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Okay so I'll begin with an apology.

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It doesn't look as though I'll be able to get the PowerPoints work with the notes so if you guys can imagine a lovely, lovely designed sort of PowerPoint sort of whatever you think would accompany the words I'm speaking, I do apologize for that technical

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error. I blame whoever sort of invoked Cthulhu at the beginning of the last session so I'll be, I want to begin by simply being sensitive. Given the nature of some of the things that I address this paper.

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They have to do with to two pieces spoilers if you haven't read that his strength.

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Shame on you and I'm just kidding. If you haven't read that his strength, I will be talking about some of the things that might give away certain plot points.

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Secondly, some of the content of this is bloody and this is a conference in quarter, but even then I want to be sensitive to those for whom images of severed heads might conjure up unwanted emotions in what Dave Stewart identified as the structural center

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of CS Lewis his conclusion to a space trilogy. There is a shockingly Advent guard series of images in which Lewis seems to anticipate the films of David Cronenberg by about 20 years, the head of a corpse brain exposed and bubbling over with tubes and

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wires is reanimated with all of the sophisticated apparatus is a modern medicine. This serves as a corporeal host than the left is in spirits have descended from the dead vacuity of the moon.

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The supplants in the room disrobe and dress and clean garments something between a priests Alberni surgeons tunic, they bow before the head as oxygen and artificial saliva are pumped into the ones that mouth.

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Those gathered speak to in French and gurgles French back to them and response, they obey its orders. It is the head, and in a perversion of Pauline and please geology, its worshipers constitute the body.

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to small income parish and I recommend this book often. And you can imagine for me the trouble that I get when people say well can you tell me what it's about. produces some interesting conversations.

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This all comes to the reader in a vision that Jane stuck a seer and wife among to one among the company worshippers and division relates to a small fellowship that forms the resistance against encroaching darkness.

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Later towards the close the book in a state of total bodily nakedness two of those supplements return genes husband is absent thankfully, they will dispense with all of the technical proficiency.

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That clinical prostheses the. In this moment the animating spirits called macros are sufficient in them selves to bestow the head with vitality, they will no longer speak and strictly human speech to it, but in chanted phrases pay new genuflection to

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the head.

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This head, having no dispose of all material necessity will give them an order another another head.

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They will sacrifice the life of a colleague in the middle of the room have become slick with human blood the two remaining naked elderly men will wrestle slipping and rolling and then bloody Aegon of homicide, in order to supply the heads demands until

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last a bear fierce and terrible in its innocence enters the chamber and slaughters them all, drawing on biblical images of horror, from the bear judgment of Second Kings chapter two.

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Again, this is the guy who created the Chronicles of Narnia right.

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I begin with these two scenes precisely to trouble the conversation about the nature of CS Lewis the strange book.

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Perhaps the strangest of all his books that hideous strength in addition to whatever else may be are accomplished presents one of the most intense body horror sequences in the collective inkling corpus.

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What are we to make of this, what I what I would like to bring today is an understanding of horror particularly the elements of body horror that finds its genesis a Promethean extremity, which normally a strange is the body but does violence to the body

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body fulfilling both of and Radcliffe's categories of terror and horror when that terrorists satisfied.

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There is a dread terror and the deployment of a permission gaze that renders the body as quote the original prostheses to borrow a phrase from Thomas few Leslie limitlessly mutable, and ultimately disposable in the pursuit of life as construed over and

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against the divine.

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And there is then the shock of horror in the act of violating the body according to such a game, treating it as mere material and nerds matter which has all along been awaiting organization to higher forms of life.

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It is this Promethean extremity and medical gaze and not merely some personal prejudices.

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Privately aboard and imaginatively punished, to which Lewis gives form and the reanimation of the head of friend swan song by the inner ring of the National Institute for coordinate experiments, and instead of saying nationalists to coordinate experiments

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for the rest of paper I will just say, The National Institute.

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And it is in the depiction of the realization of their efforts that produces the terror and the horror of the novel light, and not here, let me just pause and say I'm not here necessarily contesting all other accounts of horror, or all of the readings

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that he is strength, rather what I aim to do is simply offer an alternative and supplemental reading one that I think helps make sense of the elements of horror in that history movement one, the terror of the Promethean extremity.

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I would contest, I would I would submit that there is a Promethean thread that courses in horror since at least the publication of Frankenstein, with its cover plate reference to previous.

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It's referenced meetings in the subtitle and the quote from Milton on the cover page of the 1818 printing. But even earlier works of horror, containing elements of for bear witness to the Permian mythos, and it's connection to questions around the body.

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These horrifying questions are often raised most often in the presence of a dead tortured or mutilated body.

