011. Pew Research Centre (2011) reveals almost 28 thousand Czech-born and over 1855 thousands India-born immigrants in the United States in 2011.

The United States and the United Kingdom are mainly Caucasian countries; therefore it is much easier for the Czechs to blend in, while Indians are more “noticeable”. Although Indian men and some women wear “western” clothes, the other group of women is dressed in traditional saris or salwar suits. Not only typical clothing is worn but also many traditions are followed. Even if the person lives abroad permanently he or she is expected to return to India, choose the spouse according to parents' instructions, get married and then ideally stay or return back to the foreign country. Although there are a few cases when Indian marries non-Indian, Marková (2011) says that parents prefer Indian spouse, because interracial marriages are believed to lead to divorce in short time due to cultural differences.

Despite the life in a modern world with enough money, according to BBC News (2007) some parents still prefer the male child. BBC News (2007) published the statistics showing the same trend of female infanticide, shaping as 114 boys to 100 girls in Britain in 2005. The statistics revealed the death of around 1500 girls in the last fifteen years.

Indians form a huge share of immigrants especially in the English speaking foreign countries. They do highly professional jobs as IT engineers and doctors, however, some of them; even if they live in prosperous countries, keep the traditions, which by its nature cannot fit the 21st century modern society, alive.

CONCLUSION

The beginning of both Indian and Czech societies was in favour of the same positive attitude towards women. By the end of matriarchate the women in the middle Europe lost their superior position for a long time, but the situation in ancient India was rather different. Indian women in the Vedic era rejoiced from the equal status with men, nevertheless not for long, as with the development of society, new laws and the growth of the importance of the religion, women's status and freedom reduced. This period was interrupted by the Age of Enlightenment in Europe; this time is characterized by female monarchs, who introduced many social reforms to improve the lives of people, including women. In the Enlightenment time are notable first mentions about female equality. The lives of Indian women in this period were bound on their men and household; with the arrival of colonists, women received a protection of many law acts in order to improve their lives. Nevertheless, the acts were in the most cases evaded, having almost no positive effect.

The 19th and beginning of the 20th century is bounded with the fights for women empowerment. In both countries they are connected with the right to vote, education as well as with the overall fights for freedom of the country. Nevertheless, they have a different outcome. The situation in India was overall tougher as it was a rather uncivilized country under the rule of the colonists, with strong religious and traditional customs. The Indian men appeared to be rather unsupportive in comparison to Czech ones, as well as the whole Indian women empowerment started around eighty years later than in the Czech Republic, leaving the contemporary situation still in the process.

The inequality of women is noticeable when determining the society statistics. While the Czech female ration is in norm, the Indian one shows the acute deficit of females, rooting in the preference of male sons under the social pressure, leading to the active oppression of females, despite its prohibition by the laws. The inequality of women is implemented by their lower count in the social spheres like working places and politic, some of them are not even allowed to attend the school. The lack of tolerance towards leads to the higher rates of violence towards women, which is 33% higher than in the Czech Republic. However, those problems appear especially in the more orthodox

and poverty stricken states like Rajasthan, while the lives of women from the western educated castes from civic area are comparable to European standard.

In conclusion, the main problem of problem of Indian women is the illiteracy, less possibility of decision making and high rate of the violence towards women, while Czech women are solving advanced problems as equality of the working possibilities and wages and the higher share of women in politics.

In the end I would like to mention, that this whole thesis was written from the European point of view, while after becoming familiar with Gandhi's opinions I ascertained that this may not be the only right approach, as the crucial values of different societies are variable.

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APPENDICES:

Appendix 1: The map of India



Appendix 2: Sati practice sketch



Appendix 3: Traditional Indian bride (with purdah, bangles and gold jewellery in choli and lengha)



Appendix 4: Traditional Czech bride (veil is the relic of purdah)



Appendix 5: Hindu goddesses (Saraswati, Lakshmi, Ganesh - only male here)



Appendix 6: Indian former president – Pratibha Patil



Appendix 7: Miss World 2006 from the Czech Republic Taťána Kuchařová



Appendix 8: Miss World 2000 from India Priyanka Chopra



RESUMÉ

Závěrečná práce je zaměřena na srovnání historického vývoje a současné situace postavení ženy ve společnosti v České Republice a Indii. Analýzou primárních a sekundárních zdrojů byly porovnány hlavní historické události pozitivně i negativně se týkající žen obou národností; dále hlavní ukazatele sociálního postavení žen, jejich důvod, důsledky a dopad na jejich současný život.

ANOTACE

Jméno a příjmení:	Kateřina Idríková
Katedra:	Anglického jazyka
Vedoucí práce:	PhDr. Světlana Obenausová, Ph.D.
Rok obhajoby:	2013

Název práce:	Situace žen v Indii a České republice (historie a současnost)
Název v angličtině:	Position of women in India and the Czech Republic (history and present)
Anotace práce:	Tato bakalářská práce se zabývá porovnáním postavení žen ve společnosti v Indii a na území současné České Republiky. První část pojednává o historických obdobích ve kterých ženy nabývaly téměř stejného postavení jako muži. Druhá část se věnuje současné situaci žen, založené na porovnávání biologických, sociálních, politických a dalších oblastí odhalujících status žen v indické a české společnosti.
Klíčová slova:	Postavení ženy ve společnosti, historie, současnost, politika, zaměstnání, vzdělanost.
Anotace v angličtině:	My bachelor thesis focuses on the position of women in society in India and in the area of the contemporary Czech Republic and its differences. The first part deals with the historical periods in which the status of women was almost equal to status of men. The other part concentrates on the contemporary situation of women, based on comparison of biological, social, political and other aspects revealing the status of women in India and the Czech Republic.
Klíčová slova v angličtině:	Position of women in society, history, present, politic, literacy, employment.
Přílohy vázané v práci:	8 příloh
Rozsah práce:	62
Jazyk práce:	Angličtina