

POSUDEK DIPLOMOVÉ PRÁCE

- Jméno a příjmení studenta:* Pavel TROUP
Název diplomové práce: „How Is the Traditional Canadian Value of Volunteering Surviving?“
- Vedoucí diplomové práce:* Regina Anna HELAL, M.A.
Oponent diplomové práce: PhDr. Christopher KOY, M.A., Ph.D.
- I. Cíl práce a jeho naplnění: 1. Cíl práce byl stanoven a naplněn v souladu s tématem
- II. Struktura práce: 1. Logická, jasná a přehledná
- III. Práce s literaturou: 2. Velmi dobrá práce s adekvátními prameny v patřičném rozsahu
- IV. Prezentace a interpretace dat: 1. Systematická, logická prezentace, originální a důsledná interpretace
- V. Formální stránka: 1. Odpovídá všem stanoveným požadavkům
- VI. Jazyková úroveň práce: 1. Výborná
- VII. Náročnost zpracování tématu: 1. Velmi vysoká
- VIII. Přínosy práce: 2. Práce je v daném oboru přínosná, ale neobsahuje originální a nová zjištění

Vyjádření oponenta diplomové práce*:

This dipl. work is very nicely written with only minor and very rare article or word order errors, and has a special attraction in that the research was actually conducted with Canadians the author met the acquaintance of while studying at York University. The theoretical and methodological sections are well done. There are a few annoying parts though. Occasionally one wonders at Euro-centric notions such as „Anglo-Saxon“ tradition which is allegedly more passionate for volunteerism when the French are also cited. Indeed, the notion of being helpful

to one's neighbors is strongly emphasized in Judaism, Islam as well as practiced among First Nations. The fact that Polish, Italian and Lithuanian associations existed in Canada in the 19th century (p. 16) and Ukrainian, Hungarian, French Catholic, Jewish and on the West Coast Chinese associations are cited after WWII rather than any „Anglo-Saxon“ community (p. 16) help indicates that volunteering is really hardly an exclusive realm of the British as the author seems to emphasize, not only early in the dipl. work but repeatedly, in sustained fashion, all the way to the end (pp. 50, 57, 60). These are the only weaknesses as I see it.

The work is masterfully formatted and maturely argued on a deceptively easy topic.

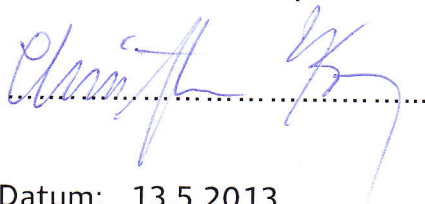
Práce splňuje základní požadavky kladené na tento typ prací, a proto ji doporučuji k ústní obhajobě.

Navrhovaná známka: výborně

Otázky k obhajobě:

1. In the history of Canadian volunteering, was the volunteer assistance secular or more stemming from Church work (Catholic among the French, Protestant among English)? If it was not secular, do you consider this a particularly CANADIAN value even though these churches were active in the same way in other colonized territories?
2. There is a weakness in the multiculturalism chapter (3.2). On one hand you state that volunteerism is „Anglo-Saxon“ but cite French examples as well. Then in reviewing multiculturalism it seems that you assume colonized Indians assimilated „Anglo-Saxon“ volunteer values in colonial India (p. 22) and therefore would continue this way in Canada. Is it your view that multiculturalism as it is „practiced“ in Canada leads to no form of assimilation of Canadian values like volunteerism, but when India was colonized by force Indians took on more „Anglo-Saxon“ values than any immigrant would take on in Canada? (I ask this because Indians are not among the respondents in chapter 7.)
3. Is there any data on First Nation notions of volunteering?

Podpis ~~vedoucího diplomové práce~~/oponenta diplomové práce*:



Datum: 13.5.2013

*nehodící se škrtněte