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The Promethean is bound attributed to ISIS, your buddies and politics, or the back Hey, and the werewolf episode and Petunia says it's euro con or some such examples where the porosity the security, and the weakness of the body is exposed in a horrifying

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manner. Will unifies these very different instances of horror in antiquity.

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And I say instances of horror to avoid any sort of anachronism or confusion I'm attempting to sort of read them as.

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According to a modern genre of horror is the presence of a permission access the demand to exercise dominion and exert control over death to steal the fire of Olympus, which is the light of life.

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The problem as we shall see an immediate access.

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Is it is death and not life that becomes the all priori epicene.

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The real basis of things the stable ground on which life plays as a mere, and momentary alteration of death is what's really real. Not life. This is the nihilism at the heart of the defeat ROM, in which needs to identify the origin of tragedy.

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You see this value first and unseated in CS Lewis's novel by fewest.

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The Italian physiologist who leads the research insight in the scientific production of the reanimated reanimation of the cadaverous head about because then he begins conveying his values and his discussion of trees, namely, he wants to get rid of them.

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He describes the earth as a face that needs to be shaved, quote, hell if it were perfected the tree.

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Light made of aluminum, so natural. It would even deceive and quote the benefits of this tree or not only its move ability is general liquidity to capricious desire, but also in the fact that because it is inorganic because it is not alive, precisely

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because it is dead. It will never make a mess, quote, it never dies, no leaves to fall. No twigs, no birds building nests, no muck, and no mess. Moments later speaking with Mark the wayward husband of James sear as he's been corrupted by the foster and

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temptations of the National Institute. He was shot to apply the same valuation logic to the human person and he just applied the trees quote in US organic life has produced mind.

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It has done its work after that we want to know more of it is nature. We must get rid of it. Learn to build our bodies directly with chemicals, no longer have to stuff them full of dead brutes and weeds, learn how to reproduce ourselves without calculation

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and quote.

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Ultimately this regnant Promethean extremity intends the quote contest conquest of death, to bring out of that cocoon of organic life. The man who will not die.

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The artificial man free from nature. Nature is the ladder, we have climbed up by now. Now we kick her away, trees, human body nature notice rendered as feminine all must be kicked away in a flattering ascent to draw down the secret flame, which we think

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in this Permian gaze was extended to us the sheer ability to elongate life.

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And yes for those Tolkien readers listening, my use of the secret flame is an intentional reference right i'd be intrigued to see how far that plays out.

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such a premium vision is familiar and Milton Satan, good has Faust Stoker's Dracula. And of course, Shelley's Victor Frankenstein movement to contemporaneous to the rise of horror as a modern genre in the 19th century is the birth of what Foucault is

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called, quote, the clinical keys.

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In his book, The birth of the clinic. A gaze in which the particulars of the human body are abstracted, and which pleases the person who did the patient, quote, in parentheses, for the scrutiny of the practitioner, under whose authority mess medicine

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unites both technology politics and society in an ever increasing domain of knowledge and practice.

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So also the governors of the National Institute exercise a depersonalizing force, which simultaneously seeks to extend yourself beyond the boundaries of embodied personhood for those familiar with the novel, think you have whether extending the person

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beyond the boundaries of the body, while also tightening, and compromising yourself sharpening the self as mind to a Cartesian perfect node, again for those familiar with the novel think of frost.

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Mark is instructed at what is valued at nice is a total elasticity, a total liquidity of person to meet the ever evolving demands of the head, his person marks person must be bracketed parent feticide he has fallen into a company of people, among whom

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the human is all to human, among whom any mode of ethical deliberation is passe since all moral action is understood to be quote a mere subjective byproduct of the physical and economic, among whom all personhood is ultimately swallowed up in man immortal



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and man ubiquitous as one of the Acolytes calls the head, which is a man or a being made man who will finally ascend the throne of the universe, and rule forever, unquote, compared to this vision of a disembodied extended and informational deity.

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The common person whom the Italian physiologists for the shadow continually refers using the pejorative and derogatory Carneglia are rendered as nothing.

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Jeffrey Bishop and His Majesty Oh the anticipatory corpse draws on Foucault's the birth of the clinic to interrogate the metaphysics, which underwrite such a clinical games.

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Bishop suggests that death has become medicines transcendental.

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This seems strange and paradoxical to associate explains that under such a medical political imaginary. It is the corpse, and not the living person, which defines the space of knowledge and practice, quote, because it is the stable ground against which

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the flux of life and disease can be known think of the advent of all those sort of Victorian anatomical video section diagrams, what what is the what becomes this sort of platonic ideal body is the dead body maps in a textbook.

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We cut open the dead human as the primary means of articulating what it means to be a living human visual Kimball Cornu suggests the corpse is the ideal body mapped onto the living body.

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It is not after all, Victor.

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It is not all. Is it not after all what Victor first achieves an ideal body right before. Only once his ideal corpse was constructed according to the medical gaze.

