

## **Lord of the Ring / IR Notes (leitmotifs)**

### WORLDVIEW

- elements of doom and choice intertwined, as with the march of the Ents (p. 475)
- 2ndary literature
- Dickerson, Matthew T. 2003. *Following Gandalf: Epic Battles and Moral Victory in the Lord of the Rings*. Grand Rapids, MI: Brazos Press
  - emphasis in the books on free will (p. 96)
  - free will among those who follow Aragorn, Gandalf and other leaders opposed to Sauron (p. 100)
- Kreeft, Peter. 2005. *The Philosophy of Tolkien: The Worldview Behind The Lord of the Rings*. San Francisco: Ignatius Press.
  - "Tolkien's Christian theology told him that since the good God is the only creator of all beings, therefore all beings are ontologically good. But that theology also told him that God had given man free will and man had fallen into sin, which corrupts goodness and therefore corrupts beings (since being is the place where goodness can be found)."  
victory over evil is only temporary – it always comes back (p. 180)
- Kocher, Paul. 2004. *Middle-earth: An Imaginary World?* In Rose A. Zimbardo and Neil D. Isaacs, eds., *Understanding The Lord of the Rings: The Best of Tolkien Criticism*. Boston: Houghton Mifflin Company, pp. 142-162.
  - Tolkien creates a credible Middle-earth because many things are recognizable
- Drury, Roger M. (1980). *Providence at Elrond's Council and Tolkien LOTR*. *Mythlore*, 25: 8-9.
  - Balance between predestination and free will (p. 8)

### HISTORY

- Biased history (pp.2,4,6, 12, 13)
- Importance of "accidents" in history (p. 11)
- Importance of small, "random" occurrences in history: Boromir throws stone into pool by gate of Moria and pool monster attacks them; also possibly a demonstration of a lack of respect for or knowledge of nature? (p. 299-300)
- Gimli: "power... ever it betrayed us of old" (p. 235) (importance of memories / history)  
"It seemed then a matter that concerned the seekers after ancient learning" (p. 656)  
(importance of history for today)
- Biased history: Aragorn: "those who come after will make legends of our time" (p. 424)

### CULTURE

- Culture (p. 2,3)
- Description of Hobbits / culture (all of Prologue)
- Anti-cultural relativism: Aragorn: "Good and ill have not changed since yesteryear; nor are they one thing among Elves and Dwarves and another among Men" (p. 428)

## OTHERS

- Lack of contact => fear of others (p. 7)
- To the Hobbits, Gandalf and the dwarves were Others (p. 10)
- Ethnocentrism: “can’t believe Gollum was connected to Hobbits” “Hobbits don’t cheat” (p. 53)
- Knowing another’s language => friend (pp. 78, 79, 83)
- Sam’s suspicion of others (p. 91)
- Tom Bombadil’s unwillingness to go outside his territory (p. 144)
- Overcoming “otherness”: “The Big Folk and the Little Folk were on friendly terms.... Nowhere else in the world was this particular (but excellent) arrangement to be found” (p. 146)
- “The Shire Hobbits referred to those of Bree as Outsiders” and considered them “dull and uncouth” (p. 147)
- “We don’t know much about Men” (P. 214)
- men “not over fond of dwarves” (p. 222)
- Elves: “It’s not easy for us to tell the difference between two mortals” (p. 230)
- Gimli originally not allowed into Lorien b/c he was a dwarf; then allowed, but only blindfolded (only one in the company); (problem resolved by blindfolding all) (p. 334)
- Frodo doesn’t trust Boromir: “Warning.. against trust in the strength and truth of men” (p. 288)
- 2ndary literature
  - Werber, Niels. (2005). Geo- and Biopolitics of Middle-earth. *New Literary History*, 36: 227-246.
    - Discussion of exterminating the Other for peace (Nazi overtones) (critical theory related) (p. 231)
    - “ethnic differences shape political conflicts” (p. 237)
  - Gray, Thomas. 1980. Bureaucratization in the Lord of the Rings. *Mythlore* 24: 3-5.
    - inhabitants of Middle-earth “frequently lose contact with each other” (p. 3)
  - Jane Chance, “Power and Knowledge in Tolkien: the Problem of Difference in “The Birthday Party”.” In Patricia Reynolds and Glen GoodKnight, eds., Proceedings of the J. R. R. Tolkien Centary Conference 1992. Altadena, CA: The Mtyopoeic Press, pp. 115-120.
    - “The power of truth and its liberation from hegemony is indeed the great theme of *The Lord of the Rings*.” (116)
    - “The political problems in the Shire grow out of its deceptively “safe” isolation from the rest of Middle-earth. Its inhabitants suspect those who come from outside, who are different from them in ways they do not understand.” (p. 117)
    - “The question Tolkien addresses is this: how can individuals and nations so different from another coexist in harmony?” (119)
  - Christina Scull, “Open Minds, Closed Minds in The Lord of the Rings.” In Patricia Reynolds and Glen GoodKnight, eds., Proceedings of the J. R. R. Tolkien Centary Conference 1992. Altadena, CA: The Mtyopoeic Press, pp. 151-156.

- “Tolkien shows many of his characters prejudiced against other races, or having preconceived ideas about them. Some feel the same about others of their own race who live a distance away; and some are so predisposed to consider their own people or city more important than any other, or their own powers abilities greater than any other person’s, that they hardly value others and do not see the need to take other opinions into account. These are common human failings which are as rife as ever today, and Tolkien’s underlying plea for more tolerance, for more open-mindedness, is still relevant.” (p. 151).
- “Nationalism seems far less developed in the North than it is in the South, Théoden shows how nationalism can lead to suspicion and rejection of those from outside in times of tension.” (p. 154)
- “Perhaps without approaching too near to allegory, Orcs might be considered to represent the evil aspects of human natures which have to be destroyed if the Good is to prevail. But I do not want to press that, and I admit that the Orcs remain an exception to Tolkien’s usual pleas for mercy and tolerance and sympathy for others, whether of one’s own race or not.”
- Edith L. Crowe, “Power in Arda: Sources, Uses and Misuses.” In Patricia Reynolds and Glen GoodKnight, eds., Proceedings of the J. R. R. Tolkien Centary Conference 1992. Altadena, CA: The Mtyopoeic Press, pp. 271-277.
  - “in Middle-earth, Tolkien exhibits attitudes toward power that are quite comparable with, if not identical to, the attitudes of many who define themselves as feminists.” (271)
  - Tolkien “recognizes the interdependence of male and female.” (273)
  - “lineage and family are often more important than gender in legitimizing female political power.” (275)
  - Tolkien’s universe: “the refreshing absence of violence against women *as women*.” (276)
  - “some of the greatest heroes of Middle-earth are those whose decision not to kill proves to have important consequences.” (277)
  - theme of “renunciation of power” (277)
  - “Tolkien’s ecological consciousness was ahead of its time.” (277)
- Lisa Hopkins, “Female Authority Figures in the Works of Tolkien, C. S. Lewis and Charles Williams.” In Patricia Reynolds and Glen GoodKnight, eds., Proceedings of the J. R. R. Tolkien Centary Conference 1992. Altadena, CA: The Mtyopoeic Press, pp. 363-366.
  - “Power in the works of Tolkein is often to be found in the hands of a woman.” (365)
  - “considerable status is attributed to these women within their marriages.” (366)
- Bassham and Bronson. (2003). *The Lord of the Rings and Philosophy*. Peru, IL: Carus Publishing company.
  - Chpt. 8: Scott A Davidson: Tolkien and the Nature of Evil
    - “We have already seen that in order to make something evil, you must start out with something that is good. This is the pattern we see over and over again in Middle-earth. Treebeard the ent notes

that trolls are 'counterfeits' of ents, just as orcs were made 'in mockery' of elves (TT, p. 91). Frodo makes a similar point" (107) "about orcs (RK, p.201), and Tolkien describes Isengard as 'only a little copy, a child's model or a slave's flattery' of the Dark Tower (TT., p. 175). In all of these cases, evil things turn out to be good things that have been twisted for evil ends." (108)

- Jane Chance. (2001). *The Lord of the Rings: the Mythology of Power*. Lexington, KY: The University Press of Kentucky.
  - 14 invented languages (3)
  - "significant influence on Tolkien's career was the omnipresent physical and spiritual threats to security – within the family, within society, within his nation – whenever war intervened, as World Wars I and II did during Tolkien's lifetime." (5)
  - "The historical context for Tolkien's writing of *LotR* and for its reception thus reveals a world in turmoil and chaos. World War I had shattered the perception of European civilization as an oasis from bloodshed" (7)
  - "Master's theses and doctoral dissertations continue to appear; handbooks and concordances that aid the scholarly reading of Tolkien have been added to the bookshelf." (17)
  - "At Rivendell, Frodo learns how the Ring changes perception, particularly of the Other, makes that Other seem 'queer,' different, and antagonistic to the self." (48) example of seeing Bilbo as a "wrinkled creature with a hungry face" (I: 306)
  - Utility function of Sauron as figured out at Council of Elrond: "Only with the helpful exchanges of the many does the group work logically through all the possibilities to the one solution that Sauron will never imagine, so unlike his desire is it." [destroy the ring] (50)
  - Gimli/Legolas friendship: "It is a strange marriage of opposites, this "fellowship" of Dwarf and Wood-Elf, and yet it epitomizes a type of United Nations of Middle-earth that must eventually allow all different nations to coexist in peace in the coming Fourth Age, of man." (64)
  - Sauron "cannot understand the nature and motivations of his adversary, which are so different from his own." (64)
  - "Throughout, ignominious Hobbits, the frail elderly, and the female occupy for Tolkien the most heroic roles." (72)

