THE CHRISTIAN POINT OF VIEW IN C.S. LEWIS’S
*THE CHRONICLES OF NARNIA* AND J.K. ROWLING’S
*HARRY POTTER*

BY

MISS NITWADEE SILKOON

AN INDEPENDENT STUDY SUBMITTED IN PARTIAL
FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF MASTER OF ARTS
ENGLISH LANGUAGE AND LITERATURE
FACULTY OF LIBERAL ARTS
THAMMASAT UNIVERSITY
ACADEMIC YEAR 2015
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ENTITLED

CHRISTIAN POINT OF VIEW IN C.S LEWIS'S THE CHRONICLES OF NARNIA
AND J.K. ROWLING’S HARRY POTTER

was approved as partial fulfillment of the requirements for
the degree of Master of Arts in English Language and Literature

on July 23, 2016

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C.S. Lewis’s *The Chronicles of Narnia* and J.K. Rowling’s *Harry Potter* are the two highly popular series of children literature. Although they were written in different periods, both series share some similarities in plot and theme. Many critics have written the articles about the Christian points of view in both series, particular Lewis. Some praise the positive manifestation of Christian philosophy while others criticize supposedly misleading elements such as Greek mythology or witchcraft which refer to Paganism and Satanism. Nevertheless, both authors still use some biblical allusions which can be easily recognized such as God and Satan figure or the crucifixion. When we use Christianity to interpret some elements in both series, we realize that both Lewis and Rowling imply their Christian points of view throughout their series. The comparison of the setting, the God-figure and some principal virtues between Lewis’s *The Chronicles of Narnia* and Rowling’s *Harry Potter* helps us to clearly see the authors’ Christian beliefs. The similarities suggest the Christian core idea while the differences convey the individuality of authors’ beliefs. These comparisons reveal Lewis as a conservative Christian while Rowling is more liberal than Lewis; she presents her Christian point in a more complex and subtle way. Although she alludes to some biblical images in her series, she seems to explore Christianity rather than use it to give definite answers as Lewis does.

**Keywords:** Christianity, biblical allusion, *The Chronicles of Narnia, Harry Potter*
ACKNOWLEDGEMENTS

First of all, I’d like to express my gratitude to Ajarn Jeffrey Kramer and Dr. Prapassaree Kramer for their great advices on my study and their tolerance to my ignorance. They are the kindest and the most understanding people, and they encourage me throughout this course. I’m also thankful for other teachers in English Language and Literature department who help me so much in my education.

Also I appreciate to all of my family and friends who have given me both physical and mental supports such as a glass of iced-lemon tea, comforting words and hug, and financial support for this course. Especially Pasita. She is my best friend from our primary school to Master Degree. We have shared a lot of ideas, essays, books, time, stress and many things during this course. I’m so lucky to have her studying here with me and be my best good friend.

I share my love and thank to “our mental support team” and all of you who stand here with me to achieve this course.

Miss Nitwadee Silkoon
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CHAPTER 1
INTRODUCTION

C.S. Lewis’s *The Chronicles of Narnia* and J.K. Rowling’s *Harry Potter* are two of the most popular works in both 20th and 21st century. Both series have sold over 100 million copies and have been translated into many languages. In the essay, I will argue that both series also share a basically Christian point of view, although Lewis is more conservative than Rowling.

Before exploring the texts, the authors’ biographies are important, for they tell us about their Christian aspects. C.S. Lewis was born on November 29, 1898. He served with the British army in World War I. And, after that, he graduated from Oxford University with a focus on literature and classical philosophy and was offered for teacher position in 1925. He met intellectual writers including J.R.R Tolkien, the author of “*The Lord of The Rings*” series. Through the conversation with this group, Lewis reconciled with Christianity after he has lost faith in his adolescence. He began to write many fictional works and non-fictional works in 1920s. As an apologist writer, he was famous for using logic and philosophy to explain his Christian faith. Later, Lewis’s radio broadcasts on Christian during World War II became highly popular, and its contents were collected and published in the work “*Mere Christianity*”.


1 “C.S. Lewis author” http://www.biography.com/people/cs-lewis-9380969
The Chronicles of Narnia has sold more than 100 million copies and has been translated in many languages, and there are several adaptations of televisions, radios, cartoons of this series. And, C.S. Lewis is honored with a memorial in Poets Corner at Westminster Abbey joining with the most famous British authors such as William Shakespeare and T.S. Eliot. Vernon White, a Canon Theologian at Westminster Abbey, said “Lewis was extraordinarily imaginative and rigorous thinker and writer. Lewis was able to convey the Christian faith in a way that made it both credible and attractive to a wide range of people”. 

In one of his letters, written in March 1961, Lewis seems to accept that biblical idea has much influence on The Chronicles of Narnia.

“Since Narnia is a world of Talking Beasts, I thought He [Christ] would become a Talking Beast there, as He became a man here. I pictured Him becoming a lion there because (a) the lion is supposed to be the king of beasts; (b) Christ is called "The Lion of Judah" in the Bible; (c) I'd been having strange dreams about lions when I began writing the work. The whole series works out like this.

The Magician's Nephew tells the Creation and how evil entered Narnia. The Lion, the Witch and the Wardrobe the Crucifixion and Resurrection. Prince Caspian restoration of the true religion after corruption. The Horse and His Boy the calling and conversion of a heathen. The Voyage of the "Dawn Treader" the spiritual life (especially in Reepicheep). The Silver Chair the continuing war with the powers of darkness. The Last Battle the coming of the Antichrist (the Ape), the end of the world and the Last Judgement”

This letter confirms many critics’ belief that Lewis tries to present his Christian point of view to his readers and implies that his strong traditional Christian belief, for he illustrates the significant biblical idea in each book.

J.K. Rowling was born on July 31, 1965, two years after Lewis has died. Born in Post-World War period, she grew up with less tension than Lewis. She graduated

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from Exeter University and moved to teach English in Portugal in 1990. After her divorce, she moved to Edinburgh with her daughter and began to write *Harry Potter* to try to earn money for herself and her young baby, Jessica. *Harry Potter and the Philosopher’s Stone* was rejected by a number of publishers before Rowling could sell her book to Bloomsbury. Since the first release in June 1997, the series has remained extremely popular.4

Divided in seven books like *The Chronicles of Narnia*, *Harry Potter* also presents a similar plot and theme. Harry Potter, an abused child, was told that he is a wizard and there is a wizard world hidden perfectly in this world. In addition, he is the most famous young wizard because he escaped the dark power of a devilish wizard—Lord Voldemort. He starts his secondary school at Hogwarts School of Witchcraft and Wizardry. He meets two new friends, Ronald Weasley, the boy from a wizard family and Hermione Granger, the gifted witch from a non-magical family. Three of them become close friends and fight with dark wizards. Harry meets his old enemy, Lord Voldemort and his supporters in *The Philosopher’s Stone* (1997), *The Chamber of Secret* (1998), and *The Prisoner of Azkaban* (1999) and can escape three times. The series began to be more gloomy and mysterious in *The Goblet of Fire* (2000). After two years passed, Rowling launched *The Order of Phoenix* (2003), *The Half-Blood Prince* (2005) and *The Deadly Hollow* (2007). The circumstances in the books are chronologically connected; each book presents one of Harry’s school years. The series are immensely popular among both children and adult readers around the world. According to one of BBC’s scoops about *Harry Potter*, “the books have sold more than 400 million copies and been translated into 67 languages. The final instalment of the series, *Deathly Hallows*, has sold 44 million copies since it came out last summer - including 15 million in the first 24 hours.”5

Growing up with many books, Rowling acknowledged in an interview that *Harry Potter* is also inspired by *The Chronicles of Narnia*. She told the *Sydney Morning Herald* in 2001

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“I found myself thinking about the wardrobe route to Narnia [in the CS Lewis series including The Lion, The Witch And The Wardrobe] when Harry is told he has to hurl himself at a barrier in Kings Cross Station - it dissolves and he's on platform Nine and Three-Quarters, and there's the train for Hogwarts. Narnia is literally a different world, whereas in the Harry books you go into a world within a world that you can see if you happen to belong. A lot of the humour comes from collisions between the magic and the everyday worlds. Generally there isn't much humour in the Narnia books, although I adored them when I was a child. I got so caught up I didn't think CS Lewis was especially preachy. Reading them now I find that his subliminal message isn't very subliminal at all.”

Really, C.S. Lewis had very different objectives to mine. When I write, I don't intend to make a point or teach philosophy of life. A problem you run into with a series is how the characters grow up... whether they're allowed to grow up... In the Narnia books the children are never allowed to grow up, even though they are growing older. I want Harry Potter and his friends to grow up as well as older, though I'll keep it all humorous, well within the tone of the books. I want them eventually to be truly 17 and discover girlfriends and boyfriends and have sexual feelings - nothing too gritty. Why not allow them to have those feelings?”

Rowling differentiates her series to be more realistic than Lewis. This disagreement implies Rowling’s disagreement of some of Lewis’s religious views. She points out the idea about sex in Lewis’s series is problematic. Lewis’s characters can’t mentally grow up because their innocence is going to end. Rowling wants her characters to be more like ordinary human-beings. In Narnia books, the characters who had visited Narnia and maintain their memories about Narnia are not allow to marry. Although Digory and Polly are close friends since their childhood, their relationship seems not to develop. Unlike Ron and Hermione, they finally fall in love with each other after they have been friends for many years. Rowling regards sexual feeling as an ordinary development in human. While The Chronicles of Narnia appears much didactic and
religious, Rowling does not want to turn her book to be a religious doctrine. Although Rowling disagrees with Lewis’s strong Christian belief, she does not present *Harry Potter* as an anti-Christ book. The readers can recognize some Christian elements in the series though it is not explicit like *The Chronicles of Narnia*. For instance, Albus Dumbledore’s appearance and role can be associated with the Christian notion of God or Voldemort’s snake-eyed and evil character symbolize Satan. Moreover, the last book of the series, *Harry Potter and the Deadly Hollows* highlights the Christian idea in the series. As Bill McCarron states in *Christianity in Harry Potter and the Deathly Hallows*: “Christianity lies right beneath the surface of this seventh and final Harry Potter (*The Deadly Hollows*) novel, but requires careful eyes and ears to detect it” Harry’s death and resurrection is similar to Jesus’s sacrifice. For McCarron, “it is undeniable that Harry is a Christ figure”. Thus, this reveals that Christian notion still dominates in the *Harry Potter* series. In addition, Rowling intensely explores human morality by using Christian criteria to justify the principal virtues in the series.

For Christian critics, both *The Chronicles of Narnia* and *Harry Potter* are cited in both positive and negative ways. Some praise their Christian didactic purpose hidden in the stories while others regard them as anti-Christ, paganism, or even Satanism. Regarding to the moral theme in both series, some churches use both series to promote Christianity. For *The Chronicles of Narnia*, Churches like Memorial Drive United Methodist are putting Narnia into musical forms to teach Christian themes. Cardinal George Poll writes in the *Sunday telegraph* to praise the *Harry Potter* series for displaying values that are "deeply compatible with Christianity." However, *The Chronicles of Narnia* is sometimes criticized for the paganism and occultism because of the Greek mythology elements in the series. In Berit Kjos’s article, “The enticing pagan worlds nurtured by C.S. Lewis and his myth-making friends were not inspired by God’s Word or Spirit. Those stories grew out of a lifelong immersion in the beliefs, values, rituals, languages and lifestyles of former pagan cultures. C. S. Lewis himself -- even years after professing faith in Christ -- remained obsessed with those old myths. As in his famous 1931 "conversion" encounter with Tolkien, he continued to suggest

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that Christianity and paganism were, in some ways, mutually supportive." And, *Harry Potter* is accused of promoting witchcraft and satanic elements by Christian fundamentalists. Paul Hetrick, a spokesman for Focus on the Family said, “It contains some powerful and valuable lessons about love and courage and the ultimate victory of good over evil. However, the positive messages are packaged in a medium -- witchcraft -- that is directly denounced in scripture.”

*The Chronicles of Narnia* and *Harry Potter* are notable of their Christian implication. The clash between goodness and evil, love and courage are presented as main themes of both series. In this study, I will explore the three principal elements which consist of the biblical allusions. First, I will compare ordinary world with fantasy world in the space and time, the physical environment and social structure, including the order and disorder. Second, I will look at the essential feature and the role of the authority figure. Finally, I will consider the principal Christian virtue: faith, love and sacrifice, and mercy to see what the definition is and how the authors present their views. All of these elements will be compared with each other to find the similarities and differences and interpret in Christian aspects. Using the biblical allusions and Christian philosophy, we can see the Lewis and Rowling’s Christian views through the setting, the God figure and the principal virtue in *The Chronicles of Narnia* and *Harry Potter*.

Many articles have been written about Lewis’s Christian beliefs such as Dr. Davin Brown’s “Are *The Chronicles of Narnia* sexism and racism”, Polly Toynbee’s “*Narnia* represents everything that is most hateful about religion” and Berit Kjos’s “*Blending truth and Myth*”. In addition, the authors such as J.R.R. Tolkien, Phillip Pullman or J.K. Rowling have given their opinions about the Christian undertone in Narnia series. However, fewer articles have been written about Rowling’s Christianity though some critics such as Bill McCarron has written “Christianity in *Harry Potter and the Deathly Hallows*”, the analysis on Christian symbols in the last book of the series. None that I found offered direct comparison and contrast between the two series.
as this essay does. Therefore, these comparative elements in each chapter comes from my interpretation.

**The Function of Two Worlds**

Although the main settings of *The Chronicles of Narnia* and *Harry Potter* are the magical worlds, Lewis and Rowling still assert the ordinary world scene to contrast these two worlds. This comparison points out the Christian implication through the space and time and the atmosphere of the setting. Narnia is completely separated from the ordinary world with medieval atmosphere and its scene are significantly different from the ordinary world. However, Rowling uses a different setting in *Harry Potter*. The wizard world is full of remarkable Victorian atmosphere such as stream train or boarding school mixed with wizard elements such as magical boarding school, broomstick, and wand. Significantly, it’s just hidden in the ordinary world, but invisible to the non-magical people. Still, both authors share some similar viewpoints about nature and the idea of order and disorder. Comparing each setting element, we can see the authors’ Christian views and implication.

**The God figure**

The discussion on this chapter focuses on the two authority figures, Aslan’s and Dumbledore’s image and role. These elements significantly indicate God in Christian tradition. Both characters have a lot of influence on the protagonists, and they play an important role in the protagonist’s life. In terms of image, both Aslan and Dumbledore’s appearance portray the symbolic image of God. In *Sign and Symbols in Christian Art*, the lion represents magnificence, and bravery; this image is inevitably associated with God. Albus Dumbledore is absolutely different from Aslan. Rowling portrays him as a wise old man with long beard. This image symbolizes long experience and knowledge.

In addition to the God image, their roles in the series express the author’s attitude about God. Aslan, as an absolute God of Narnia, is Creator, Omniscience, Mentor, and leader. He is the perfect God who controls Narnia. Meanwhile, Dumbledore is an apparent mentor and leader, but Rowling never presents him as Creator, and his omniscient state is more skeptical than Aslan. When we compare both
Aslan’s and Dumbledore’s role, we see author’s Christian views through their authority figures.

