

POSUDEK BAKALÁŘSKÉ PRÁCE

<i>Jméno a příjmení studenta:</i>	Jaroslav Drobil
<i>Název bakalářské práce:</i>	The Struggle of the Blackfoot Nation to Adapt to the Loss of their Natural Environment and to Canadian Values
<i>Vedoucí bakalářské práce:</i>	Regina Helal, M.A.
<u>I. Cíl práce a jeho naplnění:</u>	Cíl práce byl stanoven a naplněn v souladu s tématem A
<u>II. Struktura práce:</u>	Logická, jasná a přehledná A
<u>III. Práce s literaturou:</u>	Velmi dobrá práce s adekvátními prameny v patřičném rozsahu B
<u>IV. Prezentace a interpretace dat:</u>	Uspokojivá prezentace i interpretace dat B
<u>V. Formální stránka:</u>	Nesplňuje některé zásadní požadavky C
<u>VI. Jazyková úroveň práce:</u>	Velmi dobrá B
<u>VII. Náročnost zpracování tématu:</u>	Vysoká B
<u>VIII. Přínosy práce:</u>	Práce je v daném oboru přínosná, ale neobsahuje nová zjištění B

Vyjádření vedoucího bakalářské práce:

A highly original topic, unfortunately handled with uneven results: the author seems to have concentrated more on the history of the Blackfoot, rather than their struggle to survive and recover from the British colonial and Canadian post-colonial strategies to suppress them. Also, while the historical part covers the story from almost every conceivable angle, the cultural repatriation part is considerably slimmer and therefore less ambitious. Overall, a very good effort, however. The two main parts are logically interlinked.

Fortunately, the author did include a chapter How the Objects Were Lost which is crucial to our understanding of the so-called *Blackfoot renaissance*, namely:

1. Retrieval of Blackfoot cultural and religious artefacts lost to both Canadian museums and private individuals.
2. Revitalization of the Blackfoot language and schooling.
3. Recovery of historical sites.

The author has successfully handled meagre access to relevant sources in the Czech Republic – by obtaining books from outside the country and exploiting wealth of online sources. He is not afraid to state his own personal views, which is to be highly appreciated.

For me personally, the main disappointment was a rather sloppy inclusion of sources used. Mr Drobil seems to have included references to all his sources, but there are too many formal errors: printed sources carry both Christian names and surnames of the author, the year of publication is included only in the Bibliography section, the online sources are not alphabetically arranged, etc. The illustrations and maps included are properly described and labelled, but there is no Table of Contents for them.

The language is clear and simple, which makes the text highly readable. There are only a few minor errors, some related to incorrect usage of articles. On the graphic side, the spaces between paragraphs are not always equal.

Práci doporučuji k obhajobě a navrhuji hodnocení: Velmi dobře

Otázky k obhajobě:

1. Could you give us some figures about the current numbers of the Blackfoot population (in Alberta at least) to illustrate their relative importance? Is it possible to at least roughly estimate what percentage of them is actively seeking *restoration of Blackfoot identity* – as opposed to those who have willingly integrated into mainstream Canadian society?
2. Even though your assessment is correct, and both the American and Canadian governments do acknowledge „incorrect behaviour“ toward their Aborigines in the past, let's not be too naive. You wonder if there are any *hidden motives* in those governments' political actions. I would say the answer might be partly in your Chapter No 5, (Repatriation of historical sites) on page 39. Can you unravel this quandary a bit more?
3. On page 30 you had said the Canadian Government „has provided \$42,750 to support community-based language projects.“ It seems to me that this is a paltry sum. Was that for one particular project, or an annual grant, or what?

Podpis vedoucího bakalářské práce:



Datum: 10.5.2016