## SECURITY DILEMMA

- uncertainty about Rohan's allegiances – are they paying tribute to Sauron? (p. 255)
- "Indeed in nothing is the power of the Dark Lord more clearly shown than in the estrangement that divides all who still oppose him. Yet so little faith and trust do we find... that we dare not by our own trust endanger our land" (p. 339)
- "... The Edain, the Father so the Númenoreans, fought beside the Elves in the first wars.... But in Middle Earth, Men and Elves became estranged in days of darkness, by the arts of the Enemy, and by the slow changes of time in which each kind walked further down their sundered roads. Men now fear and misdoubt the elves, and yet know little of them" (p. 664) => security dilemma exacerbated by willful manipulation and ignorance

- “wanderers in the Riddermark would be wise to be less haughty in these days of doubt” (p. 422-23)
- example of the opposite (trust): Stragner risks life to help Aragorn and hopes Aragorn will return and prove true (p. 428)
- Struggle over decision to make: Gimli: “Do not let him speak, or put a spell upon us! Shoot first!” but Aragorn and Legolas wait because of norms: “we may not shoot an old man so, at unawares... whatever fear or doubt be on us. Watch and wait!” (p. 482)
- Inevitability of war, at least without alliances or destruction of dominating power? Gandalf: “I am Gandalf, Gandalf the White, but Black is mightier still” (p. 489)
- Sauruman fears that the King of Rohan will find and use the Ring => S assaults Rohan (fear => battle) (p. 487)
- Aragorn: “He [Sauron] is not so mighty yet that he is above fear; nay, doubt ever gnaws him” (p. 763) => extent of the security dilemma
- 2ndary lit
  - Jane Chance, “Power and Knowledge in Tolkien: the Problem of Difference in “The Birthday Party”.” In Patricia Reynolds and Glen GoodKnight, eds., Proceedings of the J. R. R. Tolkien Centary Conference 1992. Altadena, CA: The Mtyopoeic Press, pp. 115-120.
    - “The political problems in the Shire grow out of its deceptively “safe” isolation from the rest of Middle-earth. Its inhabitants suspect those who come from outside, who are different from them in ways they do not understand.” (p. 117)
    - “The question Tolkien addresses is this: how can individuals (and nations) so different from another coexist in harmony?” (p. 119)

## NORMS

- Importance of norms
- Hobbits keep laws b/c ancient and just (no real enforcement mechanism), p.9;
- importance of norms for all but the wickedest things, (p. 12)
- Gandalf doesn't ask Gimli to break his tradition and give secret dwarf responses to open the gates at Moria, even though it would have been faster. Respect for norms? (p. 299)
- “the stranger should declare himself first” (but broken) (p. 422)
- Gandalf: “Draw no weapon, speak no haughty word” to the men of Rohan (international edicate)
- Ridermark guards use own language for questions. Gandalf: “Why then do you not speak in the common Tongue, as is the Custom in the West, if you wish to be answered?” (p. 497) (again, importance of language for friendship / decent treatment)
- “No, no! Sméagol promised!” => power (and limitations) of norms? (Gollum promises to serve Frodo)
- Inertia of norms / behavior patterns: Sam: “Sméagol or Gollum, he won't change his hobbits in a hurry, I'll warrant” (p. 609)
- “The servant has claim on the master for service, even service in fear” (p. 672) (Frodo owes Gollum something for serving him)
- dead oathbreakers ride with Aragorn to fulfill their promise (? Somewhere between pp. 767 and 778); story on pp. 858-9

- Messenger from Rohan, Hircion: "My lord does not issue any command to you, he begs you only to remember old friendship and oaths long spoken, and for your own good to do all that you may.... Many kings have ridden in from the East to the service of Mordor" (bandwagoning and balancing, drawing on norms) (p. 782)
- Frodo and friends return to Shire. Frodo: "No hobbit has ever killed another on purpose in the Shire, and it is not to begin now" (p. 983)

#### ETHICS / NORMATIVE PEROGATIVE

- "we have to decide is what to do with the time that is given us" (p. 50)
- "We should seek a final end of this menace, even if we do not hope to make one" (p. 260)
- Gandalf: "it is not our part to master all the tides of the world, but to do what is in us for the succor of those years wherein we are set, uprooting the evil in the fields we know, so that those who live after may have clean earth to till" (p. 851)
- 2ndary literature
  - West, John Jr. (2002). *The Lord of the Rings as a Defense of Western Civilization*.
    - Normative politics: we are morally accountable for our choices
  - Bassham and Bronson. (2003). *The Lord of the Rings and Philosophy*. Peru, IL: Carus Publishing company.
    - Chpt. 1: Eric Katz: *The Rings of Tolkien and Plato: Lessons in Power, Choice, and Morality*
      - Plato: "the immoral life is a worse life than a morally virtuous life because ultimately the immoral life corrupts the soul of the immoralist."
      - "For Plato, then, the moral person rejects the use of a Ring of Power." (8)
      - "Why be moral? Plato asks. And Tolkien answers, "to be yourself." What kind of life should I choose? A life that is in accord with my abilities. If you need a Ring of Power to live your life, you have chosen the wrong life." (20)
      - Examples of Galadriel and Sam as knowing themselves and in that ability being able to reject being overcome by the power of the Ring
    - \* Chpt. 7: Douglas K. Blount, "Überhobbits: Tolkien, Nietzsche, and the Will to Power."
      - "the conflict in Middle-earth is essentially religious. Sauron seeks to establish his will not only over his fellow creatures in Middle-earth but ultimately over Ilúvatar [God] himself." (p. 88)
      - "Of central importance to Tolkien's vision of reality is community." (95)
    - Chpt. 8: Scott A Davidson: *Tolkien and the Nature of Evil*
      - "In conclusion, we have learned that evil is a lack of goodness, that it stems from a desire to have more than one's fair share, and that it is linked to fear and destruction. Knowing this, we are in a position to see more clearly thye evil in ourselves and in other

- people. Do we wish to dominate other people and impose our wills upon the world? What is our proper place?....” (109)
- Chpt. 9: Aeon J. Skoble: Virtue and Vice in the LOTR
    - Council of Elrond as full of normative debate: the fact is that the ring can only be destroyed in Mount Doom, but the question is whether or not it SHOULD be destroyed (112)
    - Virtue ethics as a guide to practical reason and living a good life and avoiding corruption and destruction
  - Chpt. 11: Joe Kraue: Tolkien, Modernism, and the Importance of Tradition
    - Tolkien letter quote: “ ‘If there is any contemporary reference in my story at all it is to what seems to me the most widespread assumption of our time: that if a thing can be done, it must be done” (L, p. 246). In other words, he wrote LOTR , in part, as a protest against the sense that the past no longer had any relevance, that humans could act, in the absence of God, however they wished” (p. 140)

## PEOPLES

- Hobbits – (as essentially peaceful, p. 5; remarkable and tough, p. 852)
- Ringwraiths – power-corrupted men (p. 50); description of wraiths in battle (p. 191, 208)
- Dwarves: Gloin’s story: “Too deeply we delved there and woke the nameless fear” (problems of greed / unregulated pursuit of gains?) (p. 234)
- Gimli: “But Dwarves did not make the evil” (p. 332) (Q: does it matter if you made or simply wakened evil? Implications for unregulated capitalism?)
- Elves: always desired knowledge (Sauron ensnared them with this desire) (p. 236)
- Free peoples of the world: Elves, Dwarves, Men (represented each in the fellowship) (Pp. 268)
- Sméagol / Gollum: “the Sméagol and Gollum halves (or what in his own mind [Sam’s] he called Slinker and Stinker” (p. 624) => good & bad side of everything / model / people
- Men: Gimli: “It is ever so with the things that men begin: there is a frost in the Spring, or a blight in the Summer, and they fail of their promise” (p. 855)
- 2ndary literature
  - Yates
    - Categorization of peoples of Middle earth (p. 239, direct quote)
      - “Hobbits – ordinary people everywhere, in the East, West, or Third World;
      - Gandalfs – leaders of the peace movement, for example, Thompson himself;
      - Saurons – World Leaders, saber rattlers – Mrs. Thatcher, President Reagan, President Brezhnev, plus their military advisers
      - Saruman – anyone who takes advantage of their uniform to inflict physical pain on another, could be a soldier, policeman, thug, neo-Nazi, doctor in psychiatric hospital, guard in labour camp;

- The Ring – Weapons of mass destruction and indoctrination; ideologies based on the ideas prominent in Orwell's Nineteen Eighty-Four that your enemy is totally evil..."
- Dickerson, Matthew (2003). *Following Gandalf*. Grand Rapids, Michigan: Brazos Press.
  - Chpt. w/ Zimbardo (p. 68)
    - Classifies races:
      - Wizards: Gandalf ↔ Saruman
      - Elves ↔ Orcs
      - Men ↔ Ringwraiths
      - Hobbits ↔ Sméagol / Gollum
      - Dwarves (no opposite?)
      - (possible additions not included:
        - Ents ↔ Trolls)
    - (My possible translation of this to IR theories:
    - Wizards (Gandalf / Saruman): Rat Choice
    - Elves: Kantian
    - Sauron (/Orcs?): Machiavellian
    - Men / Ringwraiths: Realists
    - Hobbits / Sméagol: English School Solidarists
    - Dwarves: Liberal institutionalists
    - Ents / Trolls: Critical (eco)theory?
    - Women (of each race): feminism (see "Women / Gender" Section in these notes
    - (Where would Marxist theory fit???)
      - Marxist 2ndary lit:
        - Landa. (2003) *Slave of the Ring*. *Historical Materialism*, 10(4): 113-134.
          - The Ring as the quintessential commodity: corrupting capitalism
      - Critical 2ndary lit:
        - Chance, Jane. (2001). *The LOTR: The Mythology of Power*. The University Press of Kentucky.
  - Ho, T. (1983). *The Childlike Hobbit and the LOTR*. *Mythlore*, 9: 3-9.
    - Description of Hobbits as "romantic" period children