**The Principal Christian Virtue**

Lewis and Rowling also express the virtue through their protagonists to illustrate their Christian views. Both authors present similar and different viewpoints. In this study, I’d like to focus on the principal Christian virtue which is apparent in the series: faith, love and sacrifice, the notion of death and resurrection, and mercy. While Lewis defines each virtue, Rowling seems to raise more complicated conflicts. These viewpoints of Christian morality present the authors’ significant Christian belief. Lewis uses Aslan as the moral center to show the definition of each virtue while Rowling puts some conflicts and raises questions on each virtue.
CHAPTER 2
THE FUNCTION OF TWO WORDS

One of the principal elements in *The Chronicles of Narnia* and *Harry Potter* is the fantasy world. Both C.S. Lewis and J.K. Rowling use the new worlds as the main settings of their fantasy series. Through the Christian viewpoint, the ordinary world in both Lewis’s and Rowling’s novels can be interpreted as a secular world while the fantasy one can be viewed as a spiritual world. However, there are both similarities and differences between the two authors’ portrayals of the two worlds in their novels in terms of space and time, atmosphere, and the protagonists’ relation with each world. The similarities and differences in Lewis’s and Rowling’s portrayal of the dual worlds also reflect their different Christian points of view. The first significant difference between the portrayal of the ordinary and fantasy worlds in *The Chronicles of Narnia* and that in *Harry Potter* is the separation of the magical world from the mundane world. Lewis and Rowling place their magical worlds in different positions. Narnia seems to be the other world which is totally detached from the ordinary world while the wizard world of *Harry Potter* is a part of the ordinary world which is perfectly hidden from the ordinary people. The difference in position between Narnia and the wizard world significantly reflect the authors’ different Christian beliefs.

In the Narnia series, Lewis uses the complete separation of space and time. Narnia is absolutely set apart from the ordinary world. As Uncle Andrew has pointed out in *The Chronicles of Narnia the Magician’s nephew*:

“…I don’t mean another planet, you know; they’re part of our world and you could get to them if you went far enough—but a really Other World—an Other Nature another universe—somewhere you would never reach even if you traveled through the space of this universe forever and ever—a world that could be reach only by magic.” (Lewis, 1955 p. 23)

This “Other World” (p. 23) notion reveals some significant points about the space existence and the method to approach it. Obviously, Uncle Andrew is confident that there is the real Other World which does not interrelate with the ordinary world or exist within any tangible space which can be discovered or entered by a common mean. The
Other World is extraordinary and only for some people. Also, time is another principal element which emphasizes the separation between the two worlds. The time in Narnia disconnects from the time in the ordinary world, and Lewis uses it as the most apparent clue to put emphasis on the separation between the two worlds. As stated in *The Chronicles of Narnia: King Caspian*: “that, once you’re out of Narnia, you have no idea how Narnian time is going. Why shouldn’t hundreds of years have gone past in Narnia while only one year has passed for us in England?” (Lewis, 1951, p. 31). This emphasizes the difference of the times in the two worlds. The time of Narnia does not work in the same way with the time of the ordinary world. In Narnia, it is impossible to tell how long has the time passed. Thus, it is obvious that England and Narnia in Lewis’s novel are not in the same time sequence. As described in *The Silver Chair*: “…you can’t tell how time is going here it might be any number of years in Narnia while we are having one year at home” (Lewis, 1953, p. 44); precisely, neither space nor time of Narnia are connected with those of England.

The complete separation of space and time between Narnia and the ordinary world conveys Lewis’s Christian belief about secular world and spiritual world. He believes that these two worlds are opposite. The spiritual world is another area which is different from secular world and where only a few people can enter seeing that Narnia’s setting consists of several biblical allusions: the Creation, the Garden of Eden, Paradise Lost, and the world after death. Narnia is an abundant world where human and animals can live together like the Garden of Eden in (Genesis2:8-15) Also, the long winter and the battle in *The Lion, the Witch and the Wardrobe* refer to the battle between God and Lucifer, and the final destination of the dead in *The Last Battle* refers to the apocalypse in the last book of Bible, Revelation. These biblical images suggest Lewis’s traditional Christian belief.

In addition to this allusive images of the Garden of Eden and the final destination of the dead, Narnia is also a representation of the heaven seeing that in the series, only a few people are allowed to enter this everlasting land. In Lewis’s non-fiction, *Mere Christianity*, he claims that Christianity is right and they (other religions) are wrong. (Lewis, 1943 p. 21) This idea advocates the idea that Christianity is superior to other religions in a sense that it can illuminate truth while other religions cannot. Also, Lewis expresses his personal opinion on the topic about Christian hope: “aim at
heaven, and you will get earth “throw in” ” (61). His opinion implies that once Christians look forward to heaven, they can do good things while being on earth. In other words, Lewis views that Christianity is a promise of heaven and thus, he emphasizes the idea of salvation. When Christians obey God, they can hope to enter the heaven.

Unlike Lewis’s Narnia, J.K. Rowling’s wizard world is a hidden space lurking inside the ordinary world. It is invisible to the non-magical people, but it really co-exists with the ordinary world. Rowling obviously states this point when Rubeus Hagrid tells Harry Potter about the Ministry of Magic in, *Harry Potter and the Philosophy Stone* that “their main job is to keep it from Muggles [non-magic folk] that there’s still witches an’ wizards up an’ down the country” (Rowling, 1997, p 51). Evidently, the ordinary people and the wizards share the same space though they do not need to communicate with each other. And, the time in the wizard world is paralleled with that in the ordinary world. Harry really spends a year at Hogwarts and comes back to live with the Dursleys after a year passed. With this portrayal, Rowling seems to propose a more liberal Christian point of view than Lewis’s. While Lewis demonstrates separation between the secular and the spiritual world, Rowling integrates the hidden wizard world with the ordinary world. Rowling’s Christian point of view seems to be more modern than Lewis. She does not believe that the spiritual world is an exclusive place. In the series, non-magical people can be sometimes aware of the existence of the magical world such as the magical shooting stars, people in cloak, and the Dementor. In addition, the incidents which take place in the magical world also affect the ordinary world. Serius’s escape from Azkaban and Voldemort’s return to power, for instance, affect non-magical people. Serius appears in Muggle’s news, and Voldemort’s return also casts a sinister atmosphere all over both worlds. This implies that the secular world and spiritual world are able to co-exist and merge with each other. Also, Rowling presents the magical world as being imperfect seeing that the troubles which exist in the ordinary world also exist in the wizard world. The magical world also has troubles such as racism and crime. Therefore, in Rowling’s point of view, there is no such thing like the heaven beyond this world. Instead, love and friendship make the world a better heaven-like--place. Although Harry has to encounter the violence in both worlds, he is happier to live in the magical world where he has both friends and family. Speaking
from Christian aspect, we can say that love is another manifestation of God. In the New Testament, 1 John 4:8 states “He that loveth not knoweth not God; for God is love.” Rowling selects this quality and employs it to differentiate her magical world from…?. This implies her point of view that she places more emphasis on universal morality like love and friendship than the existence of God or other Christian elements.

Besides the difference in time and space of between the two authors’ fantasy worlds; in addition, Lewis and Rowling also place their magical worlds within the different setting. They use the physical environments and the social structures of the fantasy worlds to convey their religious points of views. Lewis’s Narnia appears to resemble Medieval Age while Rowling’s wizard world is similar to Victorian Age. These differences indicate the significant relation between the atmospheres and the religious points of view in both novels.

First, the different social structures in Lewis’s and Rowling’s fantasy novels imply the authors’ Christian points of view towards relationship between people. In The Chronicles of Narnia, Lewis recreates the new world which is entirely different from the ordinary world. He uses the medieval social structure and the physical environment to highlight the difference between the ordinary and fantasy worlds. The remarkable regime in Medieval is Feudalism, a regime with rigid social class and social hierarchy. According to the feudal system, it was tentatively described in Field of Vision: Literature in English Language:

“The most powerful individual in the country was the king. He owned most of the land, was the leader of the army and could demand that the people pay him taxes. He made the laws with the help of advisers, and lived in a castle with his closest followers, who made up the court.” (B34)

This system demonstrates that the king is the most powerful figure in the ruling class. Following this concept, Lewis also portrays his kings and queens. In the end of The Lion, the Witch and the Wardrobe, Lewis has described the Pevensis’s duty as four kings and queens: “They launch the good law and become alliance with other countries; in addition, they are the Commander in chief in the war.”(200-201).11 The kings and

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queens have a duty to manage everything which affects the kingdom. He explicitly states similar idea of the king’s duty in *The Magician’s Nephew* that the kings should “rule the cities kindly and fairly” (165) and “be the first in charge and the last in the retreat” (166).

This emphasizes the king’s duty for his kingdom and his people. We can also see minor class people such as a knight. As The Talking Mouse, Reepicheep mentions in *A Voyage To The Dawn Treader,* “My humble duty to your Majesty” (15), it becomes evident that Lewis tries to reinforce about the duty of each role in his series.

The description in *Field of Vision: Literature in English Language* also refers to the centralization in feudal system. The king has a full right to make decisions for his kingdom. Others only give advices and helps. Not only power, but the wealth and other privileges are also centralized to the hierarchy although these are not obviously presented in the story. In Narnia, the kings and queens possess a lot of treasures, and they have a right to distribute it to anyone upon their wishes. In *King Caspian,* Lewis shows that there is a treasure room in the castle. Also, the kings’ and queens’ pure golden chess knight symbolizes their wealthy status. And, in *The Voyage of the Dawn Treader,* King Caspian declares in the end of the journey that every man on board will receive their rewards. In addition, the good remedy also comes from the royalty. Queen Lucy has the magical cordial which can heal wound and illness. This is the best remedy, and the queen can decide whether to use it or not.

In terms of governing, the individual power is the king. However, there is still a more superior power than the king’s. One of the most popular beliefs in the Medieval Period is the Chain of Being, a biblical being hierarchy being. Absolutely, in Christian belief, God is the most powerful and clever, so He is in the highest position in the hierarchy. Then, the human and the animals follow respectively. In the medieval society, apart from the king, the church’s authority dominated every part of the society, and that caused a lot of conflicts between the church and the State. However, Lewis does not put this point into his series. Instead, he presents Aslan, the great lion, as a

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representative of religious power. So, in the series, only Aslan possesses the highest power in Narnia, but he does not interfere with the king’s govern. As described in the series, the coronation of the kings are made by Aslan or God. The rightful kings must come from God’s selection. Aslan expresses God’s ultimate power through the kingship of Narnia.

Kingship in *The Chronicles of Narnia* also depicts God’s power and His reliable decision. Lewis presents the selected king as a peacemaker or pioneer. At the end of the books, when the rightful king reigns, Narnia becomes peaceful and better. For instance, in *The Lion, The Witch and The Wardrobe*, when the Pevensis become kings and queens of Narnia they destroy the White Witch power and her supporters and, after that, launch a good law for Narnian. Also, after Caspian the tenth succeeds the throne, he becomes a pioneer of sea navigation. Thus, the rightful kings imply that Lewis has faith on the superior authority who selects the king. This implication shows Lewis’ point of view that God’s decision never causes a mistake. Although His chosen king looks improper at first, God still selects him. The obvious examples of these improper characters who become kings and queens are the Pevensis. In the beginning of the story, they are quite young, and Lewis does not mention about their abilities as evidenced in *The Lion, The Witch and The Wardrobe*:

“Peter did not feel very brave; indeed, he felt he was going to be sick. But that make no difference to what he had to do. He rushed straight up to the monster and aimed a slash of his sword at its side….As it was – though all this happened too quickly for Peter to think at all--” (144)

Peter’s first battle scene does not depict him as being magnificent at all. Peter has to fight with a White Witch’s wolf, and he looks frightened. This also suggests that Peter never has an experience like this before. Meanwhile, the readers can see that other kings in this series such as the Cabby and Caspian have some experiences. The cabby (or late, King Frank, the first king of Narnia) works as policeman in London, so we assume that he has some fighting skill. Caspian comes from the royal family and learns many skills from the battle and other subjects. However, at the end, Peter becomes High King of Narnia whose reign is the golden age. Thus, this is the most obvious point which shows Lewis’s confidence in God superior power. Although the kings look
ordinary at first, eventually, they prove themselves to be good kings. This point, thus, confirms that we can absolutely depend on God’s accurate decision.

Furthermore, there is no monetary system in Narnia. In the series, the readers can observe that Lewis does not mention much about money in Narnia. The creatures in Narnia still live on hunting, planting or collecting some fruits. Also, Lewis hardly mentions about the act of purchasing. In addition, he expresses the negative view towards money. The greedy and cruel Calormen is one of the precise examples of Lewis’s view about money. In *The Horse and His Boy* (publication year), the Calormen fisherman is cruel to his adopted son, Shasta. He easily sells Shasta to Takaan, the Calormen great lord, without caring about Shasta’s life because he only wants the money from Takaan. This suggests that Lewis considers the commercial society as spoiling human because it increases the human bad habit. Greed is one of the sinful behaviors which corrupt the religion. In *The Last Battle*, Shift, the monkey, is greedy for power, so he conspires with Carlonmen who wants the resource in order to rule Narnia to deceive Narnians with fake Aslan. At last, this action leads to the destruction of Narnia. Lewis uses Calormen (and Shift) to represent the commercial society that draws out human’s cruelty and greed. Human think only about themselves and do everything to get what they want. To conclude, this point of view reflects Lewis’s dislike of the commercial society. He expresses this attitude in *Mere Christianity* that some churches use the faith in God to convince their members to donate money to the church. Lewis claims that this is only the commercial speculation, not true faith. (67) Thus, he expresses his disagreement with the commercial society both in his series and non-fiction. For Lewis, the commerce leads to human’s greed which eventually causes destruction to human race as he has exemplified in *Last Battle*. The commercial society should not exist, especially in the spiritual world. Lewis believes that the religion should not get involved with the commercial matter.

The social structure in Narnia indicates that Lewis gives the first priority to God. God has power to place an order in his kingdom. The peaceful time occurs when everything is in accordance with God’s laws. As God has selected kings to govern the kingdom, the kings have to follow his duty. Once the king is responsible to his duty, the kingdom is in a peaceful state. For instance, the Pevensis kings and queens run the golden age in Narnia, for they are the rightful royal family who has redesigned the law
and destructed the kingdom’s enemies. On the other hand, the troubles begin when certain elements are in conflict with the rule. The White Witch wants to be the Empress of Narnia and curses Narnia into long winter. Miraz, the tyranny, forces the old Narnian to hide and live fearfully. Talking beasts become dumb, and the trees have gone to long sleep. Both the witch and Miraz attempt to rule Narnia without Aslan’s approval, and they are finally conquered by the rightful kings who have Aslan’s help and support. Thereby, for Lewis, the rightful king is better than the forceful one in every aspect because he is directly authorized by God. As evidenced in the Great Chain of Being, God is in the highest position, so He can correctly determine everything in the universe. It is obvious that Lewis absolutely has confidence that God is so mighty that He can correct all disorders.

