

UNIVERZITA PALACKÉHO V OLOMOUCI

PEDAGOGICKÁ FAKULTA

Ústav cizích jazyků

BAKALÁŘSKÁ PRÁCE

Marie Kyšnerová

G. Orwell and J.R.R. Tolkien and their different
views of society in their works

Olomouc 2021

Vedoucí práce: Mgr. Petr Anténe, Ph.D.

Čestné prohlášení

Prohlašuji, že jsem bakalářskou práci na téma „G. Orwell and J.R.R. Tolkien and their different views of society in their works“ vypracovala samostatně pod vedením Mgr. Petra Anténeho, Ph.D. s využitím pramenů, které jsou uvedeny v bibliografii.

V Olomouci dne

Podpis:.....

Acknowledgements

First, I would like to thank my supervisor Mgr. Petr Anténe, Ph.D. for his valuable assistance, dedicated help and helpful comments on my bachelor's thesis during the difficult times of Corona virus pandemic. My thanks belong also to doc. PhDr. Václav Řeřicha CSc. for adjustment of used methods and many other helpful tips. I would also like to show gratitude to Mgr. Simona Kyšnerová and Bc. Richard Ševců for support and much needed encouragement. My gratitude belongs to Mgr. Andrea Sumcová as well, for grammatical correction.

Contents

Abstract	5
Introduction	6
1. Theoretical part	7
1.1 Terminology – Utopia	7
1.2 Terminology – Dystopia	8
1.3 Anti-utopia as connection between Utopia and Dystopia	9
2. Authors and their perception of societies	11
2.1 George Orwell	11
2.1.1 Orwell and religion	12
2.1.2 Orwell – politics and war	13
2.1.3 1984	13
2.1.4 Animal Farm	14
2.2 John Ronald Reuel Tolkien	15
2.2.1 Tolkien and religion	17
2.2.2 Tolkien – politics and war	18
2.2.3 The Hobbit	18
2.2.4 The Lord of the Rings	19
3. Comparative analysis	22
3.1 Societies	22
3.1.1 1984	22
3.1.2 Animal Farm	22
3.1.3 The Hobbit and The Lord of the Rings	22
3.2 Protagonists	24
3.2.1 1984	24
3.2.2 Animal Farm	24
3.2.3 The Hobbit	25
3.2.4 The Lord of the Rings	25
3.3 Comparing the authors – their lives, similarities and differences	26
Conclusion	28
Resumé	29
Bibliography	30
Annotation	32

Abstract

This thesis focuses on two British contemporary authors and their vision of societies in their works. Despite their strikingly similar lives, beliefs and goals, George Orwell and John Ronald Reuel Tolkien described societies very differently. The thesis introduces a hypothesis, which characterizes Orwell's societies as anti-utopian and Tolkien's as utopian ones. The thesis begins with an introduction to both authors' biography and the comparison follows. The last aim of this thesis is to evaluate the societies themselves, their background and other elements in the most famous works by Orwell and Tolkien.

Introduction

This thesis is focused on two world-widely known British authors, George Orwell and John Ronald Reuel Tolkien, and their different views of society in their most famous works. The choice of these two personalities is based mostly on personal interest and admiration of this thesis author. Recent generation of university students grew up on works and film adaptations based on Orwell and Tolkien. Moreover, the “boom” of streaming platforms, internet reachability and also the world in pandemic has made further spreading and popularizing of *Lord of the Rings* trilogy and *the Hobbit* by Tolkien and *1984* and *Animal Farm* by Orwell possible. Therefore, the dystopian (or sometimes referred to as anti-utopian) genre is on the rise, as well as fantasy alongside with utopia, and there is a need of explanation and evaluation of those.

An important secondary element is political background, upbringing and intertextuality in the works of mentioned authors. Part of the thesis deals with notably similar lifestyles of Tolkien and Orwell.

The first chapter of thesis observes the terms *utopia* and *dystopia*, their relationship and connection of those terms to the style of authors’ writing. The main goal, however, is to describe and help comprehending of the use and connection to the literary genres, which are connected to the works of both studied authors.

The second chapter pays attention to the authors’ biography, their beliefs, war contribution and motifs behind their work. Furthermore, the chapter also contains a brief introduction of novels *1984* and *Animal Farm* by George Orwell, *The Hobbit* and *The Lord of the Rings* trilogy by John Ronald Reuel Tolkien and the summarization of the plots.

The literary analysis, which occurs in the last chapter, is segmented into a comparison of the societies appearing in the previously mentioned novels. The second sub-chapter is a comparison of the protagonists and their background and motivations. And the last sub-chapter is dedicated to the comparison of the authors themselves – their lives, political background, ideology and their pessimistic or optimistic attitudes and visions of the future.

1. Theoretical part

1.1 Terminology – Utopia

Utopia is a word, which origin can be traced to the ancient Greek. The word formation is as follows: *ou* = not and *topos* = place. In conclusion, the whole word literally means “not place”; however, a more precise meaning would be “nowhere”. Nevertheless, the first actual use of the word utopia dates back to the mid-16th century. Sir Thomas More used this term in his work, named as well, *Utopia* (1516). More’s utopian world shaped the meaning, where *Utopia* should be visualized like an enclosed society without any pathological or disruptive elements, without any negative feeling and “wrong” behaviour. People of *Utopia* are characterized by unity and almost machine-like behaviour, everyone is the same and thus there is no threat of skirmishes. The observation of the place and structures built on the *Utopia* island marks important facts for the readers. For instance, every single structure and object has its purpose and impact on the future. Sir Thomas More described the whole area of island, placement of cities, appearance of houses and buildings in precision and great detail (MORE, 1996). It is thinkable to assume the utopian reality would most likely depend heavily on the historical background. On the other hand, the translation of the word *Utopia*, meaning “nowhere”, indicates the unlikeliness of such place existence. If the perfect environment were created, there would be no assurance of functional and reproducing society. The fabrication of such reality requires a fair regime, completely equal rights and possessions, uniformed mind, promising future, life purpose and no existing threats and obstacles. The official ideology of communism did, in fact, have similar elements to the utopian establishment. The idea of the Marxist communism is the closest and practicable ideology to the actual utopia (MARX, 1961).

Overall, utopias can be perceived as societies which are as symbiotic as probable or as an absolutely perfect type of society. However, in reality the world under a purely utopian lead and philosophy is not possible. The existence of flawless human beings or object created by human hand is at least debatable and most likely not conceivable, and therefore not feasible. And no experimentation on human population is, and hopefully will not be, allowed and that indicates another major part in uncertainty of successful utopian-alike society in the near future.

