



**Healing and Transformation: Power of Resilience in
Tolkien's *The Lord of the Rings* and *The Hobbit***

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Abstract

The interplay of healing and transformation to the fate of humanity, as well as that of individual characters, is a recurrent theme in both *The Lord of the Rings* and *The Hobbit* by J.R.R. Tolkien. The focus of this paper is on the concept of resilience as it extends beyond the portrayal of the characters to include societies and landscapes, and how efforts taken by Tolkien centered around myth, sacrifice and redemption. Close reading and the textual analysis of Tolkien's works reveal the healing and transformation of various characters. Frodo, is one among them whose healing is not merely a physical aspect but has deeper spiritual connotations, with imposing effects arising from sacrifice. This is further compounded by the fact that for Tolkien healing and transformation are intertwined concepts, and this synthesis resonates in Frodo and even more in Aragorn. The paper presents the argument that landscapes are equally important here. The healing of the Shire and the destruction of Mordor seem to mark the themes of nature and corruption respectively. Focusing on the sacrificial hero and the reborn king as prominent archetypes, Tolkien's works are placed in a greater context in which cycles of death and rebirth and renewal are important. This line of analysis helps the readers see how healing and metamorphosis are key parts of resilience in Tolkien's outlook, emphasizing that in reality healing is both individualistic and collective.

Keywords: Resilience, Sacrifice, Redemption, Spiritual connotations, Nature, Corruption.

Introduction

Healing and Resilience stand out as themes that influence characters and the destiny of Middle-earth in J.R.R. Tolkien's *The Lord of the Rings* and *The Hobbit*. For Tolkien, healing cannot simply be thought of as a return; it is rather a becoming that includes struggle, sacrifice, and

the transformation of both individuals and societies. According to Birzer, the idea of “sanctified mythology” by Tolkien enables us to understand that resilience as part of healing is a transformation that changes how someone perceives reality (Birzer 3). In certain situations, Tolkien implies the notion of restoration as both internal and external, clearing the violated body and spirit, as well as the land and the society. A good illustration of this change is found in Frodo. Although he carries physical injuries on the journey, his greatest pain is spiritual. By the end, Frodo sees his past as too far behind to mediate, speaking to Sam, “There is no real going back especially for I shall not be the same because of my experiences I have gone through this means that I have changed completely” (Tolkien “Return of the King” 1006). This is also how Tolkien himself understood healing, when he wrote that to recover from trauma is not to be restored to one’s pre-trauma self, but to embrace the trauma as part of growing. As noted by Bradley Birzer, characters like Frodo and Aragorn “bear transformational losses” which they suffer in connection with redeeming sufferings of an epic and a Christian nature (43). The losses they endure serve not only personal ones but also the renewal of Middle-earth.

The Highlights of Tolkien’s portrayal of leadership can be seen in how he envisions Aragorn as a healer of society. *The Return of the King* portrays Aragorn as an individual whose touch is able to heal his subjects: “The hands of the king are the hands of a healer” (Tolkien 870). His efforts to use Athelas, a healing herb to help the wounded after combat also propagates the image of the Flieger notes, “Fisher King” where the king works more to serve the people of the land rather than dominate them and uses his power to restore balance in society (Flieger 142). It can be seen how for Tolkien, the essence of leadership lies in one’s ability to serve others with the aim of providing comfort rather than seeking power and abuse. Reconstruction is an essential theme in Tolkien’s narrative and it is evident through the revival of the Shire. The growth of the Hobbits in returning is one aspect while the regrowth of the Shire makes a case for the common remembrance and identity of the society in question. As Shippey observes, the terms in which their titles speak shake off the Shire as the epitome of the gradient of restoration of Middle-earth and the continuance of its people (Shippey 219). Therefore, the concept of recovery as envisioned by Tolkien incorporates social, psychological and physical traits, enmeshing both mythological and Christian connotations to transcend pain and loss. Through the image of Frodo and Aragorn, and the revival of the Shire, he makes a move that healing is personal and societal at the same time, includes changes, and shifts in emphasis. As Kathryn Hume observes, for Tolkien the fantasy of resilience of the world” is to which the world has suffered so much that it now is over underlying which is the strength (Hume 93). Through

characters like Frodo and Aragorn, and the revival of the Shire, Tolkien shows that healing is for individuals as well as the society.