Rowling chooses a rather different period for her fantasy world’s setting. In *Harry Potter*, she uses the Victorian atmosphere demonstrated by a different social structure and physical environment from those of Narnia. Such difference indicates her different religious viewpoint from Lewis’s. While Lewis uses the archaic atmosphere of the Medieval Age for Narnia’s setting, Rowling recreates her wizard world with Victorian elements such as steam train and boarding school with the slight adaptation.

While Lewis uses and advocates the Feudalism as the best governing method for Narnia, Rowling has the wizard world governed by democracy. In the Victorian period, the parliament became an important authority for the state governing. In the wizard world, the Ministry of Magic enforces the laws to control the wizard community, and the election also plays an important role. People in the wizard world gain and lose the position by votes. Both the Prime Minister and Hogwarts’s Headmaster come from votes.

Albus Dumbledore, the headmaster and Cornilius Fudge are removed from their position by the majority. However, in Dumbledore’s case, he is temporarily voted out by the school governors who are threatened by Lucius Malfoy in *The Chamber of Secret*. After that, it is proved to be the wrong decision. Rowling presents both good and bad aspects of this governing method by showing that sometimes, democracy can cause problems. We can never be certain whether the votes absolutely comes from people’s free-will or not, and the majority’s decision is not always right. Nevertheless, the democracy allows ordinary people to express their voices through voting.
Democracy rather relies on many people than only one person. In addition, Rowling does not have faith on monarchy. Whereas Lewis recounts the adventure stories about the selected king (or the children and the king), Rowling’s series focuses on the story of the wizard boys and girls who are not involve with the royal family. As Lupin has told in *Harry Potter and the Half-Blood Prince* that there is no wizarding Prince (315), and he even makes fun of this point by saying that Harry wants to adapt it for his new nickname. Lupin’s attitude about the royal idea shows that Rowling is not in favor of the hierarchy.

Democracy also leads to decentralization. There is no hierarchy and thus, no ultimate power that can control everything. The governors only assists to handle the circumstances. The Ministry of Magic is the good representation of this governing method. As Hagrid has mentioned in *The Philosopher’s Stone*, the Ministry of Magic “main job is to keep it from Muggles that there’s still witches an’ wizards up an’ down the country” (51) In the Ministry, there are other sub-ministries which take responsibilities for different matters. And, in other books, Rowling reveals the ministry specific role and duty especially in *The Order of Phoenix*, she mentions each of the ministry’s departments such as Department of Magical Games and Sports on Level Seven to Department of Law Enforcement Level two (119-120) It is obvious that each department has a different duty necessary to the wizard society’s order and, regarding to Hagrid’s remark, to keep secret from Muggles. This regime expresses that Rowling relies on people’s voice and right. Instead of giving absolute power to someone, she indicates that all people should have equal rights to express their voices. Furthermore, the imperfection of wizard world is more evident than Narnia. The familiar problems such as racism, prejudice, or even violent crime can be found in the magical world. These troubles are far more complicated than those in Narnia, and they cannot be fixed by only one person. On the contrary, she emphasizes that the centralization is harmful. Voldemort with his renewed power suppresses other people in the magical world through generating fear. This implies that Rowling does not believe in the ultimate power, but give much precedence than Lewis to human. She expresses that the human, even in the high position, can sometimes make bad decisions.

In addition, Rowling creates the wizard’s monetary system; the wizards have their own currency and the bank as it is described: “They didn’t keep their gold in the
house, boy! Nah, first stop fer us is Gringotts, Wizard’s bank.” (50) Also, Rowling creates wizard’s currency: “The gold ones are Galleons…seventeen silver Sickles to a Galleon and twenty nine Knuts to a Sickle.” (58) The wizards use only specie currency such as gold and silver coins which, as valuable metals, have values in their own. Wizards do not have bills or credit cards. In addition, the wizards can get their money only through the direct contact with the bank. Hence, the wizard world becomes more commercial than Lewis’s Narnia, but the purchasing is not so rapid like the modern world. Rowling does not refuse the commercial society. However, through using the specie currency, Rowling draws out the difference of money values between the wizard world and the modern world. With their innate values, gold and silver are more valuable than bills and cards which are in essence only plastic and paper sheets. Thus, this suggests that Rowling still rather clings to the value of money than the easiness of expense. And, this point is the most important difference between money and credit card. First, money was made to impose the exchange rate of things and everyone agrees with this rate. But, in the modern world, people focus on the easy expense, so the bills and credit cards are invented. Rowling probably does not want the monetary system become too fast as modern society. Rowling admits the commercial system. She believes that money is not a wicked thing. As a member of the Church of Scotland in later life, she knows that money is important for religion too. Meanwhile, she implies that money sometimes increases greed in human’s mind or enlarges some disgusting habits. She asserts this viewpoint through Malfoy. In The Order Of Phoenix, Arthur Weasley tells Harry “Malfoy’s been giving generously to all sorts of things (gold) for years…gets him in with the right people…then he can ask favours…delay laws he doesn’t want passed….“ (Rowling, 2005, p. 142). Rowling shows that spending money to buy power to fulfill demand is a deceitful action. Spending money in a wrong way is considered an important problem for her.

Moreover, the scenery and physical environment in both Narnia and the wizard world are different. Narnia’s scenery indicates that it is remotely different from the modern world. Apart from their embodied social structures, Lewis’s medieval atmosphere and Rowling’s Victorian setting play a significant role in their series.
In Narnia, the environment is primitive. The castle also indicates the medieval architecture. Cair Paravel, the castle in Narnia, has a grand and elegant style as it is illustrated in *The Lion the Witch and the Wardrobe*: The Great Hall of Cair Paravel—that wonderful hall with the ivory roof and the west wall hung with peacock’s feathers and the eastern door which looks toward the sea. (Lewis, 1950 p. 199) From historical aspect, the king lives in the castle with his closest followers. The castle is the king’s residence which discriminates the king from ordinary people. Thus, the castle becomes a symbol of the royal class. Also, the castle can be compared to the center of the country. Because many powerful people: kings, queens, and the courtiers live here, the castle was well-protected. In the *Last Battle*, when the enemy defeats Cair Paravel, it implies that the kingdom is destroyed, for Cair Paravel is regarded as the center of power and kingdom.

Narnian clothes are also significantly different from modern clothes. The kings or queens wear “the robe” or strange clothes as described in the coronation of King Frank and Queen Helen in *The Magician’s Nephew*: “They were dressed in the strange and beautiful clothes, and from their shoulder, rich robe flowed out behind them...” (Lewis, 1955, p.198). Lewis hardly describes the detail of the clothes. He uses the general word such as “beautiful” or “rich” to create elegant image and the word “strange” to convey that the clothes are different from ordinary clothes in the modern world. Another obvious depiction of cloth is in *The Horse and His Boy*:

“Most of them had legs bare to knee. Their tunics were fine, right, hardy colors – wood-land, green, or gay yellow or fresh blue. Instead of turban, they wore steel or silver caps, some of them set of jewels, and one with little wings on each side. A few were bare-headed. The swords of their sides were long and straight...” (Lewis, 1954, p. 60)

Here, Lewis shows the most vivid image of the traditional clothes of Narnian hierarchy which are resemble to those of the Medieval. First, the clothes and accessories such as tunics, cap, jewel and swords were mostly founded in the medieval period. These—especially the steel or silver caps or swords—are not the modern clothes. And, the two items are usually associated with the medieval fashion. Also, the weapon is another element which shows no new idea. The Narnian uses sword, bow and dagger for fighting. Although some weapons, such as Peter’s sword and shield and
Susan’s bow, comprise of magical quality, they still derive from the ancient weapons in our notions.

Lewis highlights this physical environment to intensify the medieval idea which relates to his Christian belief. His notion seems to retrace the old medieval idea rather than to create the new one. This point implies that Lewis still clings to the old and conservative Christian notion. In *The Medieval World View: An Introduction*, Medieval is a remarkable period of religious progress. The church became main authority in society. The Bible was studied and interpreted in many forms of art. And, as a medieval professor, Lewis uses this atmosphere to express his rigid Christian belief in Narnia. Also, the great distance between the ordinary world and Narnia suggests that the spiritual world is totally associated with the secular world. Due to the presence of God, the spiritual world is more abundant and delightful than the chaotic and miserable secular world.

On the contrary, Rowling creates her wizard world in a different way from Lewis. In *Harry Potter*, the environment is presented in a unique way. While most authors prefer to separate the fantasy world from the ordinary world, Rowling decides to merge the two worlds. She inserts some elements from the ordinary world into her fantasy world of wizard. Rowling brings some remarkable Victorian elements such as boarding school or steam engine train and adapt it with the wizard world. As a result, the magical world is a composition between both ordinary items and wizard’s innovation.

While Lewis’s castle signifies class discrimination, the castle in Rowling series is no longer a symbol of class, but a boarding school. The castle becomes important because it is the center of education. Her idea conforms to the Victorian notion about the importance of education. It becomes a melting pot where children from many kinds of family can come to share the same spaces and attend the same activities. The castle, thus, conveys Rowling’s belief in human equality and anti-class discrimination. Hogwarts castle equalizes the young wizards. The castle provides the same good food, shelter and education for all students without regard to how poor or rich they are. From this point, Rowling seems to express that all human-beings deserve these essential factors for their life. Also, the castle is an important setting in the series because many major events take place here, and the protagonists spend most of their time here. In the
series, many mystery and dangerous incidents begin at Hogwarts. This also emphasizes the educational role of the castle; the students do not learn only from the classes, but they also learn from the incidents which take place outside the classes as well. While Cair Paravel is king’s residence, Hogwarts is a place where hundreds of students are educated and raised. This idea also corresponds to diffusion of knowledge in the Victorian period. Before 1830s, education of the poor seemed unnecessary, but it had finally changed. The education in Victorian period were so essential and always inconstant development. (Hewitt, 2012 p. 26) All of these points imply Rowling’s religious point of view that People can live their lives and learn moral lessons in every situation. The secular world and the spiritual world can combine together.

The wizard world seems to be similar to the pre-electric or pre-digital technology period of the ordinary world seeing from steam engine and candle, but there are also some specific elements which are only used by the wizards. Train, the Floo powder, Knight Bus, apparition, bloom and some fantastic animals are used as means of transportation in the wizard world. The train and the bus are the most significant vehicles which depict the Pre-electric style as Rowling describes in *The Philosopher’s Stone*: “A scarlet steam engine was waiting next to a platform packed with people. (71) This kind of engine precedes the electric machine in the Modern world. Also, the wizards travel by bus and thus, suggests the modern transportation. The wizard’s bus comprises of a magical quality such as the rapid movement. Both of these vehicles reflect the combination between Muggles’ and wizards’ civilizations. The train and the bus represent the modern world and the magical qualities of them symbolize wizard civilization. In addition, we also see the magical vehicle such as broom, Floo powder and apparition in the series. These vehicles are wizard’s typical innovations. They indicate wizard’s adaptation of the household object so as to facilitate their travels. All of these vehicles imply that the wizards do not only develop their technologies from those of non-magical people, but they also have their own technologies which are different from the ordinary world.

Moreover, the cloak is a characteristic cloth for the wizards; it is the most remarkable appearance which distinguishes the wizards from Muggles. Although the wizard world is hidden, but sometimes, the wizards do not conceal their true identities. Non-magical people can see some wizards in cloaks and feel astonished. Once, Vernon
Dursley, Harry’s uncle, observes “people in cloak during his drive to work, and he
thinks that it is “teenager fashion”. Thus, the cloak is considered the most distinctive
item which identifies wizard. Also, the wand is the most important and symbolic
element of the wizards because they use it to do magics. In the series, the wizard uses
a wand as both a tool for help and a weapon. The wand can be used for doing
housework, transforming things, fighting or even killing. Both cloak and wand
demonstrate that the wizard have their own tradition and wisdom.

The distinctive image of the wizard in *Harry Potter series* lead Rowling to
severe criticism from the devout Christians. Some say *Harry Potter* comprises of
Publications declared "the Potter books open a doorway that will put untold millions of
kids into hell.” Also, Father Gabriele Amorth believes that, "Behind *Harry Potter*
hides the signature of the king of the darkness, the devil.” He further told the *Daily
Mail* that the books make a false distinction between black and white magic, while, in
reality, the distinction "does not exist, because magic is always a turn to the devil.”
These negative views towards the series mostly focus on the magical elements.
However, Rowling presents that wizard society is not much different from the ordinary
world. There are good and bad wizards, racism, and crimes too. It appears that wizard
is one of human races.. This implies that Rowling tries to blot out the belief against
wizards. She wants people to focus on human morality which is more important.

Using the Victorian atmosphere, *Harry Potter* provides a different religious
tension. According to *The Victorian World*, the role of religion in the Victorian period
was diminished by the State. In 1836, The Established Church Act and the Tithe
Commutation Act “ended key elements of the Church of England’s privileged position
as the national religion. The Parliamentary drive for reform opened up the threat of the
church’s subordination to the state” (Hewitt, 2012 p. 8). The religious atmosphere in
this period seems to be weaker than the Medieval Age. Thus, by incorporating the
elements involved with this period, Rowling seems to suggest that the spiritual world

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is only another society—not another world. She implies that the spiritual world is not much better than secular world. In Christian aspect, her magical world does not have vivid biblical imagery like Lewis’s Narnia. If we approach her Christian viewpoint only through the setting of her novel, we rarely see obvious biblical allusion. She seems to express her Christian view through human behavior in her series.

Although Lewis and Rowling select the different atmospheres for their fantasy novels, they share one similar point in their creations of the series; their magical worlds comprise of Pastoral which is the genre that valorizes simplicity and country life. Lewis and Rowling’s series tend to celebrate the nature and disdain the life in the big city.

In both series, the authors prefer the country atmosphere. They show the societies that are close to nature. Due to the medieval atmosphere and primitive society, Nanians are surrounded by trees or forests. In addition, Lewis shows his admiration toward the nature by using it as an element which supplies refreshment and strengthens human-beings. For instance, when the Pevensis want to prove that they are kings and queens of Narnia by fencing, the narrator has said in King Caspian: “I don’t think Edmund would have had a chance if he had fought Trumpkin twenty-four hours earlier. But the air of Narnia had been working upon him ever since they arrived on the island…” (Lewis, 1951, p. 109). This confirms that Lewis believes in the nature’s healing power.

Also, in Harry Potter, the wizards spend their life in the country or village. From the series, the students have to leave their homes in the city and study at Hogwarts which locates in countryside. The educational center among the abundant nature implies that knowledge can be found by living in tune with nature. We assume that Rowling defines the nature as a power of wisdom. Moreover, the characters who live in the country seems to be more generous and kind than those who live in the city; she dramatizes this difference by using the contrast image of the Weasleys and the Dursleys. In The Chamber of Secret, The Weasleys’ home, The Burrow, “looks as

though it had once been a large stone pigsty. (Rowling, 1998, p. 29) Both name and appearance of “The Burrow” suggest the small size and poor condition. But, the Weasleys are selflessly willing to accommodate Harry and provide him with a good care. The Weasleys’ house in the country is similar to a farm which is surrounded by abundant nature; they have garden and chicken which supply them with food, but the modern environment is different. The modern world cannot provide any necessary product especially food; one needs money to buy. The clearest image of this point is expressed in *The Deadly Hollow*. When Harry, Ron, and Hermione move around the country to find Horcruxes, one of the problems is the shortage of food, and three of them show different reactions toward this;

“This was their first encounter with the fact that a full stomach meant good spirits; and empty one, bickering and gloom. Harry was the least surprised by this, because he had suffered periods of near starvation at the Dursleys’. Hermione bore up reasonable well on those nights when they managed to scavenge nothing but berries or stale biscuits, her temper perhaps a little shorter than usual and her silences rather dour. Ron, however, had always been used to three delicious meals a day, courtesy of his mother or of the Hogwarts house-elves, and hunger made him both unreasonable and irascible.” (237)

This point highlights the abundance of nature and modern world. Although coming from poor family, Ron has never starved before. He is brought up in the abundant nature while Harry and Hermione grow up in the modern world which cannot produce food. In case of Hermione, we assume that she does not used to hunger, but the modern environment implants the unfruitful state in her mind. In addition, despite of the lack of food, they still find some fruits in the forest to sustain their lives. Their actions shows that human-beings are still dependent on the nature. Hence, the environment plays a significant role in shaping human mind.

