



## Posudek bakalářské diplomové práce

**Autor práce:** Michaela Svobodová

**Název práce:** Funeral rites in South Korea based on the movie *Chukje*

**Vedoucí práce:** Andreas Schirmer

| Hodnotící kritéria:  | Známka:  |
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| <b>Objectives and results</b>  | <b>B</b> |
| The author declares funeral ritual throughout the Korean history her topic. This encyclopedic endeavor is complemented by a part that requires more “own effort”, that is a comparison of the depiction of a funeral in Im Kwon-taek’s movie <i>Chukje</i> with the classic authoritative manual. This is an ambitious goal, and obviously it required some quite serious and meticulous attention. The results are fine-grained, in the details, but as for showable bigger results, the outcome is rather underwhelming, except for, maybe, the finding that the absence of servants in contemporary Korea results in significant modifications.   |          |
| <b>Structure, method(s), and argumentation</b>   | <b>B</b> |
| This thesis is very encyclopedic. The special merit lies in the meticulous devotion to detail when describing the funeral process as shown in the movie <i>Chukje</i> .<br>It is awkward, however, that the author does not devote a small part at least to the movie as such, providing a general orientation. “In this part of thesis, I will describe the funeral process and each of its steps as can be seen in the movie” (p. 27) – this is how chapter 8 starts. This chapter sports the title “Funeral process in the movie”. Why “the” movie? The only previous mention of the movie that is meant here is made (apart from the mention in the overall title of the thesis) in the introduction: “The second part of the thesis revolves around a 1996 Im Kwon-taek’s movie <i>Chukje</i> , that portrays the funeral process that is performed by an eldest son for his deceased mother.” (p. 8) |          |
| <b>Language and style</b>  | <b>C</b> |
| Modern housing types, the author says, “became less suitable for holding a funeral, because some of the earlier Confucian traditions were nearly impossible to execute, whether its ch’ohon [...], carrying the coffin [...] or any other part of the traditional funeral.” So is it <i>some</i> traditions or <i>any part</i> ?<br>“The Ancestor worship subchapter showed”: There are various imperfections in terms of style, there are missing articles and various flaws (badly positioned commas, e.g.), but overall this thesis is still well readable.   |          |
| <b>Formal requirements, academic literature, bibliography</b>  | <b>D</b> |
| Regarding form, this thesis does not leave a lot but definitely a bit to be desired. Font and line spacing switch in between sometimes, there are typographical mistakes here and there.<br>Romanization rules are not always reliable. As with “cho’sŭng” instead of “chōsŭng”, for example (p. 27), or “myeōngjōng” (p. 28 and 32) instead of “myōngjōng”. Especially the word separation rules for transcription with McCune-Reischauer are not followed especially word separation rules!) see all the captions to the illustrations and the image credits (p. 40).<br>Some, but not many typos (e.g., “lazing-out” instead of “laying-out”, p. 22).<br>A strange formal flaw is the position of sub-chapter titles: They are closer to the preceding part than to what follows, which is an unpleasing sight. (It seems that this was a last-ditch change.)   |          |

What is positive is the vast amount of sources. The bibliography is form-wise quite consistent, but with one major flaw: For academic articles, only the page number that is referenced is given (instead of the full page range!). In case of Horlyck, neither page nor page range are given.

**Proposed overall assessment**

**B**

**Témata pro obhajobu, připomínky a doplňující otázky:**

Topics for defense, comments, and supplementary questions:

How come that a movie (and not a documentary) depicts a funeral?

There are shamanist rituals (“gut”) for a recently deceased person, one performed shortly after death (about three days), and one forty-nine days after death. How does this go together with funerals choreographed according to a Neo-Confucianist manual?

