

02:37:14.000 --> 02:37:20.000

Thank you. Yeah, just to recap again. My name is Journey. I'm super excited to get to speak to you all today.

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This is a great opportunity for me as my thesis is considering corporality and token legendarium through the framework of environmental bioethics.

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So it's just a treat to get to speak to people with such similar interests. So yeah, let's begin.

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My paper is entitled, Cloaked in shadow the biopolitics of Sauron's mental health.

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This paper considers hellish aspects of middle or through an environmental bioethical framework focusing on the intersection of biopolitics, race, and ecology.

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Necker politics shall be discussed. From its context as an in extension of Fulco's concept of bio power.

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Figures that demonstrate the necropolitics of middle Earth include saron, orks, elves, sarin, yerichi, and Nad school, and the body of Middle Earth itself.

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This paper we shall, shall focus most specifically on SARA. And, and the production of the Urikai and its effects on the body of Middle Of course, Sauron shall be given special attention in this paper.

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Sorry and shall be read as a Hades figure. They share numerous connections such as their domain being hell influence over invisibility.

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For instance, Hades cloak and Sauron's ring. The characterization of them as give her up, the possession of dead bodies and connection to the Earth's fertility or infertility.

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Sauron's possession over dead bodies arises from the necropolitan power he incites of her bodies and his fear which causes them to exist in the state of living death.

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The hell on middle earth or middle help is created through the enactment of biopolitics at harm the bodies and ecology of Middle Earth.

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My reading of Sauron is a Hades figure is partially due to the back that he creates this hell in middle or and it allows us to think more closely and have discourse.

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Considering bio power and necropolitics and even geopolitics. Reading the hellish landscapes in Middle Earth.

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Through this lens of environmental bioethics allows us to explore these intersections further.

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So the land of shadow or mental health.

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How on middle, or 3 middle hell, as I've said, is created through the enactment of biopolitics that harm the bodies.

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And ecology of middle Earth. So I suggest that middle Earth is allowed the space to be assigned value and then bodyment throughout Tolkien's legendary.

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I argue that middle Earth may be framed as a geocasm, which comparatively situates the Earth to the living human body with breath, blood, sweat, and elimination systems.

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And ecology without nature rethinking environmental aesthetics. Timothy Morton notes that we inhabit the body like a person living in a house and that expressions of the environment make us aware of our ears.

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Just as much as it makes us aware of the atmosphere.

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Middle or it's geo cosmic framing is concomitant with ethical associations.

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If the Earth is considered to be alive and sentient. It could be a breach of human ethical behavior to carry out destructive acts against it.

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However, to take this even a step further. I suggest that Sauron is producing a death world in middle earth and thus the beings dwelling there and become the living dead.

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The entire saga of the Lord of the Rings centers on destroying Sauron's bio weapon that has the power to throw all of middle earth into such a death world.

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So Hades and Sauron, kings of the day. Hey, D's and so on share similarities that served as examples of a chilly, the, seminal concept of necro politics.

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Hades as king of the death world, he uses social and political pressure just deciding who lives and dies.

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As the saron. This is where the ultimate expression of sovereignty resides deciding who lives or dies.

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And then they identifies that the politics of race is ultimately linked to the politics of death. The ideological uses of racism and necro politics merged to create slave life, which in many ways is a form of death in life.

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A key example of how slavery works within the necropolitics of Methods is demonstrated in the relationship between forcs and

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The text no doubt uses racialization as a categorization system to the detriment of the Memnon Bay explains that Fulco's assemblage of biopower operates on the basis of a slit between the living and the dead.

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Such a power defines itself in relation to a biological field, which it takes control of, invest itself in.

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This control presupposes the distribution of human species into the groups. The subdivision of the population into subgroups.

02:43:00.000 --> 02:43:08.000

And the establishment of biological assessor between the ones and the others. This is what for co labels.

02:43:08.000 --> 02:43:22.000

With the at first site familiar term. Racism. Their roots are in the shattering experience of others and suggests that the politics of race is ultimately linked to the politics of death.

02:43:22.000 --> 02:43:37.000

Base connection, bar power and racism is apparent in the text depiction of works. Middle Earth appears to be globally affected by biopower in the sense that specific species of middle Earth are presented as.