#### ALLIES / Friendships

- Allies can combat evil (p. 51)
- Importance of alliances (p. 60-61) but be wary of them
- Importance of friends: saved Fatty Bolger's life (p. 172-2)
- Gandalf: need for allies (p. 215)
- Gandalf: "you do not stand alone.... Your trouble is but part of the trouble of the western world" (p. 236)
- "treason has ever been our greatest foe" (p. 245)

- power of friends / networks: fellowship allowed into Lothlorien because they came with Legolas, despite norms of not allowing strangers in (p. 334)
- Aragorn: "Yet we that remain cannot forsake our companions while we have strength left" (continued strength of alliance / friendship) (p. 409)
- Eomer and concern about "a league between Orthanc and the Dark Tower" (p. 427)
- Treebeard and not being on any particular "side" (p. 461)
- Gandalf asks Treebeard for help; Huorns left to help with orcs at the Battle of Helm's Deep (p. 556) => my enemy's enemies are my friends
- Frodo: "They [Orcs] hate us far more... If those two had seen us, they would have dropped all their quarrel until we were dead" (p. 905) => unifying ability of a common enemy
- Allies of Mordor (p. 625)
- Frodo decides to trust Gollum (p. 633) (later Gollum betrays him to Shelob, p. 709)
- Pippin becomes Denethor's servant because of Boromir's bravery (friendship to alliance) (p. 733)
- Theoden asked to remember alliance with Gondor (p. 782)
- Wildmen of Woods offer to ally with Theoden (p. 813);
- Sam/Frodo: "His [Sam's] love for Frodo rose above all other thoughts... 'I'm coming Mr. Frodo!'" (p. 879)
- 2ndary literature
  - Drury, Roger M. (1980). Providence at Elrond's Council and Tolkien LOTR. *Mythlore*, 25: 8-9.
    - Discussion of the Council of Elrond: creation of alliance / fellowship
  - Shippey, Tom. 2004. Another Road to Middle-earth: Jackson's Movie Trilogy. In Rose A. Zimbaro and Neil D. Isaacs, eds., *Understanding The Lord of the Rings: The Best of Tolkien Criticism*. Boston: Houghton Mifflin Company, pp. 233-254.
    - disunity emphasized as key weakness, with Aragorn as "focus of union", in the movies (p. 246)  
e.g., Denethor refuses to light the beacons (p. 247)

## OVERCOMING DIFFERENCES

- "If all the grievances that stand between elves and dwarves are to be brought up..." (p. 249)
- Example: Gimli and Legolas:
  - Gandalf: "... Those were happier days, when there was still close friendship at times between folk of different race, even between Dwarves and Elves" (p. 295)
  - Gimli: "It was not the fault of the dwarves"
  - Legolas: "It was not the fault of the Elves"
  - Gandalf: "I beg you two, Legolas and Gilmi, at least to be friends and to help me. I need you both" (p. 295)
    - ⇒ classic Robber's Cave experiment demonstration: unite two foes by having a task that both need that neither can do alone; (but not quite enough)
  - In Lorien, Galadriel removes Gimli's blindfold first, uses his language, and looks at him with love; then Gimli loves Galadriel, and on that basis he and Legolas became fast friends (p. 350, 363)
  - Strong friendship prevails.

- Gimli: “You are a Wood Elf... Yet you comfort me. Where you go, I will go.” (p. 480)
- Legolas: “but you are a dwarf and dwarves are strange folk... But you comfort me, Gimli... I wish there were more of your kin with us” (p. 520)
- Other noting of friendship: p. 756, ...
- Importance of equal treatment: Gimli originally not allowed into Lorien b/c he was a dwarf; then allowed, but only blindfolded (only one in the company); (problem resolved by blindfolding all) (p. 334, 338)
- Galadriel removes Gimli's blindfold in Lorien first: “Welcome Gimli... today we have broken our long law. May it be a sign that.. friendship shall be renewed” (p. 246)
- Importance of language: Gimli heard Galadriel use his language, and saw “love and understanding” (p. 347)
- Experience in Lorien changed power structure in Middle Earth: made an alliance between dwarves and elves. When Gimli left, Galadriel gave him her hair as a pledge of goodwill between Mountain and Wood (alliance – huge! After long time of enmity / distrust) (pp. 363, 367)
- 2ndary lit
  - Jane Chance, “Power and Knowledge in Tolkien: the Problem of Difference in “The Birthday Party”.” In Patricia Reynolds and Glen GoodKnight, eds., Proceedings of the J. R. R. Tolkien Centary Conference 1992. Altadena, CA: The Mtyopoeic Press, pp. 115-120.
    - “The maintenance of society is best advanced by the caretaker and the gardener, those who take care, nurture others, and continue the work of the family or nation. In their role of understanding and tolerating individual differences within the community, indeed, using those differences productively, the caretakers empower both the individual and society, or, together, the social network.” (p. 116)
  - Christina Scull, “Open Minds, Closed Minds in The Lord of the Rings.” In Patricia Reynolds and Glen GoodKnight, eds., Proceedings of the J. R. R. Tolkien Centary Conference 1992. Altadena, CA: The Mtyopoeic Press, pp. 151-156.
    - “Tolkien shows many of his characters prejudiced against other races, or having preconceived ideas about them. Some feel the same about others of their own race who live a distance away; and some are so predisposed to consider their own people or city more important than any other, or their own powers abilities greater than any other person's, that they hardly value others and do not see the need to take other opinions into account. These are common human failings which are as rife as ever today, and Tolkien's underlying plea for more tolerance, for more open-mindedness, is still relevant.” (p. 151).
    - “Perhaps without approaching too near to allegory, Orcs might be considered gto represent the evil aspects of human natures which have to be destroyed if the Good is to prevail. But I do not want to press that, and I admit that the Orcs remain an exception to Tolkien's usual pleas for mercy and tolerance and sympathy for others, whether of one's own race or not.”
  - Jane Chance. (2001). The Lord of the Rings: the Mythology of Power

- Elrond's council: "The success of the council occurs in part because of the modesty (or at least rhetorical pose of modesty) of Gandalf and Aragorn. Gandalf confesses he was at fault for letting the words of Saruman lull him (1: 329); Aragorn" (49) "recounts how he aided Gandalf in the search for Gollum, 'since it seemed fit that Isildur's heir should labor to repair Isildur's fault' (1: 330). The public admission of guilt enhances the speakers' credibility and weakens any suspicions that the two many have been seeking in their own gain" (50)
- "Forgiveness, hospitality, understanding – all are qualities characteristic of Lady Galadriel that inspire Gimli's courteous praise of her and serve as a model of toleration for difference. Because she uses the ancient Dwarf names and mourns the loss of that past civilization, she endears herself to him. In addition, when Gimli looks into her eyes, 'it seemed to him that he looked into the heart of an enemy and saw their love and understanding' (I: 461). Her sympathy for the Dwarves and loving desire to accept all different from herself, even a traditional enemy, helps to heal old wounds, even those caused by Durin's Bane. That her own land has suffered as a result of his ancestor's fault makes even more remarkable her gentle words of welcome." (54)
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#### WOMEN/GENDER

- emphasis on appearance
  - “For ANGELICA’S use, from *Uncle Bilbo*: on a round convex mirror. She was a young Baggins, and obviously considered her face shapely.” (p. 37)
  - Gimli and Galadriel’s appearance as “fair” (p. 347, etc.)
- Gollum’s people ruled by his grandmother (p. 51-55)
- Frodo & friends left dishes for Lebelia (100 years old!) (enemy but woman too) (p. 68)
- Mrs. Maggot’s admonition to safety for her husband (p. 94)
- Goldberry (river daughter) (p. 116, 121, 127, 129, 141)
- Story of Tinúviel (elf woman who chose mortality to be with her lover; “foremother”) (p. 187-189)
- Description of Arwen (Elrond’s daughter, Aragorn’s love) (p. 221); (granddaughter of Galadriel, p. 365); weds Aragorn and gives up immortality and her family (who leaves across the sea) to stay with him (p. 952) (parting was “bitter” (p. 956 – why have to chose?)
- Queen Berúthiel
- Story of elven maid, Nimrodel (p. 330)
- Galadriel: very powerful woman elf, first summoned the White Council (p. 348); wears Nenyà, Ring of Adament, one of the three elven rings (p. 355); Sam’s description of Galadriel (p. 664-5)
- Boramir in Lorien: “ ‘old wives tales’ of Fangorn”; Celeborn responds: “But do not despise the lore that has come down from distant years; for oft it may chance that old wives keep in memory word of things that were once needful for the wise to know” (p. 364-5)