Mythological Criticism and Theological Interpretation

The paper follows close reading and textual analysis methodology. It looks at events and character development in certain parts of the story to better understand why the author depicts resilience at such fleshed-out scopes as individual, social, and geographical ones. Close reading enables the study of particular elements such as language, symbols, and myths present in the works of Tolkien while the same assists in locating relations and differences in the elements of the trilogies and the work of *Hobbit*. Emphasizing primary texts and complementing them with secondary data in the area of Tolkien studies, the framework advances a more precise understanding of the healing and transformation motifs that apparently underlie Tolkien's conception of Middle-earth. The primary sources would constitute *The Hobbit* and *The Lord of the Rings* trilogy, that is *The Fellowship of the Ring*, *The Two Towers* and *The Return of the King*, each of which adds different strands of how healing is conceptualized. For instance, events such as Frodo's coming back to the shire or Aragorn healing people in *The Return of the King* are used as vantage points for looking at Tolkien's beliefs towards recovery not as simply getting well but experiencing a definite change. In *The Hobbit*, the tale of Bilbo Baggins is set up as a story of self-change which is more advanced in the themes explored in the trilogy. Secondary sources would include some of his admirers who are capable of scholars' works like Tom Shippey, Verlyn Flieger, and Bradley J. Birzer as their views help in understanding the broader currents of mythology, spiritualism and moral philosophy in the writings of Tolkien. In particular, the theoretical framework focuses on the two approaches: mythological criticism and theological interpretation, which describe Tolkien's view of the myth and his religion. Mythological criticism facilitates the study of the given archetypes within the characters created by Tolkien, including, the sacrificial hero and the reborn king, which are typical of classical myths. One of the theorists of literature, Northrop Frye, says that myths are "narratives that involve divine or heroic characters whose actions and fates are symbolic of larger truths." (Frye 33). Some characters in Tolkien's works, including Aragorn and Frodo, could be positioned centrally in these motifs, where themes of salvation, or being saved and the idea of a hero shaped their impulses. On the same line, apart from supporting roles of the characters like Aragorn as one who heals and Frodo as the one who bore the cross of sacrifice, scholars like Flieger explains that Tolkien resorts to mythic cycles of death and rebirth, asserting that "Tolkien uses these mythic forms to convey a deep sense of cosmic renewal." (112).

Tolkien's Catholicism also has an impact on his view of resilience and sacrifice. Bradley Birzer's work *J.R.R. Tolkien's Sanctifying Myth* shows how Tolkien's characters embody Christian redemptive suffering, wherein healing is accomplished through division and self-discipline. As Birzer claims, "the healing and resurrection of Middle-earth are metaphors for the Christian theme of salvation through sacrifice and grace" (27). By putting together theological commentaries and archetypal patterns, the study demonstrates that Tolkien's mythological discourse and Christianity as such serve at the backdrop of intricate depiction of resilience. In considering Tolkien's work, myth and theology become inextricably connected and together attempt to provide answers to the questions of resilience's end. Fliieger's analysis points out that the resilience of Middle-earth is recurrent and is related to Tolkien's conception of myth as "the connective tissue that binds the cultures of the world and of all time together" (118). Furthermore, Tolkien's mythology does not refer to an abstract world which is far away but is a "sub-created" world that readers are able to relate to and even be influenced by, psychologically and spiritually (Tolkien "On Fairy-Stories" 55). This convergence of theological and mythological interpretations is critical in showing that healing in his conception is heroic and sacred at the same time.