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Just innately opposite. Elves and orcs are presented as fundamentally incompatible. One's existence is a threat to the others.

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Therefore, elves and orx alike kill with impunity and with the intention to exterminate the other.

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In the summer, really in or so situated decidedly as not men, irredeemably evil, or at least with no known redemption plan, the production of evil and distinctly unnatural.

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It appears that the situation of the orcs is divided from the other beings. Is to justify their subhuman treatment.

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It appears that one of the foundational reasons of their separation is the black or blood. No metaphor softens the discussing exaggerations and no familial relationships appeared to counterbalance the sheer physicality of the imagery.

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Indeed. Unlike the elves and men from whom they derive. Works like the most fundamental aspect of figurative blood.

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Family. They're only genealogical. Or genealogy is their corrupt dissent from elves and men.

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Orcs have perverted and denied a place in their own social structure. Works are situated in the biopolitical state of middle earth as slaves.

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Whereber comments on the status of the or as a slave explaining that this logic echoes the Nazi Lord that connected the slave to indicating the inferiority of those eastern races and making them suitable only for forced labor or extermination.

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This logic follows throughout the legendary. Okay, works are slaves of sarn or saraman and are thus hunted and sparingly to death.

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For instance, at the Battle of Palm's Deep, Gimli and Licholas treatment of orcs becomes a game of telling their kill.

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Horber stresses that. Every bureaucrat of a conquering and annihilating mental European empire knows it well.

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Killing means counting. In the Lord of the Rings, all the parties and those are engaged in extermination of the other.

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Orcs must die at the same rates at which they were produced in genetic factories beneath sarin stronghold or think.

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So, a little bureaucracy is necessary. Helping to deal with huge figures, the list of body counts run by the dwarf and the elf were in dreadful use.

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All over occupied middle Europe at the same time that Tolkien was writing about the story of the final war between the hostile races of Middle-earth.

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In the cinematic play as well as in Tolkien's novel, Massacres of Beat and Wounded or Yielding Troops cast no dark shadow.

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Eugenicist ideology used for genocide and massacre is at play against yorks.

02:46:33.000 --> 02:46:40.000

Even the orcs know that they must play they must fight to the death as they will not receive mercy from their enemy.

02:46:40.000 --> 02:46:53.000

That's the blood heritage genetic makeup and their locked up connection to even the soil allow. Racist problematic ideology to cast them into slave life, which in many ways is a form of death in life.

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The orkish state of death in life is reinforced by stereo observation that at least.

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Tolkien stacks seem to have escaped his humane purpose assuming as they seem to do that indeed the only good orc.

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Is a dead work. By extension, necropolitics. Puts the value of life and bodies and the environment at risk.

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That's it rings true that through the situation of death in society, political pressure can create a state of nonliving for those under it.

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It attaches death in the form of life as the status of living death. Thus Hades and Sara on both through their neck or political power have possession over the bodies of the dead and the living alike.

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So maybe on to invisibility cloaks or rings issues. Up experimentation, intervention, and autonomy.

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Not only do Hades and Sauron have items that grant invisibility, They also have this tendency towards gift giving.

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Hades is known in mythology for giving deceptive gifts. Such as the pomegranate seeds he gave to Persephone that caused her to be trapped in the underworld.

02:48:11.000 --> 02:48:19.000



Sorry on while masquerading under the guise of Anatar the Lord of gifts gave rings to the people of Middle Earth.

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However, secretly Sauron made one ring to roll all the others and their power was bound up with it to be subject holy to it and to last only so long as it too should last.

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9 men who received rings could walk if they would unseen by all the eyes in the world beneath the sun.

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They could see things in the world invisible to mortal men, but too often they beheld only the phantoms and delusions of However, the rings and snare them to Soloron's control through the use of his mastering.

02:48:57.000 --> 02:49:22.000

This can also be read through, observations again. The issue, M, identifies is that those big use of sovereignty whose control and central project is not the struggle for autonomy but the generalized instrumentalization of human existence and the material destruction of human bodies and populations.

02:49:22.000 --> 02:49:30.000

So the 9 entered into the realms of shadows, the Nasgow, they were the ring rings, the enemy's most terrible servants.