Both of these authors show the negative point of view about city in their series. In both series, the city is represented as a dangerous and miserable place. In Narnia, the Pevensis have to evacuate from their home in the city to live in the country because of air raid, and the mixed School in *The Silver Chair*, does not teach Bible. The air raid and irreligious school point to two significant points: the technology and anti-religion. Both authors seem to believe that the technology can be harmful to the world because
it brings a lot of problems. The technology and electricity are the symbols of the modern world. Both facilitate people and bring many innovations such as TV or computer, but it is also destructive. The air-raid symbolizes the World Wars. The mass destructive weapons like tanks, poison gas, bombs and airplanes are used by human to destroy each other. Also, Dudley is a good example of how modern technology like television and video games has destroyed the young’s mind. Dudley’s strong addiction to TV and video games has transformed him into a greedy and mean child. Dudley has TV in both kitchen and living room so that he can eat and watch TV in the same time.

Another significant point is the anti-religion. Lewis points out in *The Silver Chair*: “The Bibles were not encouraged in Experiment House.” (Lewis, 1953, p. 6) This suggests the religion’s downfall of the modern spirit. People do not regard religion as an important matter in their lives. For Lewis, losing faith is a symptom of corrupted society.

Using a pastoral element to celebrate the nature and set a contrast between the country and the big city, Lewis and Rowling seem to express that nature has a great power. We might associate nature with God because God is the Creator of things. Nature is also a part of him, so staying close to nature means staying close to God. Both authors, thus, consider that religion is important for human-beings to rely on.

In addition, both Lewis and Rowling use the magical world to draw out the hidden potential in the protagonists and develop their personalities. The disorder impels protagonists to solve the problems. Narnia and Hogwarts face many dangerous incidents, but the protagonists can overcome them and show their developments. Peter expresses his courage when he encounters with the Wolves. Harry, Ron, and Hermione show their different skills when they attempt to protect the Philosopher’s stone. In addition, they also express their mental qualities. Ron sacrifices himself to let Harry and Hermione carry on the task. Harry decides to fight with Voldemort alone so that Hermione can go back to help Ron. Moreover, both Pevensis and Harry demonstrate changes in their personalities after facing the obstacles. In case of the Pevensis, Edmund is the good example of the most obvious changed character as it is illustrated through the adult King Edmund in *The Horse and His Boy*. Owing to his mistake in the past, he becomes a man who gives a chance to others. (Lewis, 1954, p. 230) Also, in case of
Harry, it is clear that he grows up every year as each book illuminate a change in both his physical and mental aspects. Especially in *The Prisoner of Azkaban*, in the beginning, when Harry knows about his parents’ murder, he wants to take revenge for them. However, after the truth is revealed, he does not want to kill Pettigrew while Sirius and Lupin want to. This shows that Harry learns something and changes his attitude while the two adults cannot. Thus, both authors imply that disorder does not always have only disadvantage, but it also gives some good lessons to the children and help them to find their potential and become an adult. Both Lewis and Rowling use disorder as a lesson for the protagonists. In the religious aspect, this implies that the religion is not always a comfort zone. The obstacle can be a good lesson about moralities.

It is interesting that both authors illustrate the disadvantage of lack of control and lack of freedom. In the *Chronicles of Narnia* series, Lewis rather focuses on the lack of controlling than too much order. In the series, Scrubb’s family and the “mixed” school is the clearest example of the lack of controlling. Scrubb’s family lets the child to call parents by their name, and this reflects that the parents do not control their child and thus, receive respect from the child. Once Eustace does not respect his own parents, he becomes a nasty boy. Also, the mixed school is run by the adult who has an idea that “boys and girls should be allowed to do what they liked”, so there are bullies in the school to which Jill Pole become a victim.

However, in *Harry Potter*, Rowling emphasizes more on the lack of freedom than on the lack of control. The Dursleys precisely express that they adore order. In the opening phrases of the first book, it describes: “Mr. and Mrs. Dursley were proud to say that they were perfectly normal” (7). The word “perfectly” implies the absoluteness. It imparts that the Dursleys adore complete order. However, the effort to keep order by force seems to cause the disorder. As Rowling said in *The Prisoner of Azkaban*: “the Dursley had hoped that if they kept Harry as downtrodden as possible, they would be able to squash the magic out of him.” (Lewis, 1998, p. 8), the Dursleys employ all force to stop paranormal phenomena in their life. Yet, they can’t get rid of Harry’s magic. However, when it comes to their son, Mr. and Mrs. Dursley always indulge Dudley, and they are ready to ignore any fault as it was said in *The Goblet of fire*; “Uncle Vernon and Aunt Petunia had managed to find excuses for his bad marks as usual…They also
skated over the accusations of bullying in the report” (Lewis, 2000, p. 29) Accordingly, it can be concluded that, in the authors’ opinions, both the lack of controlling and the too much order are more serious problems than the disorder.

The settings of the fantasy worlds in both novels reveal Lewis’s and Rowling’s points of view toward Christianity. As a conservative Christian, Lewis uses the medieval atmosphere to advocate the ultimate power of God. Rowling, on the other hand, seems to think differently. Although she has a similar faith on some qualities of God such as love or His power, she does not regard God’s ultimate power as the definite answer to social problems. Instead, she has faith in human endeavors to solve their problems. Both authors still regard the spiritual world as a better place where human-beings can better themselves and find salvation.
CHAPTER 3
GOD FIGURE

Both C.S. Lewis and J.K. Rowling create the characters that share something in common and significantly echo the biblical idea. These characters are modeled on God from Bible and so influential to other characters in the story. Though the two authors present their God-like figures in the different ways these characters play the same role within the series. Aslan, the lion, and Albus Dumbledore, Hogwart’s headmaster, are presented as an authority figure of the story. Seeing from their archetypal presence and the dominant roles, we can easily connect them with God; Lewis portrays Aslan as the great and benevolent Lion, and Rowling characterizes Dumbledore as a wise old man with long beard. According to, *Sign and Symbol in Christian art* (Ferguson, 1961), the lion is symbols of the king, bravery, and power. The wise old man is always associated with the magician, and long beard is a symbol of knowledge. Moreover, in Renaissance, the artists preferred to portray God as an old man. Painters such as Michelangelo, Buonarroti or Pietro Perugino, the Italian artists, depicted God the Father as an old man in their works: “The Creation of Adam” and “God the Father with Prophets and Sibyls”. As a result of the widespread using of this image, the old man becomes the symbol which is always associated with God. Furthermore, both authors use the God and Devil motives to set The White Witch and Lord Voldemort as a foil character to Aslan and Dumbledore respectively. Not only do they play not less important roles to the protagonists, but they also have extraordinary power to frighten the evil spirit. Accordingly, these archetypal images and roles lead the readers to make connections between the characters and God. Lewis’s and Rowling’s God-like characters both resemble to and differ from each another in terms of their roles and visual images as following:

**God as a Creator**

From Lewis’s point of view, the Creator role is the most important role of God, for Creation means absolute power to control. Throughout Lewis’s non-fiction, *Mere*
Christianity, Lewis always claims that God makes human—especially in his Book 4, “Making and Begetting”. He directly addresses that “He is inventor, we are only machine. He is painter, we are only the picture.”(Lewis, 1943, p. 90) Lewis always regards God the Creator as the greatest role, for He can look after his people in everything. Consequently, this point of view has much influence on Lewis’s God figure in his series. He presents Aslan as a Creator who appears in all seven books of The Chronicles of Narnia and look after all characters. As described in The Magician’s Nephew, Narnia is created by Aslan and his song:

The Lion was pacing to and fro about that empty land and singing his new song. It was softer and more lilting than the song by which he had called up the star and the sun; a gentle rippling music. And as he walked and sang the valley grew green with grass. It spread out from the Lion like a pool. (123)

This is obviously the scene of Narnia’s Creation. Seeing that the Lion “had call up the stars and the sun” and “sing his new song” to create the plants, the readers will relate this image to the allusion of Creation in the Bible.

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“Then God said, “Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds.” And it was so. The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good.” (Genesis 1:11-12)

Both of these images from The Magician’s Nephew and Genesis are only a part of the Creations which show some similarities between Lewis’s work and Bible. Both scenes recount the creation of plants which are vital part of lives. And, another significant point is the song and the words (Then God said…). Both the Lion and God use “the voice” to build their new word. Lewis has re-written the image of The Creation to reinforce the Christian belief about the Creator’s role.

In addition to the Creator, God is a Destroyer as well. Aslan also displays the Destroyer’s role in Lewis’s series. The Last Battle significantly echoes the Bible as the following description shows:
Then the great giant raised a horn to his mouth. They could see this by the change of the black shape he made against the stars…there was a dark shape against the sky as well as the giant’s…At any rate, there were no stars there: just blackness. But all around, the down pour of stars went on. And the starless patches began to grow, spreading further and further out from the center of the sky. (Lewis, 1956, p. 188-189)

Likewise, 2 Peter 3:10: “But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything done in it will be laid bare.”

The similar images between Lewis’s series and the destruction in Bible are voice and darkness. Referring to both Creation and Destruction, we observe that the voice is the important element to create or destroy. It shows that God can command everything. The fire and darkness is a destructive element of the world. Likewise the Creation, the Apocalypse of Narnia also confirms God role of Aslan.

On the other hands, in Rowling’s Harry Potter, Dumbledore is not portrayed as the Creator. In the series, he is presented as a great teacher or a powerful wizard, but Rowling still puts some situations which imply that he is on an ordinary human-being. Dumbledore is described as “the one who the Dark Lord fears”, and he also appears on the Chocolate Frog card, a card collection of famous wizards. However, in the following books, the readers begin to see his limit, for instance, in The Prisoner of Azkaban, Dumbledore points out clearly that he has no power to change or interfere with Prime Minister’s decision. He admits that he has done a mistake not to tell Harry the truth about Harry’s destiny in The Order of Phoenix. The human quality is also expressed vividly in The Half Blood Prince. When Dumbledore was in the cave with Harry, he showed the weakness and pain from seeing his worse memory, and the last book of the series reveals that Dumbledore has ever made mistake with his family in his youth. From this point, the readers realize that Rowling does not only cut off the role of Creator and Destroyer, but, she also emphasizes that Dumbledore is only a human like other characters.

God as the omniscience
Another important role is God, the Omniscience. According to the Bible, this role seems to develop from the Creator. Because God is the Creator, he knows everything he has done. When comparing God in Bible with Aslan and Dumbledore, we realize that both Lewis and Rowling present this aspect through their authority characters. Aslan does not need to be close to any character, but he is all knowing. Obviously, Aslan, The Creator of Narnia, is the allegory of Christian God, so Lewis portrays the omniscient role through him. However, Rowling’s case is different. Dumbledore seems to be more powerful and intelligent than other wizards. In The Philosopher’s Stone, despite of McGonagall’s disapproval, Dumbledore insists that Harry must live with his aunt’s family, and, finally, the reason is revealed in The Order of Phoenix. Also, in The Chamber of Secret, when Harry and Ron are under the invisibility cloak in Hagrid’s cabin, Dumbledore seems to know it too; “For a second, Harry was almost sure Dumbledore’s eyes flickered towards the corner where he and Ron stood hidden. (Rowling, 1998, p. 195) All of these give the readers a hint that Dumbledore has some supernatural power to understand Harry’s situation’s than anyone. This point is confirmed in the last meeting between Harry and Dumbledore. In The Deathly Hallows, Rowling discloses the old man’s plan for Harry, and the well-planned task to help Harry to conquer Voldemort. Meanwhile, Rowling still puts other suspicious circumstance about the omniscient Dumbledore. He admits that he did some mistakes to in Harry’s life and must be responsible to Serius’ death in The Order of Phoenix. In addition, in The Deadly Hallows, Snape (who never appreciates Harry) obviously disagrees with Dumbledore’s plan to have Harry killed. In addition, Harry’s reaction about this plan causes the reader to suspect Dumbledore. At first, Harry seems to be shocked and frightened. Though the result of Dumbledore’s decision turns to be good, Snape’s disagreement and Harry’s terror raise the question about Dumbledore’s plan. Unlike Aslan, Dumbledore’s plan comes from experience, and there are still some flaws for which Dumbledore has to and ask for Harry’s forgiveness.

Both Aslan and Dumbledore appear to know something more than other characters do, but the readers can see the difference between each authority character. Lewis uses Aslan as a God to warn human with the prophecy while Rowling seems to
be more complicated. Aslan himself is a Creator, so he knows what will happen in his world. In *The Magician’s Nephew*, Aslan foreshadows Narnia’s destiny:

> Evil will come of that evil, but it is still a long way off, and I will see to it that the worst falls upon myself. In the meantime, let us take such order that for many hundred years yet this shall be a merry land in a merry world. And Adam’s race has done the harm, Adam’s race shall help to heal it. (Lewis, 1955, p. 161-162)

Aslan reassures with the creatures that the evil is going to happen now, but he foreshadows that there might be something happen in Narnia. Now, this land will be in peace for long time as Lewis has concluded at the end of *The Magician’s Nephew*. Also, as it is told in *The Lion The Witch and The Wardrobe*, Narnia is cursed to be in winter without Christmas for hundreds years, and Aslan gives Narnian a solution: “Adam’s race shall help to heal it.” (Lewis, 1950, p. 162) this prophecy is an explicit image of God who is omniscient. It confirms Aslan’s status that he is the only God in Narnia.

In addition to being the only God in Narnia, Lewis shows Aslan as knowing about the ordinary world seeing that he gives a prophecy to Digory and Polly in *The Magician’s Nephew*:

> “...And soon, very soon, before you are an old man and old woman, great nations in your world will be ruled by tyrants who care no more for joy and justice and mercy than the Empress Jadis. Let your world beware. This is the warning.” (Lewis, 1955, p. 212)

Although this prophecy seems to be too broad, the prophecy in *Magician’s Nephew* turns out to be true in another book. The World War in *The Lion The Witch and The Wardrobe* can be counted as the incident in Aslan’s prophecy. From this point, the readers can sense the divinity in Aslan. We realize that Aslan does not only know about Narnia, but he also knows everything in other worlds. This implies that Lewis views omniscience as the important quality in God, for the omniscient God can give human a warning to encourage them to prepare and also give the good solution to them.
For Lewis, omniscient God seems to involve with time. He states this point of view in *Mere Christianity*,

“He does not remember you doing things yesterday; He simply sees you doing them, because, though you have lost yesterday. He has not. He does not “foresee” you doing things tomorrow; He simply sees you doing them: because, thought tomorrow is not yet there for you, it is for Him. You never supposed that your actions at this moment were any less free because God knows what you are doing.”(Lewis, 1943, p. 77)

We can see that being omniscient, for Lewis, also relates to the idea of time. He believes that God is beyond time and there is no sequence of time for God. In *The Chronicles of Narnia*, Aslan occasionally appears in the series, but no one knows when or where he comes and goes.