Healing and Transformation of Frodo's Soul

Frodo's task of getting rid of the One Ring can be viewed as an engaging demonstration of a physical and a mental struggle. He has many cuts and bruises during his journey, but even more painful hurts are of psychological nature. As one of the critics, Smith has noted, "Frodo's physical wounds can be understood as signifying important steps of the journey, which bear witness to the greater task, the spiritual one" (Smith 45). The nostalgia, discomfort and unrest Frodo feels after the Ring's destruction, serve as a stark contrast to the treatments he has undergone. He may get superficial treatment, but all the trauma that came with holding the Ring is everlasting. Tolkien's appreciation of the fact that only physical treatment does not suffice this. While the injury caused by the Morgul blade may seem to be just a surface wound, it has its own deep-seated effects. Tolkien observes it as "This has been healed but not cured" (Tolkien "The Return of the King" 906) and further he admits that there is something amiss within him. His passage to the Undying lands depicts that he has come to the wisdom that no earthly remedy is apt for him. Such thinking appeals to the notion of suffering that is embedded within Tolkien's Catholicism, something that should be regarded as a change in each human being regardless of the region.

The start of a long journey to the lands of eternal youth resembles his acceptance that nothing can ever potentially heal him. Latar suggests that Frodo's emotional and spiritual distress is

profound and numinous, lacking a clear cause and beyond natural or material recovery. Instead, Frodo requires a ceremonial life focused on peace, self-reflection, and escape from worldly concerns. This need is symbolized by Frodo's view of the Undying Lands as a harmonious refuge free from suffering (Latar 185). This is rather an interpretation that is richly imbued with wider connotations, especially to one more so conservative in this case, who grasps the concept of life being a continuum. It also reflects to a great extent Tolkien's own understanding of Catholic thoughts regarding suffering providing the text with deeper contemporary resonance and anticipation. Frodo's metamorphosis is not solely determined by the outward scars he has sustained, but most importantly by the evolution of his goals and significance. The fact that he could not go back to the Shire is indicative of the deep psychological injury sustained in the process of bearing the Ring. This is harmonious with Tolkien's perspective of redemptive suffering as an elemental commerce, self-renewal or rediscovery.

Power of Resilience found in Aragorn

Aragorn functions as the figure of a king-destroyer, a person who puts individual people and entire kingdoms back together. The moment he is crowned king, an era of peace for the continents of Middle-earth begins. This is sufficiently illustrated through many symbolic gestures, such as when he applies Athelas in order to mend Merry and Éowyn. In *The Return of the King*, Tolkien expresses that the healing of the bed-ridden victims by the Aragorn's sword, links him with some form of divine bloodline which gives him the power to govern and to heal the sick subjects (Tolkien 950). Tolkien places in the reader's mind medieval ideas of kingship which extend to dominion wherein the king could be viewed as having been set apart from any other ruler and was positioned to cure the land and the subjects. Over time, as the legends developed, the sovereigns started to be depicted as having some imperfections. In this respect, Tolkien employs it creatively in his stories. Furthermore, Michael D.C. Drout remarks, it is in the context of such restoration that Aragorn, the healer-king, becomes important as his unification of the two aspects of Middle earth, the physical and spiritual, allows him to come forth as the ruler of this part of the universe (Drout 214). Further, by the use of Athelas, Aragorn opts to aid in healing the fractured nations' divisions, both spiritually and physically. His kindness, intelligence and gentleness are enough to influence the people of Gondor and Rohan. In showcasing the actions of Aragorn, Tolkien's emphasis on ethics in leadership where dominion is non-central makes more sense; there is the emphasis on leaders who seek to restore sick nations instead of those who strive to rule over them.

The Scouring of the Shire and Collective Resilience

The episode "*Scouring of The Shire*" according to the researcher Waito, takes the form of surgical collectivism and consequently reaffirms the status of "The Shire" (Waito 9). When they come back, Saruman has uneven capabilities and the scales of balance are tipped in his favor. In rebuilding, the hobbits go through a process of healing that is not just on the level of individual injuries but on the level of their entire community, their bones are reshaped. Patrick Curry states, "The scouring of the Shire is Tolkien's critique of industrialism and the other side of the coin, eco crisis spheres recovery" (Curry 112). It also shows how resilience goes hand in hand with rehabilitation as children fight for the right to reclaim and redeem their motherland.