1.2 Terminology – Dystopia

The term *Dystopia* is of Greek origin, where the word can be analysed as: *dus* = *bad*, unfortunate, hard, and *topos* = place. That indicates the actual meaning of the concept as a “bad place”.

Dystopia focuses mostly on society, described as realistically as possible, consequently the reader can relate to the feeling of being threaten as well as and question own position in society and if the current regime is positive. Dystopia is linked with a negative and unfair class system, and endangerment of tyrant, non-democratic and right-usurping government. There is always a concept of superior class and oppressed class or group of people perceived and treated like slaves or “less than human” beings. Dystopian reality can be viewed as a “petrified world”, in the meaning of the world being impervious, where the protagonists cannot operate elsewhere or free-willingly, because of the strictness and harsh, devastating or lethal consequences. The plot of the stories depicts how the protagonists suddenly realize how twisted and demented the established order is and keep trying or try at least once to escape totality of the social engineering (PAVLOVA, 2018, p. 112).

Dystopia is a genre, which can be further divided into subgenres. The majority of dystopian subgenres are the literary response to a modern social problem. For example, economic crisis, racial discrimination, ecological collapses, sexual and gender oppression, etc.). Dystopia is commonly viewed as a synonym for natural or ecological, political or social catastrophe or overall social collapse. Perfect image for dystopia is a world after nuclear bombing or another apocalyptic sight, which is represented by often depressive atmosphere, where streets and buildings are grey or dark, no vibrant colours and all over the place there are pictures or fliers with slogans and propaganda of leaders like Big brother from *1984*. In general, dystopian reality is a world, where chaos, fear and destruction had taken over (PAVLOVA, 2018, p. 114-115).

Based on themes which dystopia is dedicated to, it is practicable to earmark three fundamental categories of themed subgenre of dystopia: political, ecological and technological dystopias. Being the most common type, ecological dystopia proves how humanity is still very frightened by the nature and its power. An ecological catastrophe

would tear down economy, which would strike political establishments and that would cause the end of democracy by a tyrant or non-democratic leader overtaking power and ruling. Technological dystopia comes from another fear, which is threatening or limiting human rights and freedom by science and technology. Numerous technological dystopian works came from the industrial revolution of 18th and 19th century. Common reader, on the other hand, might have difficulties to distinguish between sci-fi and technological dystopia, because of the rapid modernization and development in the computer science and artificial intelligence. The last subgenre is political dystopia, which is linked to the collapse of utopian ideas. Each politically themed literary work is centred around a philosophy of functional political regime or system. In contrast, political dystopia breaks the philosophy and highlights every element, which would cause the political system to fail, or highlights the negatives and magnifies them (PAVLOVA, 2018, p. 115). Orwell's *Animal Farm* (1945) is his first entirely politically dedicated work, where the author warns the world against the Stalin's totalitarian regime threatening the society and usurping its rights (CRICK, 2019, p. 31).

The protagonists in most of the dystopias are intelligent individuals, who suddenly become aware of imperfections in the political and social system and how artificial the construct of their society feels and works. Those protagonists often search for an escape from this enclosed realm. The most important characteristics of the hero of the story is his journey and how blindly this character used to follow the system. Readers can witness the change of protagonist's mind and beliefs, which can be described as change from order, which was not completely right, to disorder or chaos, which however seems to be better or a lesser evil (PAVLOVA, 2018, p. 115).

In brief, dystopia serves as a literary tool, through which authors advise readers to fight against unfair regimes and not to blindly follow promising futures under the leadership of "elite" social class. A dystopian world shows how badly the world can end without free will.

1.3 Anti-utopia as connection between Utopia and Dystopia

Both mentioned terms Utopia and Dystopia are strongly connected to each other. They can be perceived as a form of a "ying-yang" relationship. Meaning utopian world is perfect, polished and dream-alike and its counterpoint, dystopian world, is a bad place with a horrible regime, life in horror and omnipresent danger. One of the most significant

differences between utopian and dystopian literature lays in division of power and laws. In a dystopian world, there is a regime or superior class of people, which means the unity is not applicable. In a utopian type of society, there is unity and laws have the same wage for everyone (PAVLOVA, 2018, p. 112).

Anti-utopia resembles a small bridge between utopian and dystopian literature and is, unfortunately, wrongly mistaken for dystopia. Laics and common readers are not able to distinguish which genre is which. However, academics such as professor Fátima Vieira suggest differentiating these concepts, in order to have a clearer division of literary genres (VIEIRA, 2010, s. 3-27). Dystopia distinguishes itself in a hint of tiny sparks of hope and maybe the existence of promising future. Contrastingly, anti-utopias are embodiments of pure pessimism, non-ending despair and non-existent hope. A perfect example of anti-utopia is George Orwell's *1984* (PAVLOVA, 2018, p. 113-115).

2. Authors and their perception of societies

2.1 George Orwell

The author known by his pen name as George Orwell was born on 25th June 1903 at Motihari in British India, only five years after his sister Marjorie was born. His actual birth name was Eric Arthur Blair. He was born into what he personally described as “lower-upper-middle class”. Blair’s father, Richard Walmesley Blair, was employed in an Opium Department of Indian Civil Service, which has a rich history of trades with China. However, soon after Orwell’s first birthday his mother decided to move back to England alongside with him and his older sister. After a few more years in India, Orwell’s father moved to England mainly to be with his family, and secondly, because of the fact, his achievements at work were only minor in comparison with Orwell’s great-grandfather, Charles Blair, who was rich and successful owner of plantations and slaves in Jamaica (CRICK, 2019, p. 56-58).

Growing up in England must have had a positive effect on Orwell’s relationship with writing. The author himself declared that his decision to be a writer was clearly stated by the age of five or six. Although in his teenage years, seventeen or eighteen, Orwell fought with the idea of being a professional writer, he luckily changed his mind in oncoming years. Being a middle child of three, lacking his father’s presence before he was eight and other reasons led to his feeling of being lonely. Later on, Orwell developed some disagreeable mannerisms which made him unpopular in his schooldays. Those elements were the reason why George started making up stories in his mind and even having conversations with imaginary people. Feelings of loneliness and isolation were the beginning of his great career as a writer, novelist, poet and journalist. His first ever poem was written in his toddler years of four or five, he dictated the words to his mother and she wrote them down. Orwell was very patriotic, which was proven at the moment when he wrote his first patriotic poem at the age of eleven. He was exactly eleven when the war of 1914-1918 broke. A local newspaper printed this poem. The author continued with writing nature poems in Georgian style, which were not completely finished. Nevertheless, he continued writing and attempted a few short stories, which were not a success. Later on, his first rhyming play, an imitation of Aristophanes, was produced. His other literary work included editing school magazines and surprisingly works similar to adolescent diaries

which were manufactured and for the most part made up. Many stories about Orwell himself in those diaries are unrealistic, but interesting to read, because these stories are the closest way to study Orwell's mind. Later on, parts of the diaries were published in a book under the simple name of *Diaries*. (ORWELL, 2014b, p.1-2).