Also, when Aslan tells the prophecy, it means the living things’ destiny depends on it, and no one can resist it. In *The Horse and His Boy*, there is a prophecy about the boy who was born to save Archenland. Even though the boy was nearly killed, the series tell that he was safe for Aslan’s help.

“I was the lion who forced you to join with Aravis. I was the cat who comforted you among the houses of the dead. I was the lion who drove the jackals from you while you slept. I was the lion who gave the Horses the new strength of fear for the last mile so that you should reach King Lune in time. And I was the lion you do not remember who pushed the boat in which you lay, a child near death, so that it came to shore where a man sat, wakeful at midnight, to receive you” (Lewis, 1954, p.175-176)

In the end of *The Horse and His Boy*, Aslan provides answers for all the mystery in Shasta’s life: why Shasta was always followed by a mysterious lion and cat, and how the lion helps Shasta to survive. After this scene, Shasta has achieved the prophecy in *The Horse and His Boy*: “A day will come when that boy will save Archenland from deadliest danger in which ever she lay” (221) Although Lord Bar--a traitor Lord in Archenland--tries to kill Shasta, he fails to finish it. This circumstance reveals two
significant points about the omniscient Aslan. First, the readers realize that he does not
only know about what will happen, but he also controls human’s life to live according
to his way. Second, human can’t overcome the destiny though he needs to. God’s
Providence always comes true. This point implies Lewis’s Christian point of view that
God is a perfect omniscience. He controls everything, and no one can change His
determination.

On the contrary to Lewis, Rowling does not present Dumbledore in *Harry
Potter* as the absolute omniscience. Although many parts of series are implicit that he
is omniscient, Rowling still puts some certain circumstances which are against this idea.
In the series, Dumbledore’s knowledge of others come from experience and perception
not from divine power. He understands every characters—both protagonists and
antagonists because he has taught or been closed to them. Usually, he learns the
people’s personality and perception and calculates what they are going to do. For
example, he knows that Pettigrew regrets what he has done to James and Lily. As it was
described in *The Prisoner of Azkaban*:

> “Pettigrew owes his life to you. You have sent Voldemort a deputy who is in
you debt. When one wizard saves another wizard’s life, it creates a certain bond
between them...and I’m much mistaken if Voldemort wants his servant in the
debt of Harry Potter” (Rowling, 1999, p. 311)

This foreshadow comes true in *The Deathly Hallows*. Finally, Pettigrew
hesitates to kill Harry. This ascertains Dumbledore’s precise prediction base on his
relationship with both Pettigrew and Voldemort and Harry’s father.

> “I knew your father very well, both Hogwarts and later, Harry...He would have
saved Pettigrew too, I’m sure of it” (311)

Also, in case of Ron, Ron knows the reason why Dumbledore gives him a
deluminator in *The Deathly Hallows*:

> “He knew what he was doing when he gave me the Deluminator, didn’t he? He
– well...he must’ve known I’d run out on you.” (Rowling, 2007, p. 317)
It is obvious that Dumbledore knows all characters he has to deal with, and he can accurately predict each person’s action. Therefore, these imply that the definition of omniscience in Rowling’s point of view means personality observation and experience accumulation. However, some incidents are beyond Dumbledore’s control such as Serius or Snape’s death. In addition to the imperfect plan, Dumbledore is not the absolute omniscience like Asaln because of the human limit. Rowling elucidates this point by using Dumbledore as “a hearer” not “a prophet”. It shows that Dumbledore is not superior to everyone.

In addition, Rowling does not view the prophecy as a divine provision. She claims in *The Prisoner of Azkaban* that “the consequence of our action is always so complicated, so diverse.” (Rowling, 1999, p. 311), and, again in *Half-Blood Prince* that “the prophecy does not mean you (Harry) have to do anything!...you are free to choose your way.” (Rowling, 2005, p. 478-479)

Here, the series expresses the ambiguous state of prophecy. In Christian view, the prophecy is the absolute truth by God’s Will. However, Rowling uses the words “complicated” and “diverse” or such a phrase as “free to choose your way”. It is obvious that this point of view contradicts to the Christian traditional belief about prophecy. The emphasis on human free will shows that Rowling does not believe in the absolute trust on God’s prophecy like Lewis does. She views that the human individuality creates various outcome of the action.

Voldemort’s attempt to fight against the prophecy is a mistake. Similarly, Biblical or Greek mythology, most of the characters try to prevent the prophecy to come true, but the results always turn out as has been predicted. Also, Voldemort has “made a grave error to act on” the prophecy, and he has created his own enemy who eventually finishes him. All of these consequences create the situational irony. Both Voldemort and those in the mythology failed because of their attempt to deny the destiny. But, Rowling tries to claim that the mistake come from Voldemort’s choice. She portrays this point of view by using the comparison of dictator in *The Half-Blood Prince*:

“Voldemort himself created his worst enemy, just as tyrants everywhere do! Have you any idea how much tyrants fear the people they oppress? All of them
realize that, one day, amongst their many victims, there is sure to be one who rises against them and strikes back! Voldemort is no different! Always he was on the lookout for the one who would challenge him. He heard the prophecy and he leapt into action, with the result that he not only handpicked the man most likely to finish him, he handed him uniquely deadly weapons!” (Rowling, 2005, p. 478)

The above comparison shows that Voldemort’s action derives from fear of lose his power, so he decides to eliminate his enemy. Eventually, this decision is proved to be a mistake, for he unintentionally creates his own enemy who can finish him. Thus, from this point, Rowling states her humanistic view; our decision, not God’s plan, leads to true result. Human has a full right to determine their destiny.

God as a mentor

Another God’s principal role is a mentor. Aslan and Dumbledore give advice, instruct and provide a practical solution for the important event, and they help the protagonists solve the conflict. Besides The Creator and The Omniscience, both Old Testament and New Testament state that God is also a teacher, such as in Psalm 32:8 “I will instruct you and teach you in the way which you should go: I will counsel you with My eye upon you”. In addition, Jesus, Son of God inherited this role when he came to the world as in Matthew 4:23 “Jesus was going throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom…” Lewis also emphasizes that Jesus is “begotten” from God (71) and claims in Mere Christianity that the great teacher is one of Jesus’s role. (70)

The authors show two ways of teaching: direct instruction and self-learning. Lewis’s The Chronicles of Narnia rather focuses on the direct instruction, Aslan always guides the protagonists to achieve the task. This way of teaching implies Lewis’s religious point of view about trust. If you believe in the most powerful person like Aslan, you can overcome the obstacles. For instance, in The Silver Chair, Aslan tells Jill to follow the four signs to find the lost prince and bring him back. “The sign” in this case surely means “the sign of God”; this explicit situation illustrates Lewis’s trust and confidence in God. For Lewis, God’s instruction is flawless, human decision can be
wrong and dangerous. When Jill does not follow Aslan’s sign and decides to visit the Giant’s mansion, she nearly kills herself and her friends.

Also, self-learning is the important method which both authors use in the series. It appears to us that the presented self-learning composes of several levels. First, the authority figure indirectly interferes; otherwise, they let the young protagonists do the task till the end. In *The Chronicles of Narnia*, Aslan sometimes appears during the adventure to help the children and shows up in the end of the series after he has watched and given them some helps without telling them. The clearest example appears in *The Horse and His Boy*. The child protagonists (Shasta and Aravis) escape from their lives with Talking Horses, and are chased by the wild lion. Even the lion attacks on the group, Shasta faces him and try to chase him away. In the end of the books, Aslan reveals that he is a wild lion they have met along the journey and gives them the reasons why he has done that. Shasta and especially, Aravis learn many things. Because she comes from the rich and honorable family, sometimes, Aravis is a little bit self-centered. But, eventually, she learns that sacrifice is also the important quality necessary for living with the others. Throughout the story, Lewis always emphasizes on God’s mentor role in human self-learning’s process. Accordingly, the occasional indirect intervention suggests that God manipulates human learning method. Lewis views God as being perfect. He is so reliable that He can instruct the right way to human.

Rowling focuses on different approach of self-learning. Dumbledore also appears in the end of each book and solves conflict, but he seems to be less influential than Aslan. In the adventure in *The Half-Blood Prince*, Rowling turns Dumbledore from mentor to partner. Dumbledore and Harry have to rely on each other: “One alone could not have done it…” (Rowling, 2005, p. 540) But, the most parts of the series, Dumbledore rarely appears during the protagonists’ adventure. He always comes to help when the situation appears to be too difficult for them. As Harry said in the *Philosopher’s Stone*,

“He’s a funny man, Dumbledore. I think he sort of wanted to give me a chance. I know I reckon he had a pretty good idea we were going to try and instead of stopping us, he just taught us enough to help. I don’t think it was an accident he
let me find out how the Mirror worked. It’s almost like he thought I had the right to face Voldemort if I could” (Rowling, 1997, p. 219)

For example in the Mirror of Erisad scene, instead of giving Harry detention, Dumbledore lets Harry look at the Mirror, then, gives a lesson to him about the dream and the reality. We can assume from Harry’s remark that Dumbledore always knows about their movement, but he allows them to encounter with the obstacles and find solution by themselves. The Philosopher’s stone incident teaches Harry Ron and Hermione about their potential and draw out the good qualities in them; for instance, Ron learns about sacrifice. Hermione realizes that friendship and bravery are more important than cleverness. This self-learning lesson becomes more vivid in *The Deadly Hallows*. Dumbledore died and left the three a mission to destroy the Hocruxes. Dumbledore’s true absence causes the readers to feel the real difficulty and danger of the task because there is no guidance, and the hints offer little help. Finally, Dumbledore comes (in Harry’s dream) and answers all the questions. It implies that Rowling believes in experience. When authority figure does not interfere in any circumstance, the protagonists can recognize their flaws and learn how to solve their own problems. In addition, she shows that self-learning can shape human’s character and attitude. Dumbledore’s flaw in the past teaches him about the dangerous side of power, so he tries to improve himself and decides to become a teacher to guide the others to the right way.

**God as a leader**

Aslan and Dumbledore are represented as a leader, but they lead in different ways. Both are the mainstays of the fighting with evil power. Aslan gathers the troops and gives advice to the Pevensis to fight with the White Witch. Also, Dumbledore founds “The Order of Phoenix” to fight with Voldemort. Nevertheless, Lewis’s and Rowling’s God-like figures display different types of authority. In the light of Narnia and wizard world’s social structures, the different regimes (feudalism and democracy) also have an influence on the God-like figures’ roles. It appears that Aslan and Dumbledore stand for the different types of authority. While Aslan has an ultimate power in Narnia, Dumbledore still has to submit to the law.
Because Narnia’s regime is similar to feudalism, the authority figure is the landlord who controls everything and has the absolute right to make a decision. In Narnia, Aslan, like the landlord, demonstrates the ultimate right and power to control the world. First, the readers can see that Aslan has a power to summon the children to Narnia or sends them back to their ordinary world without using any magical tools, and he also appoints the rightful kings to rule Narnia. He also determine to destroy Narnia in *The Last Battle*. In addition, he can change what he has decided. In *The Magician’s Nephew*, first, Aslan says that he cannot help Diggory’s Mother, but he finally changes his mind and gives the apple to heal her. These examples show that Aslan ultimately controls Narnia and the children’s destiny from the beginning to the end. Therefore, a leader, in Lewis’s point of view, means a person who has absolute power to rule, and God is a perfect for this role.

In *Harry Potter*, the regime of the wizard world is the democracy with the different types of authority. The equality of people and decentralization create many authorities in the social structure, so there is not the most powerful person in wizard world. The Prime Minister of Magic such as Cornelius Fudge has to consider many factors before making any decision; otherwise, he can lose his job. Obviously, the different regime creates the different leader, so Dumbledore’s role as a leader is different from Aslan. While Aslan, like a landlord, has absolute power to control his subject, Dumbledore does not possess a power like that as evidenced by the several incidents in the novel. As Dumbledore has said in *The Prisoner of Azkaban*: “But I have no power to make other men see the truth, or to overrule the Minister”(287) This points conveys that Dumbledore completely understands his role and his scope of authority. He realizes that the headmaster should not intervene with the governor’s decision, so he decides to follow the rule. This point is further highlighted in *The Order of Phoenix*. Rowling has set the contrast image of the leader by using Dumbledore and Fudge. Dumbledore decides to run the Order of Phoenix in secret because it is in conflict with the ministry’s policy at that time. However, Fudge tries to intervene with the school for fear that Dumbledore will goes against him. Dumbledore tries to do his duty as a teacher while Fudge wants to control the school. Finally, Fudge loses his position as a Prime Minister because of his stubbornness which leads to the wrong decision. Rowling
implies that the leader is not a controller. The good leader means a person who recognizes his role. As a teacher, Dumbledore thoroughly does his duty; he always gives good advice. Even in the impossible case like Serius, he still finds out the way to help the innocence. Instead of convincing Fudge, he suggests Hermione to use Time Turner to help Serius.

Focusing on the different definition of authority, Lewis and Rowling shows the different points of view about the quality in God leader. Lewis has faith in God who can control everything in the world. Thus, According to this quality, it is reasonable that He should be the leader. In Lewis’s series, he implies how God has an influence on human life, and how human has to depend on God. On the other hand, Rowling does the opposite method; she does not regard the leader as the controller but a counselor. In Rowling’s view, although Dumbledore is wiser and more powerful than other wizards, he is not superior to them. He willingly accepts his role and follows the rules.

In addition to the role in the series, Aslan and Dumbledore are depicted with different visual images. The archetypal images of Great Lion in The Chronicles of Narnia and a wise old man in Harry Potter can express some characteristic qualities and differentiate their role as God.

In The Chronicles of Narnia, Lewis selects the Great Lion as the God figure. Due to the lion’s archetypal image and the myth, Lewis emphasizes on the difference between two worlds and illustrates the clearer image of God. The Lion is always known as the king of forest, so it is suitable for the Christian view towards God. Especially in the Old Testament of Bible, we can see King of kings concept. In the book of Samuel, God appoints David to become a king of Israel. Similarly, in The Magician’s Nephew, Lewis has described Aslan’s visionary image: “It was a Lion. Huge, shaggy, and bright stood facing in the risen sun.” (Lewis, 1955, p. 119-120), and Aslan appoints Frank, the cab, to be the first king of Narnia. Thus, this image encourages the readers to regard Aslan as God.