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Darkness went with them and they cried with the voices of death. Ultimately, this led to Sauron's desire to make himself master of all things in middle earth.

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This chain of events motivated by power and death. You really is familiar to Mumbai's assertion that weapons are deployed in the interest of maximum destruction of persons and the creation of death worlds.

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New and unique forms of social existence in which vast populations are subjected to conditions of life comparing upon this status again of living dead.

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That's Sauron and Hades both may be red as utilizing biological warfare, enact this state of neck or political control.

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And ultimately creating this hellscape of living death to subject all under their control.

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Moving on to think a little more closely about biopolitics and bodies. This biopolitical state inspires sarin's underlings such as Sarin to enact racially charged genetic experiments on the bodies.

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Of those under their control. So, uses genetic experimentation to create the eurochi whilst simultaneously degrading and raining the ecological balance of Isingard and thus the body of Middle Earth.

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Do the space I'll give very limited attention to S to serve as an example of SARS politics played out in middle Earth.

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Nielsen. DESCRIBE SARMAN as changing from a sorcerer into a genetic engineer.

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Breeding his own new strong martial, cannibalistic or trace of fighting your Nose goes on to connect.

02:51:16.000 --> 02:51:27.000

The genetic engineering to genealogical issues of breeding and biopolitics. Nils continues by commenting that the descent of the arc is unnatural and artificial.

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They were manufactured. The species came into being by genetic experiments, cross breeding. And dark magic.

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Or sorry the outcome of engineered processes of deprivation. What they lack in comparison to their genetic ancestors.

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Is humanity and individuality. From the narrators perspective or weakness hesitation and disloyalty.

02:51:53.000 --> 02:52:03.000

From the perspective of the their deprivation from another standpoint. Is there improvement in strength and obedience?

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I would like to send you this conversation around this issue of eugenics brought up by genetic engineering.

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Sorry man's treatment of vulnerable bodies seems hauntingly similar to bioethicist votes warning about genetic modification.

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And how intervention could result in parental expectations becoming inscribed in a body's child's body.

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Folk continues to describe the potential risk to child's agency as Not only the risk to disappoint his parents expectations, but also in a sense frustrating the design of his own nature, which has been deliberately shaped by his parents.

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The fact that parents have been susceptible to imposing their expectations of how their child should be is just what should make us suspicious of projects for human enhancement in the future.

02:52:57.000 --> 02:53:10.000

Okay, the legacy of eugenic cis movements should teach us about the dangers of elevating abstractions like the germline, above the needs and medical interests of actual patients.

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We must recognize the dangers of increasing our power over the future generations.

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So returning to the threads of the gothic that is often found within bioethical literature conversations, I suggest to consider their intersection.

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Which will allow us a further investigation of the impetus of the treatment of these other bodies. So in turn, for your Kai to do anything less than Sarman's wishes would be frustrating, it's very genetically embedded nature.

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That's this element of the Gothic highlights the line of questioning and bioethics that Molvi Roberts observes is.

02:53:53.000 --> 02:54:10.000

The making of the Gothic world. As for any repressive institution of state, it depends on the consensual formation of the monstrous altarity, whether it be a vampire, dust, demonic, stigmatic, or a man-made monster.

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The existence of otherness in the world is most apparent through its corporality. Monstrosity is invariably perception relating to N.

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Manicests as an object of here. Sorryman's motivation appears to be fear and delusion.

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He has despaired that sorrowing can be defeated, was seduced by flattery to believe himself able to overcome S and his actions are dictated by this desperate grass for power and self-preservation.

02:54:43.000 --> 02:54:52.000

He instrumentalizes beings as weapons. He appears to be an acting policies of bio power and macro politics.

02:54:52.000 --> 02:55:02.000

There is intervention in the genetic makeup of beings to better instrumentalize them for his war and power over there and others life and death.

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His fear causes him to dehumanize bodies of works and men throughout the process of production. He also harms the surrounding landscape of Ising guard and Bangor in forests.

02:55:14.000 --> 02:55:39.000

S. Their comments on human actions that bear upon nature and how many of them do not. Continually, free, which continually prey into unforeseen consequences.