Orwell's life had a tragic and sudden ending. He died in January 1950 because of tuberculosis. He was married twice, yet the marriages did not last long. His first wife Eileen O'Shaughnessy died in 1945 (CRICK, 2019, p. 319-322). Eileen and George adopted a three-year-old baby, Richard Horatio. After Eileen's death Orwell was desperate and asked four women to marry him. The fourth one, who accepted, was Sonia Powell (CRICK, 2019, p. 691- 692). The marriage lasted only three months before Orwell died.

2.1.1 Orwell and religion

Orwell's mother, Ida Mabel Limouzin, was very strict about her children's upbringing and religion, she had a connection with Catholicism, in which she grew up in and Anglicanism. Ida insisted on religious upbringing of her children. Orwell and his sister visited the church every Sunday. Between the ages of five and eight Eric Arthur Blair attended the Catholic convent school in Henley-on-Thames, which was not previously assumed as Anglican. After his primary education, Eric boarded two institutions with Anglican religion education, St Cyprian's in Eastbourne and Eton College in Berkshire. Fascinatingly, Orwell's attitude towards Catholicism turned out to be quite hostile. This author is often referred to as being "anti-Catholic". Hostility towards Catholicism was never explained or commented on by him (BRENNAN, 2017, p.11).

George Orwell strongly believed in patriotism and national loyalty. Commenting on his own patriotism versus Christianity opinion:

"One cannot see the modern world as it is unless one recognizes the overwhelming strength of patriotism, national loyalty. In certain circumstances it can break down, at certain levels of civilization it does not exist, but as a positive force there is nothing to set beside it. Christianity and international Socialism are as weak as straw in comparison with it." (ORWELL, 2014b, p.11).

This statement evokes the feeling of Orwell labelling Christianity as a weak state of belief. Christianity must have had impact on his personality and conviction, but this author still

remained hostile against this particular religion. Interestingly enough, Orwell is a socialist, but he still described international socialism also as a “weak straw”.

2.1.2 Orwell – politics and war

Being already considered as nationalist, Orwell thought somewhat differently. Orwell’s socialistic visions were not as utopian or “overly-positive” as ideology of other socialists. George was interested in politics and read a variety of politically themed books and newspapers. The role shaping the author’s mindset in his life was the fact of him entering the British Imperial service in Burma and working as a colonial police officer. As police officer Blair, the author witnessed multiple crimes, brutality, unfair system and struggles of “lower class” and how terribly the British ruled over Burmese. He became ashamed of his duty (CRICK, 2019, p. 196-199). The feeling of shame became so unbearable, that he decided to resign. His first political opinions started to form.

Another major shaping aspect of Orwell’s life was joining the militia during the Spanish civil war. The impact of being in war and fighting in Barcelona against the communists left on Orwell a very deep impression and probably this was the reason, why *Animal Farm* was written and anti-Stalinist ideas were spread by Orwell (CRICK, 2019, p.10, 282). Orwell started to incline to anarchism and openly criticized the “leaders” Stalin and Hitler for their brutality and the rule in the spirit of totalism.

Orwell could not join the second World War, because of his lengthy tuberculosis. Yet, Orwell still wrote for the newspaper and was an active journalist. Tuberculosis, however, ended his life before he could enjoy his fame.

2.1.3 1984

Nineteen eighty-four, written under the pen name George Orwell by Arthur Eric Blair, is one of the most famous and influential anti-utopian work of the 20th century. This piece was published first in 1949, which is after WW2 period. The main story brings readers into the year of 1984 and into the city of London. The city itself represents the actual London, but the difference is the isles of England are not in Europe, but in a fictional giant country or continent called Oceania. Oceania consists of British Isles, America, Australia and Africa. The most obvious element of the entire story is the totalitarian regime and its

influence on the society living under its rule. There are very noticeable differences in power and in treatment, when the “superior class” rules over the common citizens, who have no rights and have to be obedient. The “superiors” use threats, violence, brainwashing and disinformation as tools of total control over the society. There is another further division of the society and that is into numerous groups, each instructed and supervised to follow different rules. The government is in charge of every single detail of inhabitants’ life – from clothing, behaving and participating in various events. (CARR, 2010, p. 17)

At the “top” of the hierarchy is the leader called Big Brother. The invocation of this leader is beyond cultic. The most memorable line from propaganda is: “*Big Brother is watching you*”, implying the regime’s consistent observation and spying on the citizens. The phrase is frequently used today in a common conversation with the meaning of “someone doing something under surveillance”.

1984 is definitely a unique book, considered a masterpiece by many. Orwell invented phrases merging into a specific language called the “Newspeak”. This linguistic curiosity brands *1984* a unique thought-through novel.

2.1.4 Animal Farm

Animal Farm is another masterpiece written by George Orwell. The book was being completed during the World War II and is filled with warnings against Stalin’s totalitarian regime and his vision of communism. The story itself ends without a happy ending, meaning the revolution on the farm was a failure, because its leaders were abusing the given power, became corrupted and worse than previous owners of the farm (ORWELL, 2014a, p.7).

Being interested in politics and world events, Orwell was now focusing on Russia, which was an ally to Britain during the Second World War. *Animal Farm* is an allegory coherent to the number of factors, which were involved in the Russian Revolution. Those factors are the overthrow of the cruel human owners of the farm and establishing the new animal government. Orwell included the famous historical events of the Russian Revolution and recreated them by using animals – for example the encouraging speech of the boar Major, who is the embodiment of Lenin in Orwell’s vision. Another reminiscence of the Russian government is the use of word “Animalism”, which is a direct renaming of Communism

(ORWELL, 2014a, p. 8-11). After Major's death, the event of the rule of Napoleon, who is embodiment of Stalin, occurs. The actual historic event of Trotsky being exiled is mirrored by exiling one of the boars – Snowball, previously in high position, is also exiled and persecuted by dogs. Dogs have all the traits of secret police and they are fed and trained under the watch of Napoleon. Hard-working animals, horses, are instructed by boars. Unfortunately, one of the horses works way too hard and instead of being rewarded and retired, boars send him to slaughterhouse, which is an allegory to treatment of hard work of Russian citizens. Different types of citizens blindly following Stalin's lies are pictured as foolish and naïve sheep. The main idea behind overtaking the farm is equality of every single animal on farm and prosperity. Yet, no equality is restored and boars begin to act like humans and even worse. The story ends by boars acting like humans and being now undistinguishable from humans. The Seven Commandments, from the beginning resembling the rules and promises of equality and then continuously being rewritten, are now all forgotten and broken (ORWELL, 2014a).