The image of Lion illustrates Aslan’s kind and dreadful character too. In Myth and Motif in Literature, the lion is also a symbol of danger and destruction. The image of big cat and beast in lion reflects both of these sides in Aslan. Normally, he is a kind
and gentle Great Lion, but he also becomes dreadful and dangerous when he wants to. In the series, Lewis compares Aslan with cat many times; the gesture of “purring” is sometimes repeated by Lucy. And, Lewis chooses to use this image when he shows some of Aslan’s reactions toward other characters. As described in *The Lion The Witch and The wardrobe* and *King Caspian*, the scene of Aslan’s resurrection and the encounter with Pevensis and Trumpkin establish this cat simile.

“A mad chase began. Round and round the hilltop he led them, now hopelessly out of their reach, now letting them almost catch his tails, now diving between them, now tossing them in the air with his huge and beautifully velveted paws and catching them again, and now stopping unexpectedly so that all three of them rolled over together in a happy laughing heap of fur and arms and legs. It was such a romp as no one has ever had except in Narnia; and whether it was more like playing with a thunderstorm or playing with a kitten Lucy could never make up her mind” (Lewis, 1950, p. 179)

“Aslan pounced. Have you ever seen a very young kitten being carried in the mother cat’s mouth? It was like that. The Dwarf, hunched up in a little, miserable ball, hung from Aslan’s mouth. The Lion gave him one shake and all his armor rattled like a tinker’s pace and then—hey-presto—the Dwarf flew up in the air. He was as safe as if he had been in bed…As he came down the huge velvety paws caught him as gently as a mother’s arms and set him on the ground” (Lewis, 1951, p. 163-164)

Although the Lion looks solemn and dreadful at first, these examples express Aslan’s nature of being kind and gentle to other characters. The cat image diminishes his stern character and reveals his gentle nature. In the quotation, the romp and cat simile suggest the intimate relationship between Aslan and the others. In both scenes, we realize that Aslan is the controller of the game; he determines how the game should be, such as “throwing and tossing” or “stop unexpectedly” We can associate this interaction with God and human’s relationship. Lewis always emphasizes this point in *Mere Christianity*. Lewis proposes that God creates Man and make them his sons: “God has brought us into existence and love us and look after us, and in that way is like a
father. (Lewis, 1943, p. 70) The Bible, too, addresses this point: “Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.” (Genesis 1:26) Or “One God and Father of all, who is over all and through all and in all.” (Ephesians 4:6) Accordingly, Lewis illustrates both Aslan’s kind and gentle visual image and his paternal relationship with the others.

However, with paw and fangs, the Lion looks fearful for human. In the series, the readers seldom see Aslan become angry, but Lewis still shows this fearful side, as in *The Lion The Witch and The Wardrobe*:

“Haa-a-arrh!” roared Aslan, half rising from his throne; and his great mouth opened wider and wider and the roar grew louder and louder, and the Witch, after staring for a moment with her lips wide apart, picked up her skirts and fairly ran for her life. (Lewis, 1950, p. 158)

This extract shows that Aslan can become dreadful though he does not normally reveal this side of personality. Lewis uses the White Witch’s reaction to Aslan’s anger to highlight his fearfulness. This reveals that, actually, Aslan’s power is superior to the White Witch, for she has to retreat after seeing Aslan’s rage. Although the White Witch regards herself as a queen of Narnia, she cannot resist Aslan’s power.

The implication of Aslan’s appearance and characteristic conveys the image of the king. As a king of forest, the reader might associate Aslan with the king of living creature. In addition, the expression of Aslan’s characteristic also implies Lewis point of view about the proper quality of king (or God) that the king should be kind but powerful in the same time because people appreciate kindness and respect the power. For this reason, the king becomes venerable. Besides, Lewis uses the fault king to demonstrate the improper quality of king. In *King Caspian*, Miraz, the tyranny, is described that he is a cruel man, and he is defeated at last.

However, Rowling differently illustrate the image of God figure. In her series, the protagonist who represents the God figure is ordinary human like other characters.
But, she still puts some God characteristic in him. Dumbledore is the wise old man as described in *Harry Potter and the Philosopher’s Stone*:

“He wore a half-moon glasses, had a long crooked nose and flowing silver hair, bread and moustache. Underneath the picture was the name Albus Dumbledore. (Rowling, 1997, p. 77)

This image of Dumbledore indicates that he is a wizard like the others in the series. But, the image implies some special quality in him. According to the art, the artist always uses the old man to represent God, and this become the inevitable archetype of God image The old man with long beard can be related to the appearance of the ancient philosophers, so this suggests the experienced and wise qualities in Dumbledore. In addition to this image, Rowling presents Dumbledore as a headmaster which means that he has been teaching before gaining this position. The teacher is a career which is normally associated with knowledge. As Dumbledore says in *The Half Blood Prince*, a teacher “has great power and influence over young witches and wizards” or “a position of power”. Rowling’s attitude toward teacher suggests that the knowledge is the most powerful elements to rule the others.

Although Dumbledore is a headmaster, normally, he is kind and cheerful—sometimes a little bit childish. In the first book, Rowling puts a joke in Dumbledore’s welcome speech at Hogwarts: “Nitwit! Blubber! Oddment! Tweak!” (Rowling, 1997, p. 92). This quality seems to help the students to feel more comfortable. After this speech, they “clap and cheer”, and this scene seems to suggest Dumbledore’s cheerful characteristic in all seven books.

Besides the kind and cheerful characteristics, Rowling also shows the powerful side of Dumbledore. The clearest image is the encounter between Dumbledore and Voldemort at the ministry of magic in *The Order of the Phoenix*:

“We both know that there are other ways of destroying a man, Tom” Dumbledore said calmly, continuing to walk towards Voldemort as though he had not a fear in the world, as though nothing had happened to interrupt his stroll up the hall. (Rolwing, 2003, p. 718)
In this scene, Dumbledore is not afraid of Voldemort like the others. He calls Voldemort by his first name, and the word “calmly” suggests Dumbledore’s stable mind. All of these reveal that even the most evil wizard can’t frighten him.

Dumbledore symbolizes knowledge and experience, implying that Rowling prefers a teacher to a king as a God figure. And the teacher’s role, in Christian point of view, seems to be associated with Jesus Christ rather than God. Rowling inclines to appreciate God’s role inhuman form. Jesus Christ was believed to be the son of God who was born human (Matthew 1:18-24). Thus, Jesus Christ is a part of God, and the teacher role can also be considered as one of God’s role. The kind and powerful characteristics are also good qualities in teacher because they are important for the taking care and controlling of the students. Also, she uses the Carrows to set the contrast between good and bad teachers; the Carrows like to punish and treat the students cruelly.

Accordingly, the God-like characters play the important roles in the protagonists’ lives. Aslan and Dumbledore are posited as the important characters that support the protagonists to accomplish the tasks. Although they are not the main character, they still play a role of “deus ex machina” who solves all the problems. Without them, the protagonists couldn’t have achieved success.
Both *The Chronicles of Narnia* and *Harry Potter* share the similar theme of the battle between good and evil which is one of the distinctive biblical images. The God – Satan image of the protagonists and antagonists are one of the good example of the biblical allegory in both series. In chapter 3, we have already seen Aslan and Dumbledore’s God-like characteristics. Such characterization echoes some Christian virtues. Although these virtues seem to be a universal code, they are still influenced by some Christian beliefs in both series. Virtues such as faith, love and sacrifice and mercy are conveyed through the young protagonists whose characters symbolize Jesus or disciples. Among her siblings, Lucy has the closest relationship to Aslan. This highlights her prominent qualities of being the disciples. Other Pevensis or protagonists in Narnia series have fewer role, but they demonstrate Christian virtues. Paralleling to Lucy and Aslan, Harry and Dumbledore’s relationship also presents these virtues. In addition, Harry’s victory to the Dark Power becomes a symbol of hope to the wizard world. Both Lewis and Rowling use these protagonists to illustrate the Christian virtue and imply their Christian points of view through them.

**Faith**

According to Bible, Faith is one of the main Christian virtues which is frequently stated in many books and gospels of Bible. “For in it the righteousness of God is revealed from faith to faith; as it is written, “The just shall live by faith” (Roman 1:17) or “But without faith it is impossible to please Him, for He who comes to God must believe that He is, and that He is a reworder of those who diligently seek Him” (Hebrew 11:6) According to this, faith is the important virtue in Christian life. For Lewis, he considers faith as a first priority for Christian and expresss this point of view in both fiction and non-fiction. Both *The Chronicles of Narnia* and *Mere Christianity*, reveal that faith is the most important virtue. In Lewis’s series, Lucy is the best representation of faith. She always believes in Aslan although everyone has lost faith in him. In *King Caspian*, Lewis expresses the notion toward faith though the conversation about Aslan between the Pevensis and Trumpkin. Lucy is the first one who sees Aslan and is
confident of his return while the others disagree with her. Lucy’s question, “Do you think I don’t know Aslan when I see him?” (Lewis, 1951, 132), reveals that her belief derived from the valid source. Because she knows Aslan, she can recognize him. On the other hand, Trumpkin expresses his absolute disbelief by saying Aslan “has gone wild” (132) like other animals. Finally, Peter’s reply seems to impart Lewis’s point of view about faith; “The D.L.F. doesn’t understand. How could he? You must just take it, Trumpkin that we do really know about Aslan; a little bit about him, I mean…The only question is whether Aslan was really there” (133). Lewis shows that the disbelief comes from ignorance while faith comes along with knowledge. This implies that reason supports faith, and the ignorance causes a wrong doubt. Likewise, in Lewis’s *Mere Christianity*, he defines faith as “Belief accepting or regarding as true the doctrines of Christianity” (Lewis, 1943, p. 63). He claims that people believe or rejects any statement when they see the evidence and human mind is ruled by reason. Lewis elucidates the rationality of faith by exemplifying the clash between the faith in anaesthetics and the panic before the operation.

“For example, my reason is perfectly convinced by good evidence that anaesthetics do not smother me and that properly trained surgeons do not start operating until I am unconscious. But that does not alter the fact that when they have me down on the table and clap their horrible mask over my face, a mere childish panic begins inside me. I start thinking I am going to choke, and I am afraid they will start cutting me up before I am properly under. In other words, I lose my faith in anaesthetics. It is not reason that is taking away my faith: on the contrary, my faith is based on reason. It is my imagination and emotions. The battle is between faith and reason on one side and emotion and imagination on the other.” (63)

As we can see, Lewis explains that faith isn’t a mere belief of something, but it bases on reliable evidence. In this case, we can infer that the patient’s faith in anaesthetics derive from the medical information that they exactly sleep during the operation. The reason they lose their faith does not come from logical evidence but the negative imagination. Also, in the series, Peter explains to Trumpkin that Lucy faith relies on reasonable fact; “We do really know Aslan”. Another explanation of this point can be drawn from *The Lion, The Witch and The Wardrobe*, when Peter and Susan are uncertain about Lucy’s discovery, the Professor asks questions to lead them to reason.
“Logic!...There are only three possibilities. Either your sister is telling lies, or she is mad, or she is telling the truth. You know she does not tell lies and it is obvious that she is not mad. For the moment then and unless any further evidence turns up, we must assume that she is telling the truth.” (Lewis, 1950, p. 52)

The Professor is reasoning with the assumption and evidence. We realize that the facts exists, but we decide to or not to believe. The issue of faith and logic is always debated by the scientists and religious philosophers. Like Lewis, Renford Bambrough claims in the article Faith and Reason that faith is not ordinarily groundless and religious faith works in the same way. He also exemplifies the function of faith in doctor.

“The reasons for your confidence may include facts like these; you know that he is a qualified and experienced practitioner, not too old or too weary of well doing to apply his knowledge to your need; he has always taken seriously your own uninformed description of what ails you; you have rarely or never in a long association found him hasty or casual or impatient with you or with other members of your family or you friends.” (Bambough, 1992, p. 25)

Resembling to Lewis’s point of view, Brambrough’s article also supports the rationality of faith. Both of them shows the strong traditional Christian notion of faith so as to attack the scientific idea which regards faith as an unreasonable belief. They claims that faith is a part of fact because it confirms the existence of fact.

Moreover, Lewis expresses his idea about the relation of faith and fact. Aslan’s manifestation to the Pevensis and Trumpkin demonstrates Lewis’s significant point of view about faith. They gradually see Aslan when they begin to believe in him. Lucy who has the strongest faith can see Aslan first. Lewis literarily illustrates the process of faith in this scene. When we accepts the existence of something, we can see more. Brambough also states in Faith and Reason that faith creates fact. Fact can’t become true unless we believe in it. As Lewis proposes Aslan’s manifestation in his series, the Pevensis and Trumpkin can see him once they believe in him.

Compared with The Chronicles of Narnia, Harry Potter also similarly refers to the same point of view towards. Due to Dumbledore’s cleverness, experience and

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trustworthy characteristic, most characters have faith in Dumbledore. In *The Philosopher’s Stone*, Dumbledore’s reputation is recorded on the Chocolate Frog card, and he is described as “genius.” Also, Lupin assures this idea in *The Order of Phoenix*: “Dumbledore’s shrewd ideas normally turn out to be accurate” (Rowling, 2003, p. 88). Also, the main reason why people has faith in Dumbledore is stated in *The Philosopher’s Stone*, and this idea is always repeated throughout the series. “You are the only one…, Voldemort was frighten of” (Lewis, 1997, p. 14). From these aspects, we can describe Dumbledore as a powerful and wise wizard. This quality is great enough for him to be admired by many witches and wizards. Nevertheless, Rowling places an emphasis on the faith towards this authority figure by using Harry as a representation of strong faith on Dumbledore. Harry has expressed this faith when encountering, Tom Riddle, the incarnation of the young Voldemort’s memory kept within the magical diary in *The Chamber of Secret*;

“…but the greatest wizard in the world is Albus Dumbledore. Everyone says so. Even when you were strong, you didn’t dare try and take over at Hogwarts. Dumbledore saw through you when you were at school and he still frightens you now…” (Rowling, 1998, p. 232)

This is what Harry responds to Voldemort who claim himself to be the greatest wizard. He expresses his strong faith in his headmaster though he is encountering with the most dangerous wizard like Voldemort and as a result, Fawkes, Dumbledore’s Phoenix pet, comes to save him. In Mathew, Jesus Christ also faces Satan’s temptation. Satan said that he can provides all properties in the world better than God did. But Jesus refuses and answers that God is the powerful Person. In this situation, both Harry and Jesus Christ decide to trust in their authority figures. Both learn that their authority figures are powerful and trustworthy, so they are not distracted even in the hard situation. Thus, the faith occurs from accepting what they have seen.

On the other hand, Rowling seems to be more complicated than Lewis in dealing with the idea of faith. She raises question about faith by revealing Dumbledore’s mistake and death. In the end of *The Half-Blood Prince*, after fighting with Voldemort for many years, Dumbledore is eventually killed, and in *The Deadly Hollow* after Dumbledore’s death, there is an article about his life that reveals he once became a friend of Gellert Grindelwald, another dark wizard during his youth. Harry has to
struggle with this dilemma and encounters with most challenging questions such as “Did Dumbledore tell him everything? or “Did he really know Dumbledore?” However, Harry eventually determines to “simply trust” (Rowling, 2007, p. 454) Dumbledore without asking more questions. Here, Rowling expresses her idea of faith. Having faith in the right person leads to a good result. The good evidence is Harry’s victory which derives from his trust in Dumbledore’s decision. Even though the result of faith similarly turns out to be good in *The Chronicles of Narnia* and *Harry Potter*, Lewis and Rowling still present the idea of faith in different notion. While the protagonists in *The Chronicles of Narnia* express their uncertainty in consistent authority figure like Aslan, Rowling puts the flaw in her authority figure to raise uneasy questions in Harry’s mind. However, Harry eventually learns that even great people also make mistake and decides to fully trust in Dumbledore again, for he knows that Dumbledore tries to do the right things after his sister’s death.