- Problem of dependency: Pippin: “He wished now that he had learned more in Rivendell... but in those days the plans for the journey seemed to be in more competent hands, and he had never reckoned with being cut off from Gandalf” (p. 443)
- Treebeard / Fanghorn: “There have been no Entings – no children, you would say, not for a terrible long count of years. You see, we lost the Entwives” (p. 465) + story of Entwives (“our hearts did not go on growing in the same way” “The Entives desired order, and plenty, and peace (by which they meant that things should remain where they had set them”.... “the Ents gave their love to thing that they met in the world... the great trees, the wild woods, and the slopes of the high hills”... “We believe that we may meet again in a time to come, and perhaps we shall find somewhere land where we can live together and both be content. But it is forboded that that will only be when we both lost all that we now have” (p. 465); Song of Ents and Entwives (my land is best, no mine!) (p. 466); Treebeard: if you have news of the Entwives, please tell us (p. 572)
- Éowyn – (description of, p. 504; Wormtong promised her as reward by Sauruman: women as chattel not people, p. 509; waits on the king, p. 510-11; likes Aragorn, p. 511; appointed temporarily Lord while men are at battle (typical way for women to gain and lose power) p. 512; watches the men ride to war, p. 513); still waiting (p. 760);
  - Conversation between Éowyn and Aragorn: she is tired of waiting. “Too often I have heard of duty... But am I not ... a shield maiden and not a dry nurse? I have waited on faltering feed long enough.... Shall I walways be left behind?.... All your words are but to say: you are a woman and your part is in the house” Aragorn asks her what she fears, and she responds: “a cage” (p. 706-707)
  - Helplessness: “Éowyn stood... her hands clenched”
  - again on being left behind (p. 767)
  - reaction to Aragorn: “All your words are but to say” you are a woman, and your part is in the house.” (p. 767)
  - Éowyn dresses up as a man (“Dernhelm”), brings Merry to war with her (though both are not allowed), protects Theoden from Nazgûl king. (“No living man may hinder me!” “You look upon a woman” Merry stabs Nazgûl, kills it => takes away victory from Eowyn (annoying!)) (pp. 821-826). Her brother, people, don't want her there “greatly we rue it” (p. 827)
  - Éowyn's woes, discussion (p. 848)
  - Éowyn asks Faramir to ask the warden to let her go (p. 938)
  - Faramir proposes to Éowyn, she says yes, and says she'll give up war to heal others and be a good girl (p. 943) (so annoying! Yes, fit into standard stereotypes rather than stick with who she really is!)
  - Éowyn and Faramir are betrothed (p. 955); deepens alliance between Mark and Gondor men
- Shelob (description: evil giant female spider, p. 707; as Sauron's cat, p. 708)
- Womenandchildren example: “There go the last of the wains that bear away to refuge the aged, the children, and the women that must go with them” (p. 747)
- Women healers (p. 837)
- “an old wife... wept” (p. 842)
- “Thus spake Ioreth, wise woman of Gondor: The hands of the king are the hands of a healer” (p. 844)

- Doctor person: “It is but doggerel, I fear, garbled in the memory of old wives” (but true about power of athelas) (p. 847)
- Merry wept; but “When the burial was over and the weeping of \*women\* stilled...” (p. 955) :P
- Sam & Rosie (p. 985)
- Lobelia stood up to Ruffians (p. 990)
- 2ndary lit on women / gender
  - Feminist theory categorizations by race: (see chapter 5, Peterson & Runyan, *Global Gender Issues* (2<sup>nd</sup> ed.) Boulder, Colorado: Westview Press)
    - Elvish women: Galadriel: postmodern feminism
      - Postmodern feminism (we are more complicated beings than unitary labels suggest and experience different interlocking systems of power; need to deal with global problems in localized ways and question even the language of oppressive ideologies)
      - Galadriel as a postmodern feminist: difficult to give advice; but knows differences of each fellowship member (e.g., gives Sam good earth from Lorien for his garden)
    - Human women: Éowyn: Liberal feminism
      - Liberal feminism: (accepts masculine traits as norm to which women should aspire; women should have equal rights to men)
      - Éowyn as a liberal feminist: tries to be a man, as a shield-maiden, and as Denethor
    - Hobbit women: Lobelia / Rosie / Mrs. Maggot: postcolonial feminism
      - Postcolonial feminism: (patriarchal practices are embedded in racist, colonial, and neocolonial practices; gender oppression is multilayered and needs to be combated by challenging forces of domination in all local forms to destabilize global power structures)
      - Hobbit women as postcolonial feminists: Hobbits are the small folk that are not taken seriously by others, so they are at an additional section of oppression; each has different issues of oppression to deal with (Lobelia with dishes left behind; Rosie with being left; Mrs. Maggot by...?); and all could be even worse off (and even more exemplified as postcolonial) if Mordor had taken over and enslaved them all.
    - Dwarf women: ?? Socialist feminists??
      - Socialist feminism: (public productive labor relies on private reproductive labor; need to redistribute power globally to promote women's economic power)
      - Dwarf women as socialist feminists: no dwarf women discussed, as far as I remember; however, since dwarves are so identified with commerce and economics; dwarf women would make sense to be associated with the “private” underpinnings of that “public” economics
    - Entwives: Radical feminists
      - Radical feminists: (women's culture is better than men's)

- Entwives as radical feminists: they want their things (order, apples) while Ents want something else (wild forests); they think theirs are better, but neither is willing to change;
- Dickenson, Matthew (2003). *Following Gandalf*. Grand Rapids, Michigan: Brazos Press.
  - Chpt. w/ Anden
    - 2 types of Quest hero: arête revealed (Aragorn) and arête concealed (Frodo) => models of heroes (feminist criticism?)
- Ho, T. (1983). *The Childlike Hobbit and the LOTR*. *Mythlore*, 9: 3-9.
  - Description of Éowyn and Merry as “excluded from the affairs of men” yet who “vindicate themselves in the great Battle of Pelennor Fields, dispatching together the fearful Nazgul whom ‘no living man may hinder’; yet another example of the weak and the despised succeeding where the strongest would fail” (7); Éowyn as “sister” figure in “family” description (Gandalf father, Aragorn elder brother, Treebeard grandfather, and Shire as mother)
- Jane Chance. (2001). *The Lord of the Rings: the Mythology of Power*
  - “Intelligent tree-herds, these Ents incarnate the idea of growth that stultifies because its intelligence cannot tolerate female differences. (It is interesting that Tolkien sees cultural and biological differences between male and female Ents; in this one specific way he anticipates the French feminist theorists Luce Irigaray, Julia Kristeva, and Hélèn Cixous.)
  - In a sense the Ents also project the masculine division between Saruman and Sauron – and the lack of female principle, which Tolkien identifies with the cultivated garden, order, and plenty, as opposed to the wildness of” (61) “the distant wood, adventure, and distance. It is this female power of healing, growth, and regeneration that Tolkien associates with the creativity of the Elves (also to be lost by Middle-earth, like the disappearing Entwives) and even, to an extent, in the pastoral Shire. ...
  - “... we will learn later that the most valorous warrior may indeed be female rather than male. Éowyn, daughter of Éomund, will serve Rohan in battle better than any other Rider from the Mark. She is also awarded lordship of Rohan in their absence. Throughout, ignominious Hobbits, the frail elderly, and the female occupy for Tolkien the most heroic roles... Háma the Hall guardian offers Théoden the advice to make Éowyn lord” (72)
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## CLASS

- Sam, servant (p. 71)
- “high elves” (p. 78)
- Frodo introduces everyone as “Mr.” so and so, \*except\* Sam (p. 150)
- Master-servant relationship (Frodo/Sam) (p. 219)
- Wallerstein: alliance of elite classes internationally against poor classes?: Lotho sold leave and other products to Sauruman, to the detriment of his fellow Hobbits (p. 989)

## RACE

- Good / bad doesn't depend on your genes: Fanghorn: "Nothing to do with their wood" (p. 457)
- Stereotypes of various peoples as sturdy, proud, fierce, wild or cruel (p. 663)
- Men now "fear and misdoubt" the Elves but know little of them (p. 664)
- Repeated ethnocentrism / orientalism: good men are tall, fair, light-eyed; bad men are swarthy, dark, short (p. 734); but example of short, swarthy good guys who join (p. 753)
- Wildmen of Woods offer to ally with Theoden (p. 813); leader says: "Wild men are wild, free, but not children... If you leave Wildmen along in the woods and do not hunt them \*like beasts\* anymore..." (anti-orientalism) (p. 814)
- 2ndary literature (lots)
  - debate over whether or not Tolkien / LOTR is racist
    - Jessica Yates (1992) Tolkien the Anti-Totalitarian. Tolkien Centenary Conference.
      - Orcs should not be identified with a real race in the world. "Tolkien symbolizes in the orc all mindless crowds who chant slogans and are ready to kill other people because their leader tells them to" (p. 236)
    - Kim, Sue. (2004). Beyond Black and White: Race and Postmodernism in the LOTR. *Modern Fiction Studies*, 50(4): 875-907.
      - Orientalism of LOTR (movie)
      - What if Orcs are not a race, but evil things, like "sexism, racism, exploitation, brutality, homophobia, discrimination, abuse, hatred, and suffering?" (p. 884)
      - takes exception to references to "black" and "blackness" as evil (p. 876) – but what about dichotomy of light and *darkness* instead?
    - Rearick, Anderson III. (2004). Why is the Only Good Orc a Dead Orc? The Dark Face of Racism Examined in Tolkien's World. *Modern Fiction Studies*, 50(4): 861-874.
      - Discussion of race / racism in LOTR: decides Tolkien is not a racist
    - Werber, Niels. 2005. Geo- and Biopolitics of Middle-earth: A German Reading of *The Lord of the Rings*. *New Literary History* 36: 227-246.
      - "Both novel and motion picture are obviously obsessed with the differences between certain races (Elves and Numenór, Dwarfs and Hobbits, Orcs and Southrons, Istari and Balrogs), their geneologies, bloodlines, crossbreedings and even their biogenetic procreation (Uruk-Hai)." (p. 227)
      - different physically but also in "moral worth, refinement, wisdom and political integrity." (p. 228)
      - primordialism, as in natural-born enemies (p. 228)
      - Peter Jackson's movies reinforce this (p. 233) and not a single scene is shot from the perspective of an orc (p. 235)
    - Christina Scull, "Open Minds, Closed Minds in *The Lord of the Rings*." In Patricia Reynolds and Glen GoodKnight, eds., Proceedings of the J. R. R.

Tolkien Centary Conference 1992. Altadena, CA: The Mtyopoeic Press, pp. 151-156.

