

POSUDEK BAKALÁŘSKÉ PRÁCE

Jméno a příjmení studenta: Marek HŮLA
Název bakalářské práce: The Representation of Sioux Life by Black Elk, Lamé Deer and Ohiyesa
Vedoucí bakalářské práce: PhDr. Christopher KOY, M.A., Ph.D.

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| <u>I. Cíl práce a jeho naplnění:</u> | 3. Cíl práce byl adekvátní, ale jen částečně naplněný |
| <u>II. Struktura práce:</u> | 3. Uspokojivá |
| <u>III. Práce s literaturou:</u> | 3. Průměrná práce s literaturou |
| <u>IV. Formální stránka:</u> | 2. Obsahuje drobné formální chyby |
| <u>VI. Jazyková úroveň práce:</u> | 2. Velmi dobrá |
| <u>VII. Náročnost zpracování tématu:</u> | 3. Střední |

Vyjádření vedoucího bakalářské práce:

There are some notable and I must say, major flaws in this bachelor thesis, among them the history book *Bury My Heart at Wounded Knee* is treated as if it were a Sioux-authored book, even though it is a history book written by a white man, a scholarly librarian. *Bury My Heart at Wounded Knee* is a book which should have served as a historical guide and should have been integrated for its crucial historical elements to augment the chapters by the Sioux authors.

This bachelor thesis on the significant texts of the Sioux Nation includes only two of the three texts in the actual title of the bachelor work: the most recent text (published in 1972) by Lamé Deer (*Těáhčča Hušté*) is not mentioned at all. This is most unfortunate given the fact that Lamé Deer was an activist with the famous leader Russell Means (1939-2012) and others. One gets the false impression that Sioux history ends with the narrative in *Black Elk Speaks*, and there is no mention in this bachelor thesis of the activists in the 1960s-70s, just three paragraphs (pp. 27-8) about religion. Mr. Hůla references a memorial of Crazy Horse which has been under construction for a number of decades (p. 39) but he does not apparently know that Lamé Deer was vehemently against the construction of this memorial, writing that it constitutes a "pollution" of the otherwise beautiful Black Hills landscape. Lamé Deer also read Carl May and in his book critiques these May novels anthropologically, unlike the undeveloped criticism offered by Mr. Hůla in his conclusion. (One gets the impression that Mr. Hůla has not read either Cooper or May.) Lamé Deer's famous book (which Mr. Hůla obtained from me in

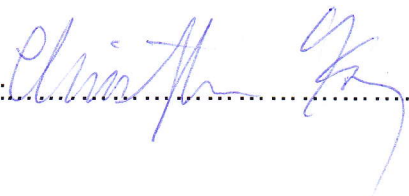
English) has even been translated into Czech as *Chromý jelen vyprávění siouxshého medicínmana*, so there is really no excuse for its omission in this thesis.

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

Navrhovaná známka: dobře

Otázky k obhajobě:

1. Since you have just two authentic voices of the Sioux nation, how would you account for the different experiences of Ohiyesa and Black Elk in their youth ?
2. You spend less than two pages (pp. 30-1) on Indian – Euro-American conflicts with other tribes preceding the conflict with the Sioux Nation, and after the 1890 massacre at Wounded Knee another three paragraphs. Can you refer to the effect of the June 30, 1980 United States Supreme Court decision (*United States v. Sioux Nation of Indians*) and offer an interpretation of the tribal refusal of the award?

Podpis vedoucího bakalářské práce: 

Datum: 13.5.2013

*nehodící se škrtněte