Tolkien's opinions about the natural world and the dangers of advancement are especially vivid in the account of how the Shire was reconstructed. Tolkien views repair and resilience as more than simply fixing destruction; they have deeper connotations of a sense of belonging and history. The way they reclaim back the land and fight against Saruman's industrial destruction demonstrates faithfulness to the more pastoral disposition. Here, the act of planting trees is an embodiment of hopes and aspirations of what is possible in the future and what is possible in terms of nature (Tolkien 1012). The replanting of trees by Sam especially with one of Galadriel's gifts which consists of soil and a mallorn seed is highly suggestive of a rebirth of faith and an expectation for the future. This is consistent with Tolkien's view of nature and the place of man within it. The process of restoring fractured bonds provides the hobbits with an opportunity to come together in unity and to reconnect themselves with their homeland.

Transformation Beyond Physical Healing

According to Tolkien, healing is more than just a touching up of the body, but a reconstruction of the person. Frodo undergoes a sort of defeat when he bears the One Ring, and there are wounds that mere medicine cannot heal. His scars are suggestive of Tolkien's philosophy of redemptive suffering. Regardless of how many times Frodo tried to argue that the Ring should not exist, once it is gone, he will still be able to declare that "There are some wounds that cannot be wholly cured" (Tolkien "The Return of the King" 1030). It follows, it has to be asked why this is the case and why taking part in such an experience is so traumatic, in the process, tying an argument about the evolution of Frodo's character into the broader theme of wrestling against evil in Tolkien's work. The suffering that Frodo has to endure can be understood as a messianic sacrifice which lends itself to be understood according to a Christian context. Myers states, "Frodo's journey is at once the path of redemptive suffering love. One essentially can bear the suffering for others, which in return earns him" (Myers 72) reward both spiritually and physically. This Christian quality appears when Frodo strives to bear the burden of middle earth

when he is willing to suffer. This is similar to the concept of the passion where Christ himself is willing to suffer for the sake of others. The physical scars and damage that Frodo experienced as a result of his ugly history can be symbolized as this evolution of himself which is in other words the quintessential meaning of self-giving. On the contrary, this embodiment bears the burden of sacrifice.

Furthermore, Frodo's trip to the Undying Lands can be understood as Tolkien's indication that there are constraints to what can be healed on this earth. In Tolkien's case, this particular choice signals the desire for non-parts of this world to rest and resilience, which is an integral part of his Catholic faith in the hereafter as the ultimate cure. As critic Kristen Page, emphasizes, "Frodo's departure signifies that some wounds may only be healed in eternity, which also educates us about Tolkien's perspective of suffering as a means towards an end, self-transformation" (Page 114). In that light, Frodo's account has it that real healing is lost in more nuanced ways than most people can understand, perhaps even outside this universe.

Conclusion

In Tolkien's books *The Lord of the Rings* and *The Hobbit*, he asserts that recovery is an arduous process that entails redemption, introspection, as well as change. The factor that can help him undergo pain is his quest of saving the Shire, although he does have trauma as well and other sacrifices to make. His condition as a Ring-bearer emphasizes how the physical and emotional pain he sustained as a result of evil permanently changes his state of being. Tolkien implies that resilience, in most cases, is not simply the reconstruction of the body but the re-discovery of the core self, one's culture and environment. In this social context, Aragorn's role as a healer-king also implies the socially healing purpose. As Bordas claims, "there is more in leadership than just authority" (Bordas 154), Aragorn's reign allows for renewal across Middle-earth. Sam's return and subsequent planting of trees excites such communal resilience also within the rejuvenation of the Shire. As Weisl and Squillace observe that Tolkien's views are critical of industrialism and his advocacy of ecological resilience as well. (Weisl & Squillace 340). According to Giszczak, "Frodo's quest is suggestive of the Christian idea that regard suffering to be redemptive in nature" (Giszczak 72) is another aspect of Christianity, for effective suffering or undergoing suffering enables, healing, retiring in, or forging of hope. In relation to healing, Frodo, Aragorn and Sam challenged the notion of suffering as the sole factor in resilience, the endurance of pain as the only condition for losing oneself and connecting with others.

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