Lewis presents faith point of view by assuring us that God is always consistent, but the uncertain and doubtful mind brings us away from Him. And due to this consistency, we have reliable reason to completely trust in Him. Meanwhile, Rowling implies that mistake does not always corrupts human’s mind and ability, it may teach human to be more conscious of our action and do the right thing. Also having faith on someone who made a mistake is ordinary, for we can decide to believe in the right thing he is trying to do.

**Love and self-sacrifice**

Love is also another important Christian virtue. According to biblical point of view, there are many books and gospels refers to love such as 1 Corinthians 13:13 “But now faith, hope, love, abide these three; but the greatest of these is love” In *The Chronicles of Narnia*, Lewis mainly presents spiritual love or friendship while Rowling suggests more aspect of love than Lewis in *Harry Potter*. In the New Testament, love becomes the most important quality as it is stated in Mark “Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength. The second is this: ‘Love your neighbor as yourself.’” There is no commandment greater than these.” Mark 12:30-31. In addition, love leads to other virtues such as sacrifice or charity. In this case, the most obvious virtue is sacrifice. Both Lewis and Rowling depict
the similarities and differences of their Christian views about love and sacrifice in their series.

In the series, Lewis focuses on the love of God or the love without sexual desire such as siblings or friends. In his series, there are rare lover relationship which plays important role. In addition to this, the protagonists, though they are male and female characters, are siblings or friends. Thus, we can infer that Lewis does not place a lover relationship as an important matter. The most important relationship on which Lewis tries to focus is the relationship between God and human. In *The Chronicles of Narnia*, we always see how other creatures view Aslan and how he interacts with others. As an authority figure, Aslan illustrates the relationship between God and his creatures. The reader can see paternal love between Aslan and other characters—both friends and foes. Even though they are his creations, Aslan always addresses his creature with familial terms such as “son” or “daughter”. In addition, he guides and takes care of his creatures, for example, Aslan teaches Peter to fight in the battle in *The Lion The Witch and The Wardrobe*. Or, he accompanies Shasta at the tomb and on the mountain in *The Horse and His Boy*. Throughout the seven books of the Narnia series, Aslan always appears and assists the children to achieve their tasks and teaches them the lessons. Lewis, thus, demonstrates God’s love by using image of paternal relationship.

Nevertheless, the interesting point in Lewis’s series is a sexual desire. He rarely mentions about this type of love. Furthermore, he conveys that it is a cause of Susan’s losing faith in God. In *The Last Battle*, Susan is the only one who “is no longer a friend of Narnia”, for “she’s interested in nothing nowadays except nylons and lipstick and invitation” (169) These mentioned materials are representations of a grown-up women. Lipstick suggests women’s desire to be beautiful, and the invitation conveys that Susan is interested in meeting new people. Both of these link to a secular world view and a sexual desire. In *Mere Christianity*, Lewis attempts to express two sides of sexuality. Although he agrees that sex has a reproductive function, he still condemns sexual indulgence. He claims that such indulgence leads us to regard sexuality as an ordinary matter and thus, we won’t control our desire. Lewis thinks that sexual indulgence might be dangerous to human spiritual world unless we control it. Accordingly, he depicts this idea through Susan who is too much interested in secular matters.
On the other hand, Rowling shows the definition of love in several relationships and emphasizes on this point throughout *Harry Potter* series by using a pair of polar oppositional characters such as Harry and Voldemort to show the difference between the actions and the results of such actions. She considers love as the most important quality. In the *Half-Blood Prince*, Harry has “power Dark Lord know not”, and Dumbledore reveals that that power is an ability to love. Dumbledore also describes the power of love in many conversations. The clear example is in *The Order of Phoenix*,

“The power took you to save Serius tonight. That power also save you from possession by Voldemort, because he could not bear to reside in a body so full of the force he detests. In the end, it mattered not that you could not close you mind. It was you heart that saved you.”(Rowling, 2003, p. 743)

This explanation implies that the ability to love is so powerful that it casts the devil away. Rowling always emphasizes on this idea. For instance, maternal love is presented as a great action. Lily sacrifices herself to save her son, and it helps Harry to defeat Voldemort. Molly protects her daughter by fighting with Bellatrix. Moreover, the most important character who shows the ability to love is Harry. He is always ready to help the others despite the necessary to encounter the most dangerous thing in this world. The readers can see this typical characteristic of Harry since *The Philosopher’s Stone*. Harry decides to go on and face Snape (who Harry misunderstood to be the culprit at that time) and tells Hermione to go back. In addition, Harry protects the Philosopher’s stone because he wants to save the school and the wizard world from Voldemort. From this point, Rowling shows that Harry’s love does not limit only for his friends; he always thinks about every people.

However, Rowling also expresses that too much love can lead to a worse result. In *The Order of Phoenix*, Serius would have not died if he hadn’t been to Ministry of Magic to save Harry. Because Voldemort knows that Harry will come, he tricks Harry by sending the fault dream about Serius. This point shows that too much love can blind us and lead to an unreasonable decision. After Sirius’s death, when Dumbledore explains the situation to Harry, we realizes that Harry should be more cautious. If He had well checked whether Serius is really there or not, Serius would have been alive. The imperfection of love is another different dimension between *The Chronicles of*
Narnia and Harry Potter. While Lewis hardly observes another side of love, Rowling prefers to present both sides of this virtue.

Love in both series leads the main protagonists to self-sacrifice. This quality is, in fact, generated by the virtue of love. In both series, we can see that Aslan and Harry have themselves killed for their people. Self-sacrifice in both characters seems to be the allusion to Jesus Christ who died for human redemption. Both revives and come back to conquer the evil. However, the self-sacrifice notion in both series have some difference in details. For Aslan, he knows that he can resurrect after being tortured. But, Harry does not know beforehand that he can come back from death. For this point, regarding to Christian belief, God (or Son of God) seems to have a superior status to human, and God does not have to endure any pain and suffering. As Lewis compares God and human status; “The Eternal Being who know everything and who created for whole universe, became…a baby… If you want to get the hang of it, think how you would like to become a slug or a crab.” (80) However, God descends to the world and accepts the inferior state to redeem human’s sin. Although He realizes that he will eventually returns, He has to endure the pain and suffering before that time. Like Jesus, Aslan has to overcome the pain and suffering before he can return to save Narnia. Therefore, in Christian notion, Jesus’s redemption is a great action because God does not need to suffer for human-beings. Lewis uses this image in his series to be a didactic example about sacrifice. This conveys that the sacrifice always costs pain and suffering, even God cannot avoid it.

Harry’s self-sacrifice is different from Aslan. Harry seems to be aroused by both external and internal factors. His parents and his friend are killed by Voldemort, and his own characteristics such as charity drive him to protect the wizard society. This dramatizes Harry’s sacrifice because Harry thinks that he is really going to die. In The Deadly Hollows, the readers can see that Harry is shocked and feels a great pain during his dying moment. Although he finally encounters with death, the readers realizes his fear at his dying moment through his question “Is that hurt?” But, finally, Harry willingly accepts that he must die to save the others.

The result of self-sacrifice often turns out to be a death of the main characters. Death in Christian belief always comes with “life after death” belief which seems to promise the better life and better world. Lewis reassures this idea in The Last Battle by leading
the protagonists to enter the new world where everyone reunites without pain and suffering. In *Harry Potter*, Rowling focuses on the acceptance of death. As Dumbledore stated in *The Deadly Hollows*: “You are the true master of death, because the true master does not seek to run away from Death. He accepts that he must die, and understand that there are far, far worse things in the living world than dying” (Rowling, 2007, p. 577)

In addition, she shows the result of an attempt to prevent death through Voldemort’s making of the Horcruxs. Breaking Nature law, Voldemort has distorted appearance and abnormal life. Therefore, Rowling views death as a part of life; everyone has to die, even Dumbledore who is regarded as a God-like figure. Although she never promises life after death idea, we still see this idea in some parts of her series. In *The Philosopher’s Stone*, Dumbledore tells Harry: “Death is but a great adventure” (Rowling, 1997, p. 215). Also, the engraved word on James and Lily Potter in *The Deadly Hollows* comes from 1 Corinthians 15:26 in Bible “The last enemy that shall be destroyed is death” (Rowling, 2007, p.268). These implies that Christian idea still has an influence on Rowling’s mind. While Lewis seems to promise and console the readers about death by happy-ending in heaven, Rowling convinces the readers to accept death.

Apart from the sacrifice, love also leads to forgiveness which relates to mercy. In both series, there are characters who has done terrible thing to other. Both Edmund and Ron leaves their sibling (or friends) behind.

**Mercy**

Another apparent and important virtue in Christian tradition is mercy. We can say that the Christian perception always involves with this quality. In Christian aspect, God has the absolute power, but He give human free will. Human receives the chance to decide whether we accept God. Mercy is “a kind of forgiving attitude towards somebody that you have the power to harm or right to punish”. Thus, the definition of mercy is about giving the second chance and being kind to the others. Also, Lewis and Rowling present this quality through the main protagonists, Aslan, Dumbledore and Harry.

First, the main idea of mercy is the ability to harm but decide not to do so. In *The Chronicles of Narnia*, Lewis presents Aslan as the Creator of Narnia, so it’s clear that he possesses the absolute power and right to punish. Also, in *The Last Battle*, when the apocalypse comes to Narnia, and everyone enters the new land, Aslan gives them a
chance to decide. The animals who see him and love him can live in his land while the animals who hate him disappear in the shadow. (193) This scene illustrates the Bible’s notion about God’s mercy. He gives the opportunity to choose whether we will believe in him.

Specifically, there are several characters who intentionally or accidently do wrong to his land, but he does not immediately judge them. Digory accidentally brings the Evil Queen to Narnia in the first day of this world’s creation. Aslan does not blame nor punish him though Digory’s curiosity in Charm causes all troubles. Moreover, he allows Digory to bring the silver apple to save his mother. It can be inferred that Lewis intends to reflect the destructive result of curiosity as the Bible also did. Thus, the curiosity which is carelessly used can cause problems. However, Aslan forgives him and ask Polly to do the same because he see that Digory feels regretful and accepts his mistake. Even though that person should not deserve this, Aslan still forgive him. Another model of mercy is Edmund’s betrayal in The Lion, The Witch and The Wardrobe. Finally, Aslan does not punish him for his treacherous action. Moreover, Aslan protects Edmund from the White Witch and also asks other Pevensis not to criticize Edmund: “What’s done is done…and there’s no need to talk to him about what is pass. (Lewis, 1950, p. 153) This suggests the children not to discuss what has been the cause of conflict so that the Pevensies forgive each other and more easily reconcile. Accidently and intentionally, both Digory and Edmund have made terrible mistakes, but Aslan forgives them all and gives them the second chance to prove themselves.

In addition to forgiveness, mercy also means the second chance. Both Digory and Edmund receives a chance to improve themselves, and both can pass this test. Digory can achieve the task to bring the silver apple back and overcomes the White Witch’s temptation. Edmund helps others to conquer the battle by destroying the White Witch’s staff.

Similarly, in Harry Potter, Dumbledore also have a full right to punish, but gives people the second chance instead even though they do not deserve it. Rowling uses Dumbledore’s interaction with Riddle (Voldemort) and Snape to challenge other characters and the readers’ point of view whether Dumbledore’s mercy will be in vain. Because of their untrustworthy characteristics, the others judge that both Riddle and Snape shouldn’t have the second chance while Dumbledore’s decision turn out to be
opposite. Rowling cites several aspects of mercy whether it drives other people to improve or not.

Snape is a character who is most controversially discussed throughout the series. Dumbledore trusts while the others suspect Snape’s loyalty. However, Snape shows the great sacrifice to protect Lily by telling Dumbledore about Voldemort’s wicked plan. It can be inferred that he begins to admit that Voldemort is evil, and he has been doing terrible thing. Snape finally shows his remorse by helping Dumbledore. Seeing his true remorse, Dumbledore gives a second chance to Snape. It implies that Dumbledore is really confident on Snape’s repentance. Therefore, due to his risky position as Dumbledore’s spy and his secret protection of Lily’s son, Snape proves that he chooses to correct what he has done wrong in the past.

Rowling shows slight suspicion about mercy by using the remorseless characters. For instance, Tom Riddle, young Lord Voldemort, seems to be so proud of his special talent when he tells Dumbledore in their first meeting in *The Half-Blooded Prince*.

“I can make things move without touching them I can make animals do what I want them to do, without training them. I can make bad things happen to people who annoy me. I can make them hurt if I want to.”(Rowling, 2005, p. 254)

Riddle shows his dangerous side by using the magic to harm the others. It reflects that Riddle does not consider the violence as a wrong-doing but a power to control others. Dumbledore discovers that the boy reveals some dangerous characteristics such as threatening or stealing. However, Dumbledore gives him a chance to study at Hogwarts. “Though he had shown no hint of remorse, it was possible that he felt sorry for how he had behaved before and was resolved to turn over a fresh leaf. I chose to give him that chance” (338)

Although Dumbledore knows about Riddle’s stealing, he considers Riddle’s well-mannered and polite behavior at school as a gesture of remorse. Surely, Dumbledore does not overlook Riddle’s violent attitude when they first met. He still “keep an eye on him” to observe any sign of crime. Dumbledore stated to Harry that “He had shown no hint of remorse” when they met at school. But, Dumbledore thinks that Riddle might be sorry. This action conveys that Dumbledore does not only give the second chance to people without caution. He also observes the behavior and looks for
a true remorse from people whom he has given a second chance to. Dumbledore has warned Riddle about his misbehavior, and left him choose whether he will carry on this habit or stop. However, the outcome of Dumbledore’s mercy turns to be a mistake. Finally, Riddle never repents for what he has done and become more and more dangerous. Rowling tries to decrease the God image of Dumbledore. She implies that even the authority figure can make a mistake like others whereas Lewis’s Aslan is always right.

In addition, after Harry knows about the real murderer who killed his parents in *The Prisoner of Azkaban*, he still spares Pettigrew’s life. While Serius and Lupin agree to kill Pettigrew, Harry has a different point of view. By sparing Pettigrew’s life, Harry wants him to show some true remorse by accepting a lawful punishment: “We’ll take him up to the castle. We’ll hand him over to the Dementors. He can go to Azkaban … just don’t kill him” (Rowling, 1999, p. 275). We might say that this action is a chance for Pettigrew to show true remorse. However, Pettigrew, though saying that he does not intend to kill Potters, tries to defend himself by making an excuse. “I was scared….I never meant it to happen” (274). Besides this excuse, Pettigrew eventually dodges away and injures Ron. This reveals that Pettigrew does not really repent and Harry becomes doubtful whether he should save Pettigrew. However, Rowling provides the answer to Harry in *The Deadly Hollows* which is the last book of the series. During the encounter between Pettigrew and Harry, Pettigrew hesitates to kill Harry. This scene implies that Pettigrew seems to regret for what he has done to Harry’s family. Whether due to Harry’s mercy or Pettigrew’s own regret, it saves Harry.