- “Perhaps without approaching too near to allegory, Orcs might be considered gto represent the evil aspects of human natures which have to be destroyed if the Good is to prevail. But I do not want to press that, and I admit that the Orcs remain an exception to Tolkien’s usual pleas for mercy and tolerance and sympathy for othres, whether of one’s own race or not.”

#### MIGRATION / DISPLACEMENT

- “They’ve’ a right to live...” (P. 152)

#### POWER

- different kinds of power (Shire, Elves, Mordor) (p. 217)
- “If any of the Wise should with this Ring overthrow the Lord of Mordor... another Dark Lord would appear” (p. 261) => confirms feminist criticism of power / hierarchy / problems of “power over” instead of “power with” and need for change (“for nothing is evil in the beginning” (261)
- Elven rings were made with a desire for “understanding, making and healing, to preserve all things unstained” => different kind of power (p. 262)
- Debate between Frodo and Boramir about whether the Ring could be used for good (point: power-over / dominating power always corrupts?) (p. 389)
- Related 2ndary lit:
  - Dickenson, Matthew (2003). *Following Gandalf*. Grand Rapids, Michigan: Brazos Press.
    - Chpt.5:
      - discussion of the power of the ring as power to dominate other wills (power \*over\*), take away freedom
      - free peoples: first born of Eru (Elves), Follower (Men), not intended but added (Dwarves)
  - Lense, E. (1976). *Sauron is Watching You*. *Mythlore*, 13: 3-6.
    - Discussion of eye as Sauron’s evil power; useful comment re: limits of considering only traditional power politics as important
    - Discussion of eye as Sauron’s evil power; useful comment re: limits of considering only traditional power politics as important
    - Sauron’s “Eye could see everything except what really mattered.” (p. 6)
  - Critchett, D. (1997). *One-ring-to-fool-tem-all, one-ring-to-blind-them*. *JRR Tolkien, myth and Anglo-Catholicism; the Propaganda of the LOTR*. *Extrapolation*, 38(1): 36-56.
    - Ring as corruption / ruthlessness of power / power over self
  - Landa, Ishay. 2002. *Slaves of the Ring: Tolkien’s Political Unconscious*. 10, 4: 113-13
    - power alone cannot explain war (p. 116)
  - Bassham and Bronson. (2003). *The Lord of the Rings and Philosophy*. Peru, IL: Carus Publishing company.

- Chpt. 2: Theodore Schick: The Cracks of Doom: The Treat of Emerging Technologies and Tolkien's Rings of Power
  - “Although the elven jewel-smiths used knowledge gained from Sauron to make the Rings, Elrond informs us that the three elven Rings – ...– ‘were not made by Sauron, nor did he ever touch them’ (FR, p. 301). Similarly, the elves never handled Sauron’s Ring. It was forged in secret in the Mountain of Fire (Mount Doom) by Sauron himself. Sauron did have a hand in forging the Rings of the dwarves and humans, however, and as a result, they had a power to corrupt that the elven Rings did not.
  - Although the Rings created by Sauron were designed to give their possessors wealth or dominion over others, that was not the purpose of the elven Rings. According to Elrond, ‘Those who made them did not desire strength or domination or hoarded wealth, but understanding, making, and healing, to preserve all things unstained’ (FR, po. 301)...” (23)
  - “all the Rings, with the exception of the elven Rings, had the power to make their wearers invisible” (28)
    - me: implications => not evil; b/c invisibility brings out evil side?
- Chpt. 3: Alison Milbank: ‘My Precious’: Tolkien’s Fetishized Ring
  - “Bombadil nicely illustrates the distinction Tolkien draws between magic and enchantment in his essay ‘On Fairy-stories’: magic ‘is power in this world, domination of things or wills,’ whereas enchantment ‘does not seek delusion, nor bewitchment and domination, it seeks shared enrichment, partners in making and delight, not slaves” (42)
  - => important for feminist power over / power with division: power over is traditional IR masculinist power or “magic”; power with is critical feminist power or “enchantment”
  - “Treebeard’s word for ‘hill’ exemplifies this relationality [see TT p. 66].... In ent language an object is signified by the range of its connections by which it achieves its true identity, not by separation, as in hill being defined by those things it is not: ‘hill’ no ‘rill.’...The Lord of the Rings, then, is an ethical text that teaches us to give up dominatory and fixed perceptions in order to receive the world back as a gift” (44)
- Chpt. 7: Douglas K. Blount: Überhobbits: Tolkien, Nietzsche, and the Will to Power
  - “Middle-earth’s heroes overcome their weaknesses – not with power plays aimed at dominating others but rather with humility and self-sacrifice.
- Chpt. 8: Scott A Davidson: Tolkien and the Nature of Evil
  - “We must remember that the One Ring has the powers it possesses only because it was created by Sauron to aid in his quest for world domination.” (100) – again: power OVER, NOT power WITH

- “Elrond tells Glóin that the Three Rings of the elves were not made by Sauron, nor did he ever touch them; those who made them desired only ‘understanding, making, and healing, to preserve all things unstained’ (FR, p. 301). The difference between the three Rings of the elves and the One Ring of Power is clear: the Rings of the Elves are not aimed at satisfying desires that are out of order, whereas the One Ring points its wearer toward the domination of everyone else. As Galadriel tells Frodo, to use the One Ring, he would need to train his will ‘to the domination of others’ (FR, p. 411)” (105)
- Jane Chance. (2001). *The Lord of the Rings: the Mythology of Power*
  - Foucault and Tolkien both “question power as sovereignty, power as substance” (20);
  - “Returning the Ring to its origin means refusal of power as domination by the One – by sameness, homogeneity – and therefore acceptance of respect for difference and diversity. It is Frodo, more different even from other Hobbits than his unnatural cousin Bilbo, who is better suited to this quest” (33)
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#### AMBASSADORS

- Ambassador elf, Glorfindal (p. 204)
- Sauron’s ambassador of friendship to the dwarves; promised friendship for ring and enmity for refusal (p. 235)
- 2ndary lit
  - Jane Chance. (2001). *The Lord of the Rings: the Mythology of Power*
    - “Trust and openness, toleration and good manners – all are qualities necessary in the politic leader Théoden epitomizes” (76) (ex: bows, respect, does not denigrate them because they are not featured in legends)

#### CHANGING DEMOGRAPHICS

- “Never again shall there be any such league of Elves and Men; for Men multiply and the Firstborn decrease and the two kindreds are estranged” (p. 238) (implications for Hispanic population explosion?)

#### POWER OF ARGUMENTATION

- Sauruman: “We may joint with that power... It would be wise Gandalf” (p. 253)
- Sauruman (p. 567)

#### MACHIAVELLIANISM

- Sauruman: “... deploring maybe evil done by the way, but approving the high and ultimate purpose: Knowledge, Rule, Order... There need no be ... any real change in our designs, only in our means” (P. 253)
- Sauruman: “Our friendship would profit us both alike... Much we could still accomplish together, to heal the disorders of the world” (p. 567)
- 2ndary lit

- Bassham and Bronson. (2003). *The Lord of the Rings and Philosophy*. Peru, IL: Carus Publishing company.
  - Chpt. 8: Scott A Davidson: Tolkien and the Nature of Evil
    - “Saruman is willing to justify the means in terms of the ends, hoping to impose his will on the world and everyone in it” (106)

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## RATIONAL CHOICE

- Enemy “is very wise, and weighs all things to a nicety in the scales of his malice. \*\*But the only measure that he knows is desire, desire for power, and so he judges all hearts.\*\* Into his heart the thought will not enter that any will refuse it, that having the Ring we may seek to destroy it. If we seek this, we shall put him out of reckoning” (p. 262) (limitations of assuming what is “rational” in rat. Actor model)
- Different kinds of rationality: Aragorn: “The Counsel of Gandalf was not founded on foreknowledge of safety” (p. 430) (different definition of interests)
- Gandalf: “That we should wish to cast him down and have no one in his place is not a thought that occurs to his mind. That we should try to destroy the Ring itself has not yet entered his darkest dream..... So the forces he has long been preparing he is now setting in motion, sooner than he intended. Wise fool” (p. 485-6) (limits of assuming given preferences in rat choice models)
- 2ndary literature
  - Lloyo, Paul M. (1976) *The Role of Warfare and Strategy in The Lord of the Rings*.
    - Discussion related to rational choice / bounded rationality / limits of strategy due to lack of imagination (incorrect understanding of preference formation)
    - also Sauron’s lack of contingency planning (p. 7)
  - Lense, E. (1976). *Sauron is Watching You*. *Mythlore*, 13: 3-6.
    - Discussion of eye as Sauron’s evil power; useful comment re: limits of considering only traditional power politics as important

## IMPORTANCE OF LITTLE PEOPLE

- “Yet such is oft the course of deeds that move the wheels of the world. Small hands do them be cause they must, while the eyes of the great are elsewhere” (p. 262)
- “This is the hour of the Shire folk, when they arise from their quiet fields to shale the towers and counsels of the Great” (p. 264)
- Gandalf, RE: Merry & Pippin to Fangorn: “Their coming was like the falling of small stones that starts an avalanche in the mountains” (p. 485)

## STRATEGY

- Fellowship: whether to take Caradhras or Moria (p. 287-91)
- Fellowship: after Lorien: whether to go to Morder, Minis Tirith, or stand there (which is most desperate?) (p. 393)
- Running after Merry and Pippin: run blind in the dark or sleep? (p. 415)
- Discussion of enemy’s strategy and problems (p. 486)