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Note also the monsters physique is the perfect cadaverous male was the eighth or then summoned to vivify a life again is the accident and nerd matter is the sure and certain fixed it.

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Bishop calls such a social imaginary eight power ontology that understands life as mere materiality dead material either building itself towards its own to close in the post human are collapsing into the abyss of eternal return.

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Such a power ontology produces a dis denigrated view of the body that Thomas Fuchs has described as quote a conception of the body as an object definable vehicle or apparatus external to ourselves, subject to our free disposal, and then utilization.

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Confusion alienation and shame over the body are the social outcomes. And in, it is this alienation from the body upon which body horror plays, I think of a great example here of the films of Julia do quarter now I'm not sure if I'm saying her name right

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but do for now, tighten and raw.

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Again, films that I have awkward moments recommending in my Parish, the result into alienation does not remain isolated in its subject but slowly extends to the soul as well.

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Mark is told that things like emotion are chemical phenomena frost tells him resentment and fear are chemical phenomena.

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Frost continues social relations, our chemical reactions and should not be counted as quote part of the facts.

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So then an endless feedback loop catches us, we are alienated from the body.

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The sight of our life and yet in seeking to manage and fix the body of its problems that it is mortal understood as mere material accidents, we ultimately aggravate or alienation and often violate the bodies in ways that enact this destruction.

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As Kimball core new PhD MD at St Louis University explains medical technology attempts to overcome Death to the exaltation of health and when death cannot be overcome, death itself becomes an eschatology of the nothing

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is during the attempted indoctrination that mark is told the whole truth for the first time in the book frost speaks and tells him, Phyllis Toronto the physiologist is quite deceived, about the head.

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They have indeed carry out a remarkable experiment by preserving it from the cave and Alexander's mind is not the mind we're in contact with when the head speaks.

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Okay so this whole time we thought it was about extending the personhood beyond the limits of the body now we find that we're not even interested in human personhood where the mind, that to can be disposed of.

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Along with the body against Mark asks whether our cousin is really dead, to which frost responds with all of the cold calculation of Foucault's clinical gaze that quote, there is no answer to that question, probably there is no meaning, unquote, life

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and death become ultimately con substantial in the post human if death is the fixity which life plays is a figment and accident. And the question of dying makes little sense for one has always already been, ultimately, then poorer than in these moments

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in that his strength carries a double octave, it plays into the deep modern anxiety represses and may be of the possibility that we might really in fact be only chemical phenomena.

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Before depicting and shattering clarity the depravity that follows from such thinking. The Promethean vision of resurrecting Alexander's mind faded into the greater possibility of utilizing the head for higher forms of organization.

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The Mac robes. The Fallen Angels the malicious and spirits of darkness, whatever you will utilize the head as a perverse effects this a share utility for their post team and purposes, not only as the human body passed away, eventually, even the human

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soul must be disposed of. Even the mind is too contaminated by the human does by narrating the graduate disposal of biological life.

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And then ultimately even the disposable technical life tubes respirators etc. Lewis imagines what Michael Bernadette has described as, quote, the poverty of the post human instrumental body that is displaced and informational rather than material integration

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whole, unquote.

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It is in this wasteland. Life is procured at all costs even at the cost of life itself.

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Once fully animated all that had desires is adoration, and blood sacrifice, the total consumption of the human, the human in liturgy, and mortality.

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In closing, I just want to add it brief Kota which is to say, I don't, I want to be clear.

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What I don't think Lewis is arguing for what I am saying this I don't think the text is speaking to is not that quote medicine bad technical artifice bad prostheses bad.

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Not at all, we're communicating on a digital medium Louis wrote on a printed medium which was printed using the application of steamed press and the text is full of redemptive uses of medicine technique proceeds these etc, etc, ransom leans the entire

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book on a crutch Merlin uses magic Jane has an almost Eucharistic relation to a tea pot marks redemption comes through his ravenous love of cigarettes and his encounter with the sacred proceeds these of the wooden crucifix on which mark is told during

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his Industrial Rights to spit and abuse, the injunction, and his interaction with bullying to realize the cross is is a is an instrument of torture, has the opposite effect and brings its path marks path forward and salvation, or their destinies car features

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dramatically. And it's x is a chariots of hope ransom is the last carrot into deep heaven in them in the highest form of technology the book, some kind of personal made spacecraft powered by angels, the examples of bound, all that to say, Louis was not

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in the final analysis Alou night, nor is Buddhism, the only alternative to post human access know rather the posts human Horace precise the hoarder. when it ruptures techniques from the tertiary.

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When once again drawn talking it sees its song as rival to its makers, when it shapes for the secret fire which alone arrow can give. When formal and final causes have been exchanged for material and efficient Constance we forget that to be human needs