In both series, Digory, Edmund, and Snape share another important quality: remorse which Voldemort and Pettigrew seem to lack. It brings mercy into significance because it turns a person to be better. Especially Rowling, she points out that remorse is crucial for human-being. The characters who never repents seems to be less human than other. In case of Pettigrew, the Death Eaters do not treat him in the same level. He has to serve other Death Eater such as Malfoy or Snape. Although Voldemort believes he is superior to others, he is also physically and mentally dehumanized. He never repents his crimes. In *The Deadly Hollows*, Harry repeatedly says to Voldemort to repent, but Voldemort does not. From this point, both good and bad characters can have a second chance, but they make a different choice. Therefore, both authors believe that
everyone should equally gain the opportunity to change themselves. But, it also depends on them whether they want to improve themselves.

Both Lewis and Rowling also raise another aspect about mercy. Being kind to the inferior is included in mercy. In *The Chronicles of Narnia*, the superior status protagonists such as Aslan or the Pevensies are kind to the inferior. Lewis illustrates the idea of “noblesse oblige”, the chivalric code about the high class manner toward the inferior, through his high position character. In the series, God, Kings and Queens on the good sides always treat their subordinates kindly. In *The Magician’s Nephew*, Aslan requires the first King of Narnia to do justice to them, protect them from enemies and rule these creatures kindly. (164-165) Lewis sets the contrast between the honorable kings and unchivalrous kings throughout the series. All Kings and Queens of Narnia and Aslan well treat their creatures. They never punish anyone only because of anger. On the contrary, the White Witch and Kings of Calromen always suppress their subordinates. The White Witch turns everyone into stone if they dissatisfy her. All Narnians hates her and, with Aslan and Pevensies’ help, they rise against her in the battle. The Tisroc, Kings of Calromen, rules his kingdom with absolute power. Everyone must satisfy him; otherwise, they will be punished. Prince Rabadash attacks Narnia only because Queen Susan does not want to marry him. At last, he is too stubborn to accept his failure. At last, he is cursed by Aslan. This implies that the lack of kindness can cause the destruction. Accordingly, being kind to the inferior is one of important qualities for coexistence. And, Lewis uses the cruel characters to highlight on its importance.

Also in *Harry Potter*, Harry and Dumbledore are merciful to the creature which the ordinary wizards do not pay attention such as House-elf and Werewolf. Both of them can also be indifferent to the Dobby or Lupin’s fate, but they decide to protect and respect. In the series, Rowling expresses the wizard’s point of view toward the elves and werewolf as outcasts. The elves are wizard’s servant. As Dobby tells Harry in *The Chamber of Secret* that the elf bound to serve one house and one wizard family forever and must be set free by his master. Moreover, Dobby also tells him about bad treatment he has to endure:

“If he knew what he means to us to the lowly, the enslaved, us dregs of the magical world! Dobby remembers how it was when He Who Must Not Be
Named was at the height of his powers, sir! We house-elves were treated like vermin, sir! Of course, Dobby is still treated like that, sir” (Rowling, 1998, p. 133)

Dobby’s hearsay reflects the slavery and wizard’s cruelty to other races, and Hermione sees this point. In *The Goblet of Fire*, she fights for the freedom and equality for every house-elf. Once, Hermione claims that the feast comes from “slave labour”, and she always expresses that she wants to set them free seeing that the S.P.E.W association is founded to fight for the elves’ right. Although the most house-elves are happy to serve wizards, she view that the elves were deeply interpolated. Dumbledore supports Hermione’s idea. He supports the association with endowment and gives Dobby a day-off and tells others to respect the elves while other wizards never do. Dumbledore’s action suggests that the elves should gain better condition. Everyone gains salary and rest after they have worked but the elves never have a chance. The elves in *Harry Potter* symbolizes the labour class in the society. Although Hermione and Dumbledore’s attitude about the elves is similar, they treats the elves in the different way. With the extreme idea of liberation, Hermione tries to free the elves in her own way which occasionally, cause more trouble. For instance in *The Order of Phoenix*, she hides the knitted cap in the dormitory to free the elves, but no elves comes to work there because it seems to them an insult. Rowling implies that we do not need to convince anyone to think like us, but merciful treatment and empathy helps us to coexist.

Although Hermione’s idea about the elves is quite extreme, hers is partly right. In *The Goblet of Fire*, when Hermione and Ron argue about Bartemius Crouch Senior, Serius stops Ron and says “She’s got the measure of Crouch better than you have, Ron. If you want to know what a man’s like, take a good look at how he treats his inferiors, not his equals.” (Rowling, 2000, p. 456) Rowling implies significant point about human conduct. Once someone interacts with the inferior, he does not concern with his action, so this allows him to express his true personality. That’s why the treatment of the inferior can be an indication of the real personality.

Ironically, in *The Order of Phoenix*, Dumbledore tells Serius to be kind to Kreacher, the house-elves at Grimmauld Place unless it can cause them a serious trouble. We can presumes that Rowling does not want to idealize Serius about this topic. Because Serius has grown up in the wizard family, he is inherited wizard’s ideology
about the elves. Rowling wants to show that the insulting attitude toward the elves is deeply rooted in wizard society, even Serius who knows about this cannot overcome this prejudice in his mind.

In cast of Werewolves, the wizard’s point of views toward them is based on fear because the werewolves can attack wizard, and their bites contain poisonous disease. While the house-elves are slaves and serve the wizard, the werewolves are treated like an infected people who can pass the disease to the others, and they are forced to be excluded from the wizard’s society. Rowling reveals in her website Pottermore that the werewolf symbolizes the H.I.V. patients who have an incurable disease and thus, have to conceal themselves and encounter the prejudice from society. According to the story, Rowling describes that Greyback wants to “contaminate as many people as possible”. This also emphasizes Rowling’s idea of werewolves.

Both Harry and Dumbledore treat Lupin, a Werewolf as their equal. Harry respects Lupin as the best Defense Against The Dark Art teacher he has ever had, and Dumbledore gives a chance to Lupin to study and later, to work, for they both believe that Lupin is not different from other wizards. In addition, Harry’s opinion about Lupin; “But you are normal!...You’ve just got a problem”. This point implies that the infected patients do not have less human dignity than the normal people. Pushing them away causes more trouble. Because they cannot earn their living by having some decent jobs, the werewolves turn to steal and kill others to survive, and that brings troubles upon the wizard society.

These virtues are only parts of several virtues which appear in both series. Though the authors’ views of these virtues are not much different, Lewis and Rowling use different methods to present them to their readers. As a devout Christian, Lewis seems to focus on the remarkable Christian virtues and God’s interaction to human, Thus, *The Chronicles of Narnia* comprises of didactic purpose which elucidate God’s virtue to teach human. Meanwhile, Rowling’s virtues appear to be more complicated; the readers can see many conflict and complexities in each virtue which provokes the readers to question. All virtues always involves with human relationship. In *Harry

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Potter, the reader can see the disadvantage of the virtue, including the defect of too much virtue, and the difference between human who clings to the virtue and the one who is not.
C.S. Lewis and J.K. Rowling express their personal Christian points of view through the portrayal of their settings of their novels, God figures and principal virtues by using several techniques such as allegorical image or biblical allusion. However, their methods are different in a sense that Lewis depends on such biblical images as The Creation, The crucifixion and The Apocalypse while Rowling seems to use human imperfection, such as the imperfect authority figure. Lewis tries to define the better world, God, and morality, Rowling puts some conflicts into these three elements to make the readers think and figure out their own answers. Snape is a good example of Rowling’s style with his complicated and unpredictable characteristics which are discussed by many readers. For Lewis, Narnia is more far better than the ordinary world. Narnia is a place where the protagonists have more freedom. Aslan is a perfect God orderly controlling everything and demonstrating morality such as faith, love and mercy to teach other protagonists. But, the wizard world of Rowling has similar problems with the ordinary world like bully or racism. Dumbledore is only a human with flaws. In addition there are more various and complex moral dilemmas in *Harry Potter* than *The Chronicles of Narnia*.

Lewis is an absolutist and authoritarian; the vivid biblical allusions imply his conservative belief. In the function of two worlds chapter, the allegorical images of The Creation, Apocalypse or sacrifice are in Narnia similar to those in Bible. God creates the world by his voice. The ant-Christ appears and tempts the others. The shooting stars fall and burn the earth. Aslan is ridiculed before his death. All of these images is nearly identical to Bible. As Lewis has admitted later that Aslan is Jesus’s allegory. Like in his non-fiction Lewis stresses his objective of *Mere Christianity*’s contents: “Our divisions should never be discussed except in the presence of those who have already come to believe that there is one God and that Jesus Christ is His only son” (Lewis, 1943, p. 4). His objective shows that Lewis aims to Christian audience, and he, too, is a Christian. This expresses that Lewis regards Bible seriously and literary, and it becomes center of his view. He strongly confirms that there is a perfect God who can help human from the rotten world and their own sins.

On the other hands, Rowling is more liberal Christian than Lewis. The human imperfection is the most significant and obvious point in her series. We can see this imperfection in the setting and God figure. And she always leaves some points about morality for the readers to judge by themselves. The readers, though Rowling answers all of these
questions in the end, might have some questions such as Whether Snape is good or bad? Whether Dumbledore is still reliable with his flaw? Whether Harry’s action is proper in this situation? These human behaviors cause the readers to question, and the questions imply that Christianity can be questionable, and it is not wrong to have doubt with one own religion. Clearly, while Lewis presents Christianity’s advantages, Rowling tries to compromise with Christianity. She harmonizes Christianity with human behavior. Her significant point is that no human being can be perfect like God (or Jesus), but Christian morality is practical thing which everyone should learn and follow.

Also, Rowling is another one who disagrees with Lewis traditional Christian belief. She exposes in an interview: “There comes a point where Susan who was the older girl, is lost to Narnia because she becomes interested in lipstick. She’s become irreligious basically because she found sex. I have a big problem with that.” 20 Thus, to express her disagreement, Rowling makes both male and female characters in her series have sexual feeling when they are in their adolescences. Although there are some love stories, Harry, Ron, and Hermione can achieve tasks and maintain their faith in Dumbledore.

Both authors have to face criticism, Lewis, from liberals, and Rowling, from conservatives. For instance, The Chronicles of Narnia is often criticized for its Christian subtext. Polly Toynbee attacks this series that it contains hateful elements rather than promotes Christianity. She states in The Guardian about hateful things in Narnia such as hierarchy.

Although Tolkien dislikes Narnia because of its mixed fairy tales, both Tolkien and Lewis loves feudal system. “…the two dons may have shared the same love of unquestioning feudal power, with worlds of obedient plebs and inferior fold eager to bend at the knee to any passing superior white persons – even children; both their fantasy worlds and their Christianity assumes that rigid hierarchy of power – lord of lords, king of kings, prince of peace to be worshipped and adored.” 21

In addition, The Chronicles of Narnia is blamed for sexism and racism. Phillip Pullman claims “It is blatantly racist. One girl was sent to hell because she was getting interested in clothes and boys.” Also, Gregg Easterbrook points out racism point in The Atlantic in October 2001

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21 Toynbee, Polly “Narnia represents everything that is most hateful about religion” December 2005
“I have three children, aged six to twelve and a few month ago. I finished reading the Chronicles to hem. Evan as a fan I must admit that certain passages made me wince. For example, the wicked Dwarfs ridicule the Calomenes as ‘darkie’; I skirted the word, because I don’t want it in my kids’ heads”  

Meanwhile, *Harry Potter* is accused of witchcraft elements which concern many conservative Christians.

“There shall not be found among you any one that maketh his son or his daughter pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these thing are an abomination unto the LORD.” (Deuteronomy 8:10)

This shows that the conservatives strictly cling to Bible. But, Rowling advocates the different view. She answers to those: “My critics are at liberty to claim that I am trying to convert children to Satanism, and I am free to explain that I’m exploring human nature and morality.”  

It is clear that Rowling does not pay much attention to the traditional Christian notion. She believes that human morality is more essential than direct massage from the Bible.

Nevertheless, in larger scale, Lewis’ and Rowling’s different concepts of Christianity illuminate some periodical perceptions of this belief in children literatures from Lewis’ time to Rowling’s period. To infuse Christianity into Western Children literature is natural because religion is one of the propagandas used to implant social value and morality in children’s mind. In many Children books, the parallel worlds are the places that all children learn moral lessons. In *The Wizard of Oz*, Land of Oz is the place that Dorothy meets new friends and learns the important lessons about morality and friendship. Also, in *Graveyard Book*, the graveyard is a place that Nobody Owen educationally and mentally learns from dead people.

Since the time the children literature was categorized as a literary genre, the main purpose is to teach both educational (grammar or reading) and moral lessons to children. Different era affects the intense didactic purpose. With 19th century tradition, the children books like *The Chronicles of Narnia* or *The Wizard of Oz* give the direct image or message of what is good or bad to the readers, for instance, The White Witch and The Wicked Witch of the West are purely evil. However, such contemporary books as *Harry Potter* and *Graveyard Book* contain less preachy sound. Instead, the authors emphasize exciting and realistic plot twists and turns to draw children’s attention and interpolate the morality in each circumstance.

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For example, the readers find that there are Christian clues in *Harry Potter*. But it is not clear until Harry’s sacrifice scene in *The Deadly Hollows* assures Christian idea in the series. In addition, the characters are more complicated than 19th century characters. Voldemort is evil, but we assume that he never has not been loved by his parents at all. He might be a different person if he was brought up with love and care. In case of *Graveyard Book*, the Christian images in this book is ambiguous. Dead people who raise up a child can refer to the idea of life after death, but they still live in the same world (or graveyard).

Consequently, Christianity is one of moral tools which is used to teach the social value and morality to children. The different period of the authors leads to different Christian points of view. Lewis passed two World Wars, the period of chaos and disorder, so his series must be full of simple message and religious tension to accumulate people’s faith. However, growing up in late 20th century, Rowling seems to be more relax than Lewis. Her series focuses on a sense of humor and various aspects of Christianity. Following the 19th century children literature tradition, Lewis directly addresses in *The Chronicles of Narnia* how children should behave themselves. Moreover, as a devout Christian, Lewis tries to simplify Christian philosophy to teach his readers. It is possible that the children may not recognize the biblical allusions in the series, but they will be instructed by an adult or become aware of it when they have grown up. Unlike Lewis, Rowling does not employ the intense didacticism in *Harry Potter*, but it seems to be inevitable to put the didactic element in the series. Though Rowling leaves many points for the readers to judge, the readers realize that Dumbledore literally teaches Harry and, sometimes, the readers several lessons. Thus, Rowling is more liberal than Lewis. As she spoke in Open Book Tour: “To me [the religious parallels have] always been obvious. But I never wanted to talk too openly about it because I thought it might show people who just wanted the story where we were going.” This shows that Rowling tries not to sound authoritarian about Christianity. She compromises with the readers who do not believe in the same things.24

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**BIOGRAPHY**

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