- Gimli: “It is a pity that our friends lie in between... If no land divided Isengard and Mordor, then they could fight while we watched and waited” (leeching tactic??) (p. 486)
- Escalation: kill the Nazgûl’s horses, and they come back with winged steeds (p. 487)
- Balancing / bandwagoning:
  - Gandalf: “We are all friends here, or should be; for the laughter of Mordor will be our only reward, if we quarrel” (p. 500)
  - Gandalf: “The storm comes, and now all friends should gather together, lest each singly be destroyed” (p. 501)
  - Messenger from Rohan, Hircorn: “My lord does not issue any command to you, he begs you only to remember old friendship and oaths long spoken, and for your own good to do all that you may.... Many kings have ridden in from the East to the service of Mordor” (bandwagoning and balancing, drawing on norms) (p. 782)
- Strategy re: Helm’s Deep (p. 518)
- Sauruman’s faulty strategy: left Isengard almost unguarded (p. 552)
- Gandalf: “anyway he [Sauruman] did not understand them [the Ents]; and he made the great mistake of **\*\*leaving them out of his calculations\*\*\***” (p. 553) => if rat choice model assumptions of interests do not hold, that is going to be a problem for the model
- Psychological warfare (p. 805)
- Aragorn distracted the Eye from Frodo by revealing himself in the Stone of Orthanc (p. 861)
- Gandalf: “we must make ourselves the bait” (p. 862)
- Zero-sum game: Aragorn: “it is the last move in a great jeopardy, and for one side or the other, it will bring the end of the game” (p. 864)
- 2ndary literature
  - Lloyo, Paul M. (1976) The Role of Warfare and Strategy in The Lord of the Rings.
    - Grand strategy and tactics discussion; Sauron’s problem: lack of imagination (Auden cite but developed); Gandalf as master strategist
    - The forces of good “are disunited and tend to distrust each other.”
  - Lense, E. (1976). Sauron is Watching You. Mythlore, 13: 3-6.
    - Gandalf tries to keep Sauron “off balance”

## IDENTITY

- Gandalf draws on identity for power: “I am a servant of the Secret Fire.... You cannot pass” (p. 321) (note: he is NOT caught off guard, like in the movie, in the book!!!!)

## ENVIRONMENTAL POLITICS

- Treebeard: “I am not altogether on anybody’s side, because nobody is altogether on my side... nobody cares for the woods as I care for them, not even the Elves nowadays” (p. 461)
- Ents seem slow but can be dangerous (implications for eco terrorism?) (p. 470) (Sauruman did not reckon he would rouse the Ents! Problems with state-centric models??)
- “another danger, close at hand, which he does not see... He has forgotten Treebeard” => environmental problems will hurt if we only focus on war (surprise) (p. 487)

- destruction caused by Saruman's industry (p. 540)
- industrial waste: "they pour out filth on purpose" (p. 990, 993)
- 2ndary literature
  - Critchett, D. (1997). One-ring-to-fool-tem-all, one-ring-to-blind-them. JRR Tolkien, myth and Anglo-Catholicism; the Propaganda of the LOTR. *Extrapolation*, 38(1): 36-56.
    - Ents as sentient nature; Judeo-Christian background of denigrating nature

#### JUST WAR THEORY

- Theoden: "You are a liar, Sauruman... Even if your war on me was just – as it was not .... What will you say of your torches in Westfold and the children that lie dead there?..." (p. 566): importance of norms of war (e.g., don't kill kids: parallel to Red Cross history)
- Faramir does not love war, just what is being defended (p. 656)
- 2ndary literature
- Kreeft, Peter. 2005. *The Philosophy of Tolkien: The Worldview Behind The Lord of the Rings*. San Francisco: Ignatius Press.
  - Tolkien "subscribes to the traditional Just War Theory, which takes a middle road." (p. 167)
  - avoids extremes of pacifism and militarism and has the "uncommon achievement of restoring the sense of the glory of a just war." (p. 168)

#### BUREAUCRATIC POLITICS / GOVERNMENT SYSTEMS

- 2ndary literature
  - Gray, T. (1980). Bureaucratization in the "Lord of the Rings", *Mythlore*, 24: 3-5.
    - Bureaucratization as a good thing (not just a bad thing, like Tolkien portrays)
  - Barnett, M. J. (1969). The Politics of Middle Earth. *Polity*, 1(3): 383-387.
    - Hobbits: agrarian democracies
    - Men: nationstates of patrilineal kings
    - Mordor: totalitarian servile / feudal / centrally planned
    - Elves: totalitarian familial (\*\*I disagree with paralleling the elves and Mordor in this analysis)

#### OFFENSIVE REALISM

- Sauron's focus on domination of Middle-earth
  - note that even 'good guys' see the total destruction of the Enemy as the only way to go
- 2ndary literature
  - Lloyd, Paul M. 1976. The Role of Warfare and Strategy in The Lord of the Rings. *Mythlore* 11: 3-7.
    - strategy of Sauron follows from his long-range goal, the conquest and domination of Middle-earth
  - Bassham and Bronson. (2003). *The Lord of the Rings and Philosophy*. Peru, IL: Carus Publishing company.

- Chpt. 11: Joe Kraue: Tolkien, Modernism, and the Importance of Tradition
  - “Like Sauruman, he [Denethor] has foolishly made use of a palantír to learn what he can of the world without having actually to venture into it.... He does not realize the degree to which Sauron nevertheless directs his vision so that he sees only dark tidings that demoralize him” (142)
  - => problems of all models only having limited vision; particular relevance for overdoing depression of realism???

Other interesting possibilities that could be pursued:

- Ethno-political conflict and the slaughter of orcs in battles (e.g., primordialism)
- Terrorism and Ents as eco-terrorists (non-state actors)
- Critical theory and the problem of “Otherizing” people, which leads to distrust, destruction of alliances, lack of power in alliances, and at its worst, complete and total annihilation of the Other (e.g., Orc destruction at Helm’s Deep)

Also:

Why LOTR is useful for IR / outside of popular culture

- Christine Sylvester. (2002). “Progress” as Feminist International Relations. In Michale Brecher and Frank P. Harvey (eds.), *Millennial Reflections on Internatioanl Studies*. Ann Arbor: The University of Michigan Press.
  - Argues IR neglects and should involve itself in the Humanities, “Novels, choreography, drama, poetry, music, and visual arts. These places of fiction, expression, and emotion assist those of us trained in IR to escape narrow vision in order to see other international actors, interactions, products, exchanges, and dramatizations....” (316) “...the advantages of reassigning the arts to social science fieldwork – as vehicles for training in-sight – could be immense” (317)
- Bassham and Bronson. (2003). *The Lord of the Rings and Philosophy*. Peru, IL: Carus Publishing company.
  - Chpt. 11: Joe Kraue: Tolkien, Modernism, and the Importance of Tradition
  - “Part of what he [Tolkien] does in the LOTR is offer the fantasy that, in a time of tanks and machine guns, ancient languages and arcane history still matter, and that without them there is no hope for the final victory of the good” (138)

Preface to using LOTR to teaching IR (sorry, Tolkien!)

- Bassham and Bronson. (2003). *The Lord of the Rings and Philosophy*. Peru, IL: Carus Publishing company.
  - Chpt. 15: J. Lenore Wright: Sam and Frodo’s Excellent Adventure: Tolkien’s Journey Motif.
    - “By his [Tolkien’s] own account, he never intended to write an allegory for contemporary culture when he began LOTR: ‘As for any inner meaning or ‘message,’ it has in the intention of the author none. It is neither allegorical nor topical.... I cordially dislike allegory in all its

manifestations.... I much prefer history, with its varied applicability of the thought and experience of readers. I think that many confuse 'applicability' with 'allegory'; but the one resides in the freedom of the reader, and the other in the purposed domination of the author.' (FR, p. x).

- We hear Tolkien's plea imbedded within these words – please don't mistake me for a prophet! – and yet we cannot help but see our world in his....
- But what does his story have to do with philosophy?
- Martha Nussbaum offers a partial answer. Nussbaum argues that literature humanizes philosophy by giving philosophy a corpus, a body, in which to live. Outside of this humanizing process, philosophy remains abstracted and disconnected from life experience. Moreover, in portraying characters whose actions mimic the lived experiences of human beings, literature offers us a lens into the philosophical dimensions of human action – ethical, aesthetic, and ontological. If this is true, then Tolkien's characters can be said to humanize and clarify aspects of Western philosophy" (193)
  - => use this rationale when arguing for usefulness of LOTR in IR (e.g., re: Sylvester suggestion to utilize literature in IR discussions)

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- Overall, a very interesting and stimulating book! Notes on relevant sections / things that popped out to me below.
- Chpt. 1: Eric Katz: *The Rings of Tolkien and Plato: Lessons in Power, Choice, and Morality*
  - o Worth skimming in full
  - o "Why be moral? Plato asks. And Tolkien answers, "to be yourself." What kind of life should I choose? A life that is in accord with my abilities. If you need a Ring of Power to live your life, you have chosen the wrong life." (20)
    - Examples of Galadriel and Sam as knowing themselves and in that ability being able to reject being overcome by the power of the Ring
- Chpt. 2: Theodore Schick: *The Cracks of Doom: The Treat of Emerging Technologies and Tolkien's Rings of Power*
  - o Not worth skimming, but a couple of related / interesting quotes:
  - o "Although the elven jewel-smiths used knowledge gained from Sauron to make the Rings, Elrond informs us that the three elven Rings – Vilya, worn by Elrond; Narya, worn by Galadriel; and Narya the Great, worn by Gandalf (RK, pp.337, 339) – 'were not made by Sauron, nor did he ever touch them' (FR, p. 301). Similarly, the elves never handled Sauron's Ring. It was forged in secret in the Mountain of Fire (Mount Doom) by Sauron himself. Sauron did have a hand in forging the Rings of the dwarves and humans, however, and as a result, they had a power to corrupt that the elven Rings did not.
  - o Although the Rings created by Sauron were designed to give their possessors wealth or dominion over others, that was not the purpose of the elven Rings. According to Elrond, 'Those who made them did not desire strength or domination or hoarded wealth, but understanding, making, and healing, to preserve all things unstained' (FR, po. 301)..." (23)