2.2 John Ronald Reuel Tolkien

John Ronald Reuel Tolkien was born on 3rd January 1892 in South Africa, although his parents were both English. Ronald's father, Arthur, being a banker provided enough money, so the family was not considered to be poor. Ronald had a younger brother Hillary, born two years after Ronald. In April 1895, Mabel Tolkien, Ronald's mother, went on a trip to Birmingham with both sons. Ronald's father stayed in Africa because of his work (DURIEZ, 2012, p. 16-17). However, Arthur got really sick, he suffered from rheumatic fever, and could not visit his family in Britain. Young Tolkien asked nanny for help with a letter for father, but before they could send it, they got a telegram which informed the family about Arthur's death. After this sad event, Mabel decided to stay in Britain with the children and they moved to the town of Sarehole, outside Birmingham. The countryside living had a very positive influence on John. He stopped mourning father and ended up adoring the countryside and nature around him (POLACK, 2014, p. 5-9).

First encounter with writing happened around the age of seven, when his mother read stories about dragons and young Tolkien fell in in love with dragon themed stories and finally attempted to write his own. Being home-schooled, John had time to read and enjoy

stories about heroic fantasy characters, dragon dungeons, knights and magic. Fantasy stories were interesting and engaging for the author. What made Tolkien even more interested into writing and creating fantasy languages was Latin, which his mother taught him. The sounds of Latin made Tolkien think about it a lot and he even tried making up first strange words, it was foreshadowing of him creating the “elvish”, “orcish” and other fantasy languages, which appeared in his future and most famous works – *The Hobbit* and *The Lord of the Rings* trilogy. However, it was not only Latin, which made the linguistic impression, it was also Welsh – spoken by the Celtic settlers living in Britain long before, and which is deeply rooted in English language (POLACK, 2014, p. 11-13).

Developing a serious illness of diabetes, the mother became very sick. On November 14th, 1904, Mabel died. In her will, she named a family friend, priest Father Francis, the legal guardian of John Ronald and Hilary Tolkien. The boys lived at their aunt’s place, who unfortunately did not care much about them. Ronald discovered how his aunt burnt letters written by Mabel. At school John Ronald was a flawless student and became friends with Christopher Wiseman, who was a marvellous student as well. Those two friends shared interest in Latin and Greek. Ronald was later on introduced to Anglo-Saxon or Old English by a teacher. Ronald did not only speak old languages; he studied the structures of languages. During one of the school vacations times, the author was experimenting and came up with a fictional language called “Nevbosh”. Nevbosh is a combination of Latin and French, but based on the English language (POLACK, 2014, p. 14 - 16).

By the time when Ronald was sixteen, he went to a boarding school and met orphaned nineteen-year-old Edith Bratt. Ronald fell in love with her, but Father Francis did not approve of Tolkien having a girlfriend at that time and moved both Tolkien brothers to a different boarding school. Although Ronald was moved elsewhere, he kept thinking about Edith instead of learning for Oxford scholarship exam. He failed the exam. Father Francis forbade the communication between Edith and Ronald, which made Ronald heartbroken (DURIEZ, 2012, p. 39). Without Edith, the author focused on his friends and formed a sort of “boy tea-drinking and poetry reading club”. Later on, Ronald retook the Oxford test and was accepted. After entering Oxford, realization of how wealthy the other students were, made the author work and study even harder. Between the studies, he met Edith again and decided to get married, which did not happen until the start of the World War I. They got married on 22nd March 1916 (POLACK, 2014, p. 16 - 38).

Between both World Wars, Tolkien did not quit writing and kept composing poetry. He wrote a poem about an elven woman after seeing his wife dancing under a tree. The elven character was in love with a mortal man and this plot was foreshadowing the relationships between fantasy races in the upcoming masterpieces *The Hobbit* and *The Lord of the Rings*. (TOLKIEN, 2005, p. 11- 13).

Tolkien's marriage brought four children to the world, three sons – Christopher Tolkien, Michael Tolkien, John Francis Reuel Tolkien and a daughter called Priscilla Tolkien. The author did enjoy his life in fame, but did not get spoilt. He died on 2nd September 1973 of bleeding ulcer and chest infection in respectable age of eighty-one.

2.2.1 Tolkien and religion

John Ronald Reuel Tolkien came across religion as well as Orwell. In spring of 1900, Mabel Tolkien announced to her father the news of her and her sons were becoming Catholics. Catholics were not likable for the English at that time, naturally John's grandfather was very furious. Mabel, though, did not change her mind. From 1900 on, Mabel Tolkien and her sons were Catholics (POLACK, 2014, p. 11).

The family having moved closer to the Ronald's school, made them look for a new church, which they found. The Birmingham Oratory is the church, where the family befriended a priest, called Father Francis Xavier Morgan. After the death of mother Mabel, the priest Father Francis became a guardian of Tolkien brothers, which was a rescue and a curse at the same time. Father Francis led Ronald to knowledge and to the achievements in education (DURIEZ, 2012, p. 22 - 26).

Ronald wishing to marry Edith was facing a problem with religion. His love interest was not a Catholic and to get married she would have to convert. Tolkien himself did not want to give up on his religion, because of his mother and good friend Father Francis. Edith was finally persuaded to convert to Catholicism (POLACK, 2014, p. 11).

John Ronald did stay Catholic his whole life. He led his wife and children to this religion. After the author became famous and started earning big sums of capital, he did not become spoilt and regularly gifted money to the church. He believed in working (as a tutor and writer) and giving capital and help, despite being rich. That is one of the Catholic beliefs, which he followed as much as he could.

