

POSUDEK BAKALÁŘSKÉ PRÁCE

Jméno a příjmení studenta: Kateřina Holejšovská

Název bakalářské práce: Death and Resurrection in Tolkien's Essay „On Fairy-Stories“ and in Traditional Fairy Tales

Oponent bakalářské práce: Mgr. Renata Janktová, MA, PhD.

I. Cíl práce a jeho naplnění:

1. Cíl práce byl stanoven a naplněn v souladu s tématem
2. ~~Cíl práce byl naplněn s drobnými nedostatky~~
3. ~~Cíl práce byl adekvátní, ale jen částečně naplněný~~
4. ~~Stanovený cíl nebyl naplněn~~

II. Struktura práce:

1. Logická, jasná a přehledná
2. ~~Přiměřená~~
3. ~~Uspokojivá~~
4. ~~Nevhodná~~

III. Práce s literaturou:

1. Výborná: zvoleny a použity vhodné prameny v patřičném rozsahu
2. ~~Velmi dobrá práce s adekvátními prameny v patřičném rozsahu~~
3. ~~Průměrná práce s literaturou~~
4. ~~Slabá, chybná nebo nedostačující~~

IV. Formální stránka:

1. ~~Odpovídá všem stanoveným požadavkům~~
2. ~~Obsahuje drobné formální chyby~~
3. ~~Nesplňuje některé zásadní požadavky~~
4. ~~Nesplňuje většinu stanovených požadavků~~

VI. Jazyková úroveň práce:

1. ~~Výborná~~
2. ~~Velmi dobrá~~
3. ~~Dobrá~~
4. ~~Podprůměrná~~

VII. Náročnost zpracování tématu:

1. Velmi vysoká
2. ~~Vysoká~~
3. ~~Střední~~
4. ~~Nízká~~

Vyjádření oponenta bakalářské práce:

In her thesis, Kateřina Holejšovská examines the elements of death and resurrection in selected traditional fairy-tales using the Christian conceptual framework established by J.R.R. Tolkien's essay „On Fairy-Stories“, centred around his concept of „eucatastrophe“ embodying the Christian hope of salvation in a direct analogy to biblical Resurrection. The

theoretical part introduces the concepts of resurrection as presented in the Old, and most importantly, in the New Testament, and adds a brief look at pre-Christian notions of resurrection, salvation and afterlife and their examples in Classical mythologies. Ms Holejšovská makes the important point that also events other than just the literal rising from the dead may be interpreted as forms of resurrection, e.g. the return of a long-lost child. This is important for the interpretations of the fairy tales where resurrection frequently occurs in symbolic forms. Tolkien's view on fairy tales is then introduced, including his view on their function and target audience. Ms Holejšovská emphasises the close links and analogies between fairy tales and gospels as seen by Tolkien. In addition, she uses van Gennepe's treatise *The Rites of Passage* to show the significance of death and resurrection, or recovery, as ritualised transition points. A separate chapter is dedicated to joy and laughter as antitheses to death, nevertheless, the contrary perception of (malicious) laughter as an expression of evil is also noted. Grimms' versions of selected fairy tales are analysed in the analytical sections focussing especially on the transition points associated with resurrection, or recovery, escape and consolation. Analogies between the fairy tales and biblical narratives are identified, using relevant quotes from or references to the Bible. An example is Cinderella's suffering the abuse and humiliation by her stepmother and stepsisters analogised with Christians' suffering in earthly life. The same tale also contains an example of malicious laughter mentioned in the theoretical section. In a similar manner, Ms Holejšovská responds to Tolkien's views on fairy tales in her readings of the selected stories. She comments, for instance, on the children audience's inability to fully understand adult longing for a child or bereavement. Her analysis of the fairy tales demonstrates the central role of the threat of annihilation countered by positive force(s) that safeguard the renewal of life and generate the "eucatastrophe". As she concludes, in the Christian context, this supreme power is love, or charity, which is able to conquer suffering and death. From this perspective, the "eucatastrophe" becomes the embedment of the Christian hope of resurrection and salvation in fairy stories.

Considering the high demands of studying literary texts in religious contexts, I think that Ms Holejšovská tackled the task very well. The thesis demonstrates very good close reading and interpretation skills as well as adequate use of secondary sources.

The thesis is written in very good English, with occasional accuracy and punctuation issues. There are some minor referencing flaws (page numbers would help readers locate secondary information in source texts; indication of the Bible edition used, esp. as source of verbatim quotes is missing). Single spacing in quotations and footnotes would be more suitable.

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

Navrhovaná známka: výborně

Otázky k obhajobě:

1. What is your view regarding the influence and relationship between fairy tales and Christian teaching in terms of evolution of the genre? What roles do oral tradition and literary practices play in this relationship?
2. You mention God being explicitly mentioned in „Hansel and Gretel“. Does it happen in any other stories you have studied? Is Christianity similarly visible in any of them?
3. What is, in your opinion, the function or purpose of the fairy-tale (if any) and how does religion figure in it?

Podpis oponenta bakalářské práce: Datum: 7.8. 2022