- “all the Rings, with the exception of the elven Rings, had the power to make their wearers invisible” (28)
  - me: implications => not evil; b/c invisibility brings out evil side?
- Chpt. 3: Alison Milbank: ‘My Precious’: Tolkien’s Fetishized Ring
  - Not worth reading, but a couple interesting quotes:
  - “Bombadil nicely illustrates the distinction Tolkien draws between magic and enchantment in his essay ‘On Fairy-stories’: magic ‘is power in this world, domination of things or wills,’ whereas enchantment ‘does not seek delusion, nor bewitchment and domination, it seeks shared enrichment, partners in making and delight, not slaves’” (42)
    - => important for feminist power over / power with division: power over is traditional IR masculinist power or “magic”; power with is critical feminist power or “enchantment”
  - “Treebeard’s word for ‘hill’ exemplifies this relationality [see TT p. 66].... In ent language an object is signified by the range of its connections by which it achieves its true identity, not by separation, as in hill being defined by those things it is not: ‘hill’ no ‘rill.’.... The Lord of the Rings, then, is an ethical text that teaches us to give up dominatory and fixed perceptions in order to receive the world back as a gift” (44)
- Don’t bother with chpts. 4-6
- Chpt. 7: Douglas K. Blount: Überhobbits: Tolkien, Nietzsche, and the Will to Power
  - Worth skimming. Tolkien vs. Nietzsche
  - “Middle-earth’s heroes overcome their weaknesses – not with power plays aimed at dominating others but rather with humility and self-sacrifice. Strength, according to Tolkien, manifests itself most clearly not in the exercise of power but rather in the willingness to give it up. ‘The greatest examples of the action of the spirit and of reason,’ he tells us, ‘are in abnegation’ (L, p. 246). Abnegation, the subordination of one’s own will for the sake of others – that, according to the portrait Tolkien presents, is what characterizes a life lived well; and, given its obvious beauty, such a portrait needs not argument to defend it” (98).
- Chpt. 8: Scott A Davidson: Tolkien and the Nature of Evil
  - Interesting quotes:
  - “We must remember that the One Ring has the powers it possesses only because it was created by Sauron to aid in his quest for world domination.” (100) – again: power OVER, NOT power WITH
  - “Elrond tells Glóin that the Three Rings of the elves were not made by Sauron, nor did he ever touch them; those who made them desired only ‘understanding, making, and healing, to preserve all things unstained’ (FR, p. 301). The difference between the three Rings of the elves and the One Ring of Power is clear: the Rings of the Elves are not aimed at satisfying desires that are out of order, whereas the One Ring points its wearer toward the domination of everyone else. As Galadriel tells Frodo, to use the One Ring, he would need to train his will ‘to the domination of others’ (FR, p. 411)” (105)
  - “Saruman is willing to justify the means in terms of the ends, hoping to impose his will on the world and everyone in it” (106)

- “We have already seen that in order to make something evil, you must start out with something that is good. This is the pattern we see over and over again in Middle-earth. Treebeard the ent notes that trolls are ‘counterfeits’ of ents, just as orcs were made ‘in mockery’ of elves (TT, p. 91). Frodo makes a similar point” (107) “about orcs (RK, p.201), and Tolkien describes Isengard as ‘only a little copy, a child’s model or a slave’s flattery’ of the Dark Tower (TT., p. 175). In all of these cases, evil things turn out to be good things that have been twisted for evil ends.” (108)
- “In conclusion, we have learned that evil is a lack of goodness, that it stems from a desire to have more than one’s fair share, and that it is linked to fear and destruction. KNOWing this, we are in a position to see more clearly thye evil in ourselves and in other people. Do we wish to dominate other people and impose our wills upon the world? What is our proper place?....” (109)
- Chpt. 9: Aeon J. Skoble: Virtue and Vice in the LOTR
  - Council of Elrond as full of normative debate: the fact is that the ring can only be destroyed in Mount Doom, but the question is whether or not it SHOULD be destroyed (112)
  - Virtue ethics as a guide to practical reason and living a good life and avoiding corruption and destruction
- Chpt 10: SKIP – not related (Choosing to die)
- Chpt. 11: Joe Kraue: Tolkien, Modernism, and the Importance of Tradition
  - Some interesting quotes:
  - “Part of what he [Tolkien] does in the LOTR is offer the fantasy that, in a time of tanks and machine guns, ancient languages and arcane history still matter, and that without them there is no hope for the final victory of the good” (138)
  - Tolkien letter quote: “ ‘If there is any contemporary reference in my story at all it is to what seems to me the most widespread assumption of our time: that if a thing can be done, it must be done” (L, p. 246). In other words, he wrote LOTR , in part, as a protest against the sense that the past no longer had any relevance, that humans could act, in the absence of God, however they wished” (p. 140)
  - “Like Sauruman, he [Denethor] has foolishly made use of a palantír to learn what he can of the world without having actually to venture into it.... He does not realize the degree to which Sauron nevertheless directs his vision so that he sees only dark tidings that demoralize him” (142)
    - => problems of all models only having limited vision; particular relevance for overdoing depression of realism???
- Chpt. 12: Andrew Light: Tolkien’s Green Time: Environmental Themes in LOTR
  - Environmental politics / LOTR treatise: Patrick Curry (1998) Defending Middle-earth. London: HarperCollins.
  - Theme: Importance of taking responsibility for the natural world
  - Overall, not a very useful chapter
- Chpt. 13, 14 – skip
- Chpt. 15: J. Lenore Wright: Sam and Frodo’s Excellent Adventure: Tolkien’s Journey Motif.
  - Mostly not so useful
  - But Interesting quotes

- “By his [Tolkien’s] own account, he never intended to write an allegory for contemporary culture when he began LOTR: ‘As for any inner meaning or ‘message,’ it has in the intention of the author none. It is neither allegorical nor topical.... I cordially dislike allegory in all its manifestations.... I much prefer history, with its varied applicability of the thought and experience of readers. I think that many confuse ‘applicability’ with ‘allegory’; but the one resides in the freedom of the reader, and the other in the purposed domination of the author.’ (FR, p. x).
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- Chpt. 16- skip

**Jane Chance. (2001). The Lord of the Rings: the Mythology of Power**

- Chpt. 1 Introduction: A Voice for the Dispossessed (p. 1)
  - Interesting section on power / Foucault (looks to be adapted from her chapter in the 1992 Proceedings of the Tolkien Centenary Conference, which we already copied in full)
  - Foucault and Tolkien both “question power as sovereignty, power as substance” (20);
- Chpt. 2. “Queer” Hobbits: The Problem of Difference in the Shire (26)
  - Discussion of oddness of Bilbo
  - “Returning the Ring to its origin means refusal of power as domination by the One – by sameness, homogeneity – and therefore acceptance of respect for difference and diversity. It is Frodo, more different even from other Hobbits than his unnatural cousin Bilbo, who is better suited to this quest” (33)
  - Frodo as “queer”: a Brandybuck
  - “This tension between the ‘normal’ and the ‘queer’ Hobbit will blossom in later chapters and books into the ethical drama of LotR. The Question Tolkien addresses is this: How can individuals (and nations) so different from one another coexist in harmony? The danger is clear: the Brandybucks will be forever stigmatized by the Shire inhabitants because they choose to live beyond the river in un-Hobbit-like fashion. And what is to prevent a Dark Hobbit Lord from then using the Shire fear of difference to separate the Brandybucks from the Bagginses? To divide one family branch from another? To insist that all must be

the same and live within the Shire? To act and to think and dress like the Shire inhabitants?

- Difference, for Tolkien, leads to recklessness...” (34) “adventure... and ultimately wisdom and understanding” (35)
- Chpt. 3. The Political Hobbit: The Fellowship of the Ring (38)
  - “As a symbol of the power of language (sounds or written signs organized into a pattern that emanate from one person and pass to another and convey meaning), the Ring also suggests the danger of such power – that one will be understood, ‘seen,’ apparent, and therefore vulnerable to attack. The Ring (language, representing the means to knowledge) counters terror and despair (irrationality) but can lead to physical danger and spiritual debilitation while the inner self eventually strengthens. Its possession implies the Faustian bargain – becoming godlike, granted magical powers of knowledge, in exchange for the loss of one’s soul” (46) ???
  - “At Rivendell, Frdo learns how the Ring changes perception, particularly of the Other, makes that Other seem ‘queer,’ different, and antagonistic to the self.” (48) example of seeing Bilbo as a “wrinkled creature with a hungry face” (I: 306)
  - Elrond’s council: “The success of the council occurs in part because of the modesty (or at least rhetorical pose of modesty) of Gandalf and Aragorn. Gandalf confesses he was at fault for letting the words of Saruman lull him (1: 329); Aragorn” (49) “recounts how he aided Gandalf in the search for Gollum, ‘since it seemed fit that Isildur’s heir should labor to repair Isildur’s fault’ (1: 330). The public admission of guilt enhances the speakers’ credibility and weakens any suspicions that the two many have been seeking in their own gain” (50)
  - “Forgiveness, hospitality, understanding – all are qualities characteristic of Lady Galadriel that inspire Gimli’s courteous praise of her and serve as a model of toleration for difference. Because she uses the ancient Dwarf names and mourns the loss of that past civilization, she endears herself to him. In addition, when Gimli looks into her eyes, ‘it seemed to him that he looked into the hearf of an enemy and saw their love and understanding’ (I: 461). Her sympathy for the Dwarves and loving desire to accept all different from herself, even a traditional enemy, helps to heal old wounds, even those caused by Durin’s Bane. That her own land has suffered as a result of his ancestor’s fault makes even more remarkable her gentle words of welcome.” (54)
- Chpt. 4: Knowledge, Language, and Power: The Two Towers (59)
  - “Intelligent tree-herds, these Ents incarnate the idea of growth that stultifies because its intelligence cannot tolerate female differences. (It is interesting that Tolkien sees cultural and biological differences between male and female Ents; in this one specific way he anticipates the French feminist theorists Luce Irigaray, Julia Kristeva, and Hélèn Cixous.)
  - In a sense the Ents also project the masculine division between Saruman and Sauron – and the lack of female principle, which Tolkien identifies with the cultivated garden, order, and plenty, as opposed to the wildness of” (61) “the distant wood, adventure, and distance. It is this female power of healing, growth, and regeneration that Tolkien associates with the creativity of the Elves (also to

be lost by Middle-earth, like the disappearing Entwines) and even, to an extent, in the pastoral Shire. ...