2.2.2 Tolkien – politics and war

On 4th August 1914, Great Britain declared war on Germany and the majority of Oxford students joined the army, including John Ronald Reuel Tolkien and his brother Hilary. During the Christmas of 1914, Tolkien met his friends from studies and discussed how they longed to make an impact on the world. This gave Tolkien much needed encouragement and inspiration to continue to write about his utopian fantasies, he was escaping to in his mind. The next time he happened to meet his friends, it was at a battlefield (POLACK, 2014, p. 32-33). In June 1915, Tolkien finished his studies at Oxford and entered the army as a second lieutenant. Exactly a year later, on June 4th 1916, John Ronald was sent to war and joined the Battle of the Somme. The author had to stay in the trenches and witnessed a lot of dead bodies in mud. On November 8th, Ronald was sent back to England due to trench fever (POLACK, 2014, p. 36-46). Because of his health condition, he stayed in England until the war ended and continued writing.

By the year of 1939, the first part of *The Hobbit* was written and published, but the World War II struck. During this time, Tolkien was an air-raid warden, meaning the night shifts of patrolling streets, because of the bomb strikes from air (DURIEZ, 2012, p. 184). In 1942, a dropped bomb destroyed a warehouse, where the copies of *The Hobbit* were stored. In 1943, John Ronald's son Christopher joined the Royal Air Force, while Ronald carried on writing the sequel to *The Hobbit*. Four years after the war ended, in 1949, Ronald finished the book and called it *The Lord of the Rings* (POLACK, 2014, p. 67 -73).

2.2.3 The Hobbit

The Hobbit is a fantasy novel written by John Ronald Reuel Tolkien. The plot contains *utopian* elements such as an almost overly positive Hobbit society, where happiness is omnipresent. Seemingly timid and reluctant main character, Bilbo Baggins, joins the adventure far away from his comfort and home. Conquering every single obstacle on the way, Bilbo realises how resourceful and skilled as a burglar he can be. The plot brings the reader encounters with a variety of fantasy beings like elves, dwarves, trolls, goblins and even a terrifying and powerful dragon, Smaug the Magnificent. The story progresses to the Battle of the Five Armies, where Bilbo is quite unwilling, which indicates Hobbit's desire

for peace and non-violent solutions. The *utopian* elements are hidden in messages of strong fellowship, welcome meals, laughter and singing (THE TIMES in TOLKIEN, 2006, p.1).

The background in *The Hobbit* brings the reader to the entirely made-up land called the Middle-earth, where Hobbits live in small villages. Bilbo Baggins lives in The Hill, which is the name of his village, having a decent home, which is a hole dug into a hill. The hole does not look depressing, moist and dark like a den of some animals. The hole is enclosed from the outside by a big wooden round-shaped door and the inside of the home feels welcoming and comfortable. The whole village is colourful and have a positive aura. When travelling, Bilbo and his dwarf friends and a peculiar human wizard, called Gandalf, build very strong friendship and help each other to achieve a successful journey and adventure. In the end of the story, Bilbo and Gandalf return back to the Hobbits' village and Bilbo continues living in peace and harmony (DURIEZ, 2012, p. 164-166).

2.2.4 The Lord of the Rings

The Lord of the Rings is a series of books, which is mostly labelled as a trilogy, which may be considered imprecise. The series is printed and sold in a version of three books, however, Tolkien's original novel consisted of six volumes plus three appendices. The first volume was named *The Fellowship of the Rings* and worked as an introduction to the world and characters. The second volume, *The Two Towers*, was created to contain information about the Elvish language and large vocabulary, which did not happen in the end because of the delay in publishing. Then the third and last volume, *The Return of the King*, came (ANDERSON in TOLKIEN, 2005, p. 11-12).

The story begins in an already known place, from *The Hobbit* novel, in Hobbit village. The reader meets Bilbo Baggins again, however this time Bilbo is not the protagonist. The main character is Frodo Baggins, Bilbo's cousin. Frodo is rather adventurous from the beginning of the story, in comparison to Bilbo. The key to the main idea of Frodo's adventure is a powerful magical ring (CARPENTER, 1977, p. 261). The ring itself was created by the Dark Lord Sauron in the land of orcs Mordor. Sauron's ring was created to rule over nineteen other rings – three for elves, seven for dwarves and nine for men. When the alliance of elves and humans battle against Sauron's evil forces, the alliance manages to win and the powerful ring is taken by the human king, who is later killed and the ring is lost in deep water. Until one day, when the creature of Gollum, once a Hobbit, finds it and

takes it to his cave. Unfortunately for Gollum, the ring is discovered by Bilbo and taken back to the Hobbit village. And that is how the ring gets passed from Bilbo to the protagonist Frodo and the journey begins. Frodo and his companion Sam, advised by Gandalf, venture out to the Mordor to destroy the dangerous ring. During their first part of journey, two other Hobbits – Merry and Pippin, join them. The ring starts to seduce Frodo with power, but thanks to his friends, Frodo resists and the group carries on the journey. Later on, as the story progresses, the fellowship of the ring is formed in order to protect Frodo and destroy the tool of evil force. The fellowship consists of the Hobbits – Frodo, Sam, Merry, and Pippin; one elf – Legolas; one dwarf called Gimli; one wizard – Gandalf; and two humans – Aragorn and Boromir. The plot gets twisted when another wizard called Saruman uses his power against the fellowship and even forms his own alliance with the forces of Sauron. The end of the first volume describes how the fellowship is torn apart and how Frodo and Sam get separated (TOLKIEN, 2005, p. 21-407).

The second book follows each of the characters as they get separated, however the main focus remains on Frodo, who now experiences how addictive the ring is. The story carries on with the information of Merry and Pippin being captured by Uruk-hai, orcish army, and Aragorn, Legolas and Gimli pursuits of them. Meanwhile Frodo and Sam stumble upon Gollum, who pretends to be helping the Hobbits and brings them to the Mordor gates, where there is no chance of getting inside. But Gollum lies about a secret passage to Mordor, makes Frodo and Sam angry with each other and plans of leading Frodo to a death trap. Meanwhile, the giant army marches to Gondor and Aragorn, Legolas, Gimli and Gandalf are trying to get as many allies as possible. Merry and Pippin befriend the Ents, giant living trees, and attack Saruman's tower and mines, which grants them a win over the evil wizard. Yet, the biggest battle awaits (TOLKIEN, 2005, p. 413-742).