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Not only because . That represents nature as something that will be infused like the gothic with fear and dread but also because eco phobia is born out of the failure of humans to control their lives and their world.

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And control or lack thereof is central to the Gothic.

02:56:03.000 --> 02:56:13.000

Not only does fear, but its desolation is not isolated just to the body of peoples of middle earth, but also to the environment itself.

02:56:13.000 --> 02:56:23.000

Therefore, Saruman's unbiased actions against the biotic is consistently implemented. Across bodies and beings and even the body of nature.

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In the end, even nature. Will rise up and revolt against him.

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So in conclusion. This paper considers how middle Earth enacts the necropolitics of sorrow.

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Similar to Hades and creates death worlds through the broader lens of environmental bioethics through focusing on the intersection of both politics, race, and ecology.

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Not only are the bodies of all the beings of Middle Earth cast into potential state of living death, but even the body of middle Earth is threatened.

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By reading Sauron in Hades. By reading Sauron as a Hades figure, it allows a different perspective.

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Where we consider their similarities. Such as these noted in the invisibility devices or characteristics such as their deceptive get giving which are used in strikingly similar ways.

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Ultimately, reading landscapes of middle work is haulish. May allow reading. Through intersects.

02:57:34.000 --> 02:57:45.000

Such as environmental bio ethics. Power, power, and so on. We may further explore these intersections.

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Yeah, both politics experimentations such as rings and racism.

02:57:52.000 --> 02:57:59.000

Thank you. So much for listening and I really appreciate this opportunity.

02:57:59.000 --> 02:58:02.000

Thank you. Journey. Wonderful job. Wonderful presentation.

02:58:02.000 --> 02:58:11.000

Very thought provoking. And on that note, we've got, good 30 min for questions and answers.

02:58:11.000 --> 02:58:20.000

Looks like you can raise your hands in the chat. You can also just post your questions in the chat box.

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If you don't feel comfortable asking it, I'll be happy to read it for you. Otherwise, free, feel free to just chime in with your question at any moment.

02:58:35.000 --> 02:58:39.000

We'll see.

02:58:39.000 --> 02:58:44.000

Hmm.

02:58:44.000 --> 02:58:52.000

Yeah, you're giving us too much to chew on. Journey but it looks like Mercury is gonna get us started.

02:58:52.000 --> 02:58:54.000

Question. Oh

02:58:54.000 --> 02:58:57.000

Hi, Journey. I always really love, what you have to say about biopolitics and everything about genetics is super interesting.

02:58:57.000 --> 02:59:10.000

I'm just a little bit curious. What your source is for Hades being villainous in this particular way.

02:59:10.000 --> 02:59:24.000

And sort of creating environments of destruction because mythologically speaking Hades isn't that that's much more of a recent interpretation and fiction because Hades didn't make hell Hades was given hell.

02:59:24.000 --> 02:59:28.000

It's not a situation of creating hell on earth. He's not an apocalyptic figure.

02:59:28.000 --> 02:59:32.000

So I'm sort of curious where you're making that connection.

02:59:32.000 --> 02:59:36.000



Thank you. For that question. That's really excellent. And this, as ever that I found in conferences, give me opportunities to clarify and become a better writer.

02:59:36.000 --> 02:59:52.000

So what I needed to preface more clearly I needed to connect the dots more clearly that I am not claiming that Hades created.

02:59:52.000 --> 03:00:06.000

Help that Hades is. Enacting this state of necro politics and by working within the system as the like king of the dead, he is allowing the system to.

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Maintain itself. And so in a way, he is responsible for this state, but he does not have to necessarily be said creator.

03:00:14.000 --> 03:00:20.000

Does that make sense?

03:00:20.000 --> 03:00:24.000

Cool.

03:00:24.000 --> 03:00:36.000

Thank you. Okay, anyone else? Sure, Johnny, you, you can, minimize your presentation or stop sharing it if you want to.

03:00:36.000 --> 03:00:37.000

Okay.

03:00:37.000 --> 03:00:40.000

Okay.

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Is it gone?

03:00:41.000 --> 03:00:49.000

It's gone. Thank you. Okay, who else would like to ask a journey a question?

03:00:49.000 --> 