- Power, so Tolkien insists, must be shared with those individuals and peoples who are different, in gender, nature, history, and temperament. Those who would lead must tolerate differences in expression, latitude, and spae rather than choke, ignore, abandon, repress, or kill it. LotR is the story of differences articulated, nearly crushed, and only then restored. ...” (61)
- “Whom can one trust...? Yet the chief danger to Rohan all along has come from within, from that familiar sameness mistaken as loving and protective – Wormtongue. Once again Tolkien trumpets forth the power of language to destroy and manipulate – or to recuperate and restore” (70)
- “... we will learn later that the most valorous warrior may indeed be female rather than male. Éowyn, daughter of Éomund, will serve Rohan in battle better than any other Rider from the Mark. She is also awarded lordship of Rohan in their absence. Throughout, ignominious Hobbits, the frail elderly, and the female occupy for Tolkien the most heroic roles... Háma the Hall guardian offers Théoden the advice to make Éowyn lord” (72)
- “We might add to Tolkien’s empowerment of marginalized peoples and societies the trees – and their Ents and Huorns. The exploited helpless – whether aged, female, childlike, or even plantlike in nature – are urged into heroism and action throughout. Even the childlike (and seem” (75) “-ingly superfluous) Merry and Pippin in their separate adventure with Orcs and Ents assume new identities after a heroic metamorphosis into door-wardens” (76)
- “Trust and openness, toleration and good manners – all are qualities necessary in the politic leader Théoden epitomizes” (76) (ex: bows, respect, does not denigrate them because they are not featured in legends)
- Chpt. 5. Power and the Community: The Return of the King (95)
- Chpt. 6 Conclusion: Heroic Narrative and the Power of Structure (128)

S. A. Tyler, ed. 1976. *The Tolkien Companion: The Indispensable Guide to the Wondrous Legends, History, Languages, and Peoples of Middle Earth*. Ill. By Kevin Reilly. New York, NY: Gramercy Books.

This is an encyclopedia. I plan to put in on reserve when I teach IR 101 this summer.

V. Spike Peterson and Anne Sisson Runyan. 1999. *Global Gender Issues*. 2<sup>nd</sup>. ed. Boulder, CO: Westview Press.

“we must recognize that all perspectives, problems, methods, and so on, are value-laden (shaped by power and commitments), but this is not to argue that they are equally valid, or that we cannot comparatively assess them.” (p. 25)

“Gender ambiguity is uncomfortable because we simply do not know how to respond.” (p. 36)

“[Androcentrism] assumes that men are the most important actors and the substance of their lives the most important topic to know about.” (p. 41)

IR “orthodoxy” sees “no place” for women in high-stakes games about national security, economic power and the like (pp. 48-49)

Morgan, April. 2006. "The Poisonwood Bible: An Antidote for What Ails International Relations?" *International Political Science Review* 27: 379-403.

Insider and outsider traditions as described by Hollis and Smith (1990): "the two traditions (explaining and understanding) coexist somewhat tensely and cannot be merely added together." (p. 379)

We need to explore "implications for teaching and learning about IR" regarding how the two traditions interact. (p. 380)

Generation of "surface learners" as a result of favoring explanation over understanding (p. 380)

Improvement in understanding is especially worthwhile because it can contribute to "post-conflict reconciliation and social reconstruction." (p. 385)

"Two key dynamics may help explain the novel's purported ability to initiate understanding relevant to international politics." (p. 386)

(1) "professed capacity to promote insight may be with a personalization (an embodiment, even) of otherwise foreign perspectives." (p. 386)

(2) "promote deep learning by presenting diverse perspectives on reality" (p. 387)

Barbara Kingsolver's novel, *The Poisonwood Bible*, is well-suited to the preceding purposes (p. 389)

From student papers on the novel re: IPE, three major themes came out:

"1. The relative power of IPE theories to explain the Congo's underdevelopment during the period covered in the novel: "LDCs [less developed countries] lag behind."

2. The salience of interpersonal skills in international relations: "a type of wisdom."

3. Holism in knowledge and politics: "intertwined." (p. 392)

Quotation from a student paper: "Though these characters are no more real than Frodao, they become real over the course of the novel." (p. 396)

Course was taught with a standard IPE text plus the novel (p. 396)

Findings indicate that students "perceived benefits in engaging IPE as a matter of explaining *and* understanding." (p. 398)

Tolkien, J. R. R. 1980. *Unfinished Tales of Númenor and Middle Earth*. Ed. by Christopher Tolkien. Boston, MA: Houghton Mifflin Company.

In the story “Narn Hîn Húrin”, from the First Age:

“‘If the wife of Húrin can go forth against all counsel at the call of my kindred,’ said Nienor, ‘then so also can Húrin’s daughter. Mourning you named me, but I will not mourn alone, for father, brother, and mother. But of these you only I have known, and above all do I love. And nothing that you fear not do I fear.’”

Nienor objects to her mother’s [Morwen’s] admonition not to follow the company (p. 115)

In the story “Aldarion and Erendis”, from the Second Age:

“‘A woman must share her husband’s love with his work and the fire of his spirit, or make him a thing not loveable. But I doubt that you will ever understand such counsel.’”

Núneth, mother of Erendis, tries to persuade her daughter to get married and accept her husband’s [Aldarion’s] fixation on seafaring exploration (p. 183)

Long quotation in which Aldarion offers to bring along Erendis on his next voyage; she refuses – parallel with the Ents and Entwives?! (p. 187)

From the story “Cirion and Eorl”, from the Third Age:

Alliance between Gondor and Rohan is very old (p. 310)

From “The Drúedain”, an account of the Folk of Haleth from the First Age:

They had many women warriors and “their chieftainess Haleth was a renowned Amazon with a picked bodyguard of women.” (p. 377)

From “The Istari”, First Age:

“Gandalf was not an Elf, but would be by men associated with them, since his alliance and friendship with Elves was well-known.” (p. 399)

Alker, Hayward R. 1996. *Rediscoveries and Reformulations: Humanistic Methodologies for International Studies*. Cambridge: Cambridge University Press.

Reinforces call for “a philosophically literate synthesis of naturalistic and humanistic modes of international relations research.” (p. 399)

Return to “practical reason”: “a reassertion of the independent and substantial importance of rules, norms, judgments and laws in a scientifically conceived inter-discipline of International Relations.” (p. 415)

“recognizing the practical domain of interpretable human action within experimental inquiry rehumanizes the communicative experiential foundations of the causally oriented natural sciences. More comprehensive interpretive modes of analysis focused on the action engendering experience of signs and symbols similarly transcend the merely subjective understanding of social and historical phenomena, making possible social sciences like International Relations. A humanistic “unity of the natural and social sciences” can in this way be achieved by a recognition of the inner connections between the exclusive but complementary worlds of interpretive understanding and causal explanation, the worlds of “practical” and “theoretical” reasoning and knowledge.” (p. 419)

Karen Wynn Fonstad. 1991. *The Atlas of Middle-earth*. Rev. ed. Boston, MA: Houghton Mifflin Company.

This also could be put on reserve during the summer. The maps are just amazing!

In the acknowledgments: J. R. R. Tolkien “wrote not only enthralling books, but also meticulous ones. Only such breadth of knowledge and attention to detail could provide the data for an entire atlas – *and* a revision!” (vi)

“In “On Fairy-Stories” Tolkien explained that in order to make an imaginary land (and the story that takes place within it) believable, the Secondary World must have the “inner consistency of reality.” (ix)

“The Battles of Beleriand” from the First Age, in reference to Morgoth’s troops outnumbering the Elves: The Orcs were quickly defeated. “It was often so when slaves opposed those filled with righteous wrath.” (p. 28)

“Vegetation was essential not only in enhancing the setting, but also in providing yet another medium through which the forces of good and evil, joy and fear, could reach out to the travelers.” (p. 179)

“The vegetation of the First Age was probably what naturally occurred without interference. That of the Third Age resulted from having been overgrazed, cut-over, burned, blasted by war and bitter winds, and generally abused through millennia.” (p. 184)

Ruane, Abigail E. 2006. "'Real Men' and Diplomats: Intercultural Diplomatic Negotiations and Masculinities in China and the United States." *International Studies Perspectives* 7: 342-359.

Identity is "a socially and relationally constructed sense of self, contingent on context, social interaction, and space" (p. 343)

Focus is on interaction of culture and gender as understood through Social Identity Theory – hope is to develop a framework for how this occurs (pp. 346-347)

"In the United States, hegemonic masculinities and ideal typical understandings of negotiators have emerged within a broadly Western tradition." (p. 349)

Regarding Asia: "men and women embody both *yin* and *yang* because these elements constantly and dynamically interact." (p. 351)

But *wen-wu* is a strictly male gender construct that "naturalizes the power imbalance" (p. 351)

Evidence suggests that "gendered ideal types correspond to ideal negotiating styles in both China and the United States." (p. 352)