The Return of the King brings the readers to the Middle-earth in the times of battles. Aragorn, Gimli, Legolas, Pippin and Merry are preparing to fight. Gandalf seeks more allies and instructs Pippin to light Minas Tirith beacon, which calls all allies in the Middle-earth. Meanwhile, Gollum leads Frodo and Sam to a secret staircase and unleashes Frodo's rage, which escalates into Frodo expelling Sam. Now, Frodo continues his journey only with Gollum. Gollum leads Frodo through the cave of a giant spider in hope of Frodo getting killed and Gollum getting back the ring. Frodo realising the danger turns back and fights Gollum. Unfortunately, during the fight Frodo gets caught in the web and Gollum falls into the ravine. With some luck, Frodo cuts himself out of the webs and tries to

escape. Nevertheless, Frodo is stung by the giant spider and discovered by the orcs, who take him to the Mordor. Despite the argument, Sam pursues Frodo and frees him from the orcs and even saves the ring. They get so close to the end of the journey, to the Mount of Doom. By the time they get there, the army of Aragorn is already at the gates of Mordor. Frodo and Sam get to the Mount of Doom's inside and Frodo struggles with himself in order to destroy the ring. Gollum appears out of nowhere and fights him, luckily, Frodo throws Gollum with the ring into the lava. The volcano erupts and the Sauron's tower is destroyed. Frodo and Sam are rescued by Gandalf and the giant eagles. Frodo wakes up in a beautiful place and all of his friends, the fellowship of the ring, are here. The reader, alongside with Frodo, meets Bilbo for the last time, before he takes off on a ship to the eternal life (TOLKIEN, 2005, p. 747-1031).

3. Comparative analysis

3.1 Societies

3.1.1 1984

The main ideology of the society in *1984* was the stratification of citizens, where no equality exists. The “superior” group ruled over the vast majority of population, which was threatened, tortured and brainwashed to be obedient and to follow almost blindly all unfair and inhumane rules. No one could be trusted because of secret police, surveillance and colleagues could always betray or betray others. The constant fear of being punished made everyone turn to blind side towards the moral values (Orwell, 2006, p. 317-329).

With certainty, *1984*'s society is deeply distorted and definitely *dystopian*, which is supported by the facts of resistance being suppressed and protagonist ending badly, in meaning of no improvement of status, free will or more happiness. Equality is not restored and there is almost no hope of it being ever achieved.

3.1.2 Animal Farm

The society of animals described in the novel *Animal farm* seems to be much more righteous than the life under the humans at first. As the story progresses, readers witness a sudden change and darker background. Compared to the society of *1984*, the obvious similarities can be pointed out. It is the fear of regime, which is the most noticeable. The rebellion of Snowball is punished by exile, which saves his life. The threats of dogs, hurting or killing the animals, are similar to the Party in *1984* (Orwell, 2006, p. 99-106).

The *dystopian* undertone lies in mists of the vision of better future turning into the same, or worse, nightmarish reality. Farm animals are treated even worse than when the humans were taking care of them, because Napoleon was not able to keep their supplies of food safe. Some animals are considered to be “superior” to the others – no equality.

3.1.3 The Hobbit and The Lord of the Rings

The societies present in both novels are identical, because of the continuity of both ones, where *The Lord of the Rings* is a sequel (DURIEZ, 2012, p. 167) to *The Hobbit*. As the title hints, the main focus lies on the Hobbits and their society. The Hobbits are very

similar to the humans, yet somewhat different. When it comes to the physical resemblance, Hobbits are considerably smaller and are described as “tall as a child”, hobbits are very hairy and a bit chubbier. The most important aspect of Hobbits is their way of living. Hobbits live a simple and yet happy life in small villages, are passionate about family and children, like to sing and dance. The society itself seems to be without any troubles, everybody knows everyone in the village and friendships are built (TOLKIEN, Prologue, 2005, p. 1). There is no “elite” class beyond them, Hobbits are equal. The idea behind the flawless society is a *utopian* dream, if there was no war, there would probably be no major conflicts.

Inspecting another society in both novels, the Elves, the readers might feel a small resistance to the other races. Elves are described as ancient, knowledge seeking and noble. Elves might come across as cold, partly emotionless and maybe even somewhat arrogant. Despite their cold approach, the Elves always helped to fight the evil forces and shared their wisdom (TOLKIEN, Prologue, 2005, p. 2-3).

The society of Men, or humans, is very similar to the actual medieval society. Men are forming hierarchies, alliances and build towns, cities and strongholds. Despite Men having many flaws, the peace is always restored. It is notable how Tolkien idealizes human race to a degree, compared to the actual world (TOLKIEN, Prologue, 2005, p. 3-7).

Dwarves, being characters of those novels as well, formed their own society. Although it is not described as much as other societies, dwarves are known to be hardworking creatures. They dig deep and complex mines, collect various treasures and like silly jokes, drinking and adventuring (TOLKIEN, Prologue, 2005, p. 2-7).

Both novels contain numerous races and creatures, that can be considered creating societies, but there is one more society, which is rather extended and story-wise important. Those beings are the orcs. Orcs follow orders like soldiers, they are born to battle and that is what they long to do. Orcs have a free will, however, still follow orders and wish to take over the whole Middle-earth. One can comment on how driven, motivated and triumph-lusting orcs are. Despite the fact Orcs being incredibly stupid, they still manage to form a large army and plan war strategies, which is quite remarkable and advanced (DOYLE, 2019, p. 156-159).

3.2 Protagonists

3.2.1 1984

The main character of the novel *1984* (or written as *Nineteen eighty-four*) is an ordinary male character, called Winston Smith, who suddenly realizes how twisted the regime of his world is. The first name Winston is that of widely known Winston Churchill (ORWELL, 2006, p. 317). Smith is persecuted and caught by the government for his free will actions. Instead of brave and heroic behaviour, under the torture Smith changes his mind back to the obedience and even goes so far as betraying his love interest. Winston ends up with admiration of the regime again. The reader witnesses how cruel the Party is, how scared the protagonist is, and how terrible the seemingly never-ending war is. Witnessing the passages, where Winston is trying to remember first years of his life, before the war. Winston cannot remember if he had sister or if his mother was fleeing to the underground with pile of blankets in her hands (ORWELL, 2006, p.32). Which can bring out questions, if the family was even important for Winston after the regime's brainwashing ideology. The most important part is Winston's work, because he has nobody else. The Ministry of Truth, where the main character works, is a facility where all news and information are rewritten and the "truth" is fabricated due to government's involvement (ORWELL, 2006, p. 40-41). This job description is the initiator of Winston's "awakening".

The omen of Winston Smith's fate were his own words written in his diary. Diaries were prohibited in the world of *1984*. Wilson realizes his crime and is sure his punishment will come, although he expects death by execution.

3.2.2 Animal Farm

Animal Farm is written in the spirit of importance of every single animal species, which means globally said, the group of all animals are the protagonist. However, the most often appearing, the most power-possessing and influential character is the boar called Napoleon.

Napoleon is a boar, who alongside with another pig Snowball, is supposed to rule over newly gained farm. Napoleon, resembling the leader, starts to plot against Snowball and makes him exile the farm. Without any competitors, Napoleon is in charge of everything – supplies, the split of work and also of the windmill building and repairing. Napoleon is

“drunk” with the gained power; he stops thinking about others and starts the tyrant rule. With the help of the “secret police” – the dogs, Napoleon suppresses all the resistance and prevents further rebellion. The plot gets to the point, where previously human-hating Napoleon is now trading with humans and is trying to be human alike. At the absolute end of the story, Napoleon is almost unrecognisable from humans (ORWELL, 2014a, p. 99-100).

3.2.3 The Hobbit

Bilbo Baggins, the protagonist of *The Hobbit* novel, is quite a unique character. Hobbits are rather unadventurous in general. But unlike other Hobbits, Bilbo likes to stay at home enjoying the comfort of it. Of course, for him the surprise of unexpected journey and adventure takes place. Bilbo is non-violently persuaded to join dwarves, whose treasure filled adventure is waiting. Bilbo’s attitude towards the obstacles keeps changing as the story progresses. Baggins used to be enclosed, meek and coward-like. During the journey he comes to the point, where he realizes how brave he could be. His bravery is “awakened”, when he has to save his friends (TOLKIEN, 2006, p. 3-351).

The protagonist is idealised, there is no guarantee that he would “man-up” and save his companions. The plot ends up with Bilbo valuing himself way more and actually thinking about other adventures, which is utopian element of the main characters development.

3.2.4 The Lord of the Rings

Without a doubt, the main character of *The Lord of the Rings* trilogy is a Hobbit called Frodo Baggins, the cousin of the famous Bilbo Baggins from previously mentioned novel by the same author.

Frodo lives in the same village as Bilbo. The only difference between him and Bilbo being his adventure craving from the beginning of the story indicates the plot being slightly more filled with action. Frodo’s most valuable characteristics are bravery, selfless behaviour and politeness. Even though Frodo is a commoner, his attitude and dedication to destroy the evil tool are what makes him a true hero. Readers cannot say with certainty if Frodo would succeed with his heroic task without Sam, his friend and companion; however, Frodo’s will to combat seductive power of the ring is at least admirable (TOLKIEN, 2005, p. 21-1031).

The fate testing Frodo's will power is almost unbearable; the deeds Frodo sustains are hard evidence of how someone, who is smaller and weaker than his enemies, still can win. Baggins family, precisely Bilbo and Frodo, is proven to be as worthy as kings, knights or another nobility. The never-ending heroism itself of Frodo is another utopian element of Tolkien's trilogy.

3.3 Comparing the authors – their lives, similarities and differences

Both George Orwell and John Ronald Reuel Tolkien are excellent and famous British authors. Orwell being born in 1903 and Tolkien born in 1892, makes them contemporaries. Another shared fact and similarity being both were born to English parents, however elsewhere than in Britain. Both authors being from respectable and not poor families, absence of father is later period of childhood and upbringing in faith and religion are important similarities, because those facts are connected deeply with authors' future careers (CRICK, 2019; POLLACK, 2014).

The connection to the Catholic religion is present in the lives of Orwell and also Tolkien. Main difference being Orwell's later hatred and hostility towards Catholicism, and Tolkien still living under Catholic faith. Politically, Orwell was actively involved in political scene of that period, while Tolkien tried to stay out of being declared as a part of any political ideology. The fact of both serving in the army is one more common shared element of their lives. The wars formed their attitude towards the writing. Orwell being pessimistic, resorted toward writing dystopias and warning the readers of possibly upcoming danger from the Soviet Union under Stalin's despotism. Tolkien was formed and convinced on writing fantasy novels with utopian elements (BRENNAN, 2017; CRICK 2019; ORWELL, 2014b; POLACK, 2014; TOLKIEN, 2005).

When it comes to education, there are further differences, such as Tolkien being home-schooled first and Orwell being educated at Catholic boarding schools. Tolkien's study aspiration was set to be an Oxford student and later on a professor. Orwell studied psychology and achieved a master's degree, though he did not aspire to be a psychologist by profession. Writing career started from early childhood for both – both started with writing poems. Later on, the language study helped Orwell and Tolkien to create new forms of language. For Orwell, it was "Newspeak". Tolkien created more languages, including their whole vocabulary and grammar, so it is safe to say Tolkien's made-up

languages are more advanced, based on linguistics (CRICK 2019; ORWELL, 2014b; POLACK, 2014).

Personal lives of both authors differ as well. Orwell was married twice for a very short period of life and both marriages did not bring a biological child of Eric Arthur Blair. Orwell, actually had a descendant, his first wife Eileen and him adopted three-week-old baby. Tolkien's marriage was unlike Orwell's. Tolkien married once to his beloved Edith, who he met as a young student, brought him three sons and one daughter of his own. Orwell's sudden death, because of tuberculosis, might be the reason of author's never changing mind about his faith and pessimistic view of the world. The last difference is the legacy of authors' work, where Orwell's adopted son did not work anywhere connected to writing, yet working on projects to preserve the memory of his father's life like giving interviews, unveiling plaques and helping academics with studying George Orwell's literary works and life. Tolkien's son Christopher, on the other hand, was a part of the publishing team, which after his father's death carried on publishing his works. Christopher also drew maps for John Ronald's *The Lord of the Rings* (CRICK 2019; ORWELL, 2014b; POLACK, 2014; TOLKIEN, 2005, 2006).

The different views of societies in their works came from the attitude towards the world. Eric Arthur Blair's view was pessimistic, because of his deep interest in politics and hatred towards religion. Blair, for the world known as Orwell, was obsessed with the political establishments to the point of him becoming an anarchist. Anarchy brings chaos and anger with the world and every regime possible that is feelable from his works.

Conclusion

The importance of realizing and fighting against regimes usurping free will of humankind is irrefutable. The political establishments in the novels *1984* and *Animal Farm* are a depiction of endless struggle with totalitarian leaders, their followers and common people. How far a tyrant can go is described in detail in both anti-utopian *1984* and dystopian *Animal Farm*. The theoretical part of the thesis focuses on explanation of meaning and relationships between utopia, anti-utopia and dystopia.

Subsequent part of the thesis provides an insight into Eric Arthur Blair's and John Ronald Reuel Tolkien's biography and highlights the important events of authors' lives. A further inspection is devoted to religion, politics, war and motives, which are believed to be the shaping elements of writing style and attitude of their works in connection to utopia, anti-utopia or dystopia.

The literary analysis proves the differences between societies in Orwell's and Tolkien's writing. Orwell's societies are anti-utopian and dystopian and strongly depend on politics, because of the control by political representatives; in contrast, in Tolkien's novels, utopian elements are present and the society is ruled by morals and heroism. The comparison of the protagonist resulted in perceiving Orwell's characters as nowhere near heroic, being twisted and corrupted by the power or turning blind to unfair and brutal rule, only to save themselves and sacrifice others for their own wellbeing. The protagonists of *The Hobbit* and *the Lord of the Rings* are not perfect and not even special ones, yet they still manage to fight against evil forces and temptations to prevent possibly despotic and tyrant rule.

Lastly, the comparison of both the authors proved their lives to be shockingly similar in the meaning of experienced events. These events include the loss of a paternal figure at a very young age, meeting with the same religion while having completely opposite feelings about the faith, taking part in a war and witnessing its brutality, being married at least for a short period, and motivating their descendants to carry on the authors' legacies.

Resumé

Bakalářská práce se zabývá analýzou dvou autorů, George Orwella a Johna Ronalda Reuela Tolkiena, jejich životů, názorů a hlavně jejich rozdílných pohledů na společnosti, které se vyskytují v jejich nejpopulárnějších dílech. Teoretická část se zabývá problematikou rozeznávání žánrů utopie, dystopie a anti-utopie. Následně také vztahem těchto pojmů ke knihám obou autorů. Praktická část se věnuje rozboru a porovnání společností nacházejících se v daných dílech a zhodnocení hlavních postav. Bakalářská práce se také věnuje porovnání životů, motivací, podobností a odlišností celosvětově proslulých autorů zkoumaných románů.

Bibliography

Primary sources:

ORWELL, George. *Animal Farm*. London: Penguin UK, 2014a. ISBN 0140817697

ORWELL, George. *Nineteen Eighty-Four*. London: Penguin UK, 2006. ISBN 978-0-140-81774-4

ORWELL, George. *Why I write*. London: Penguin books, 2014b. EAN 9780141019000

POLLACK, Patricia D. *Who Was J. R. R. Tolkien?* New York: Grosset and Dunlap, 2014. ISBN 0448483025

TOLKIEN, J.R.R. *The Hobbit*. 5. London: Harper Collins UK, 2006. ISBN 978-0-261-10221-7

TOLKIEN, J.R.R. *The Lord of the Rings*. 3. London: Harper Collins UK, 2005. ISBN 978-0-261-10325-2

Secondary sources:

BÍLEK, Petr A., Martin PROCHÁZKA a Jan WIENDL (eds.). *UTOPIE/DYSTOPIE: PODOBY – PROMĚNY – HRANICE*. Praha: Univerzita Karlova v Praze, Filosofická fakulta, 2015, 3(9). ISBN 978-80-7308-579-7

MARX, Karl. *Ekonomicko -filosofické rukopisy z roku 1844*. Praha: Státní nakladatelství politické literatury, 1961

MORE, Thomas. *Utopia*. London: Wordsworth Editions, 1996. ISBN 1853264741

PAVLOVA, Olga. *Literární dystopie a pokusy o její vymezení ve světovém a českém kontextu*. Slovo a smysl: časopis pro mezioborová bohemistická studia = Word & sense: journal for interdisciplinary theory and criticism in Czech studies. Praha: Nakladatelství Karolinum, 2018, 15(30), 110-127. ISSN 12147915

Online sources:

BRENNAN, Michael G. *George Orwell and Religion* [online]. London: Bloomsbury Publishing, 2017, [cit. 2021-04-22]. ISBN 9781472523600.

CARPENTER, Humphrey. *J.R.R. Tolkien: A Biography* [online]. New York: Houghton Mifflin Harcourt, 1977 [cit. 2021-4-29]. e-ISBN: 978-0-547-52442-9

CARR, Craig L. *Orwell, Politics, and Power* [online]. New York: Continuum International Publishing Group, 2010 [cit. 2021-04-22]. ISBN 9781441158543.

CRICK, Bernard. *George Orwell: A Life* [online]. Kindle Edition. Toronto: The Sutherland House, 2019 [cit. 2021-04-16]. ISBN 978-1-9994395-0-7. ASIN: B07R92NWN4

DOYLE, Mark. *Utopian and Dystopian Themes in Tolkien's Legendarium* [online]. Washington DC: Lexington Books, 2019, p. 155-195 [cit. 2021-4-22]. ISBN 978-1-4985-9868-2.

DURIEZ, Colin. *J.R.R. Tolkien: The Making of a Legend* [online]. Oxford: Lion Books, 2012 [cit. 2021-4-29] e-ISBN: 987-0-7459-8

Vieira, Fátima. *The Concept of Utopia* [online]. In: Gregory Claeys (ed.): *The Cambridge Companion to Utopian Studies*. Cambridge University Press, New York 2010, s. 3–27. [cit. 2021-4-29] DOI: <https://doi.org/10.1017/CCOL9780521886659.001>

Annotation

Jméno a příjmení	Marie Kyšnerová
Katedra nebo ústav	Ústav cizích jazyků
Vedoucí práce	Mgr. Petr Anténe, Ph.D.
Rok obhajoby	2021

Název v angličtině	G. Orwell and J.R.R. Tolkien and their different views of society in their works
Anotace práce	Bakalářská práce se zabývá rozdílnými pohledy na společnost autorů George Orwella a Johna Ronalda Reuela Tolkiena. Jedním z cílů je popsat vztah pojmů utopie, dystopie a anti-utopie k dílům od obou autorů. Dále se zaměřuje na porovnání životů, motivace a nejznámějších románů od jmenovaných autorů.
Klíčová slova	Utopie, dystopie, anti-utopie, společnosti, hlavní postavy, George Orwell, John Ronald Reuel Tolkien
Anotace v angličtině	This thesis focuses on George Orwell and John Ronald Reuel Tolkien and their different views of society. One of the goals is to describe the relationship of concepts of utopia, dystopia and anti-utopia to both authors' works. The further focus is on the comparison of the authors' lives, motivation and the most famous novels by appointed authors.
Klíčová slova v angličtině	Utopia, dystopia, anti-utopia, societies, protagonists, George Orwell, John Ronald Reuel Tolkien
Přílohy vázané v práci	CD
Rozsah práce	32 s.
Jazyk práce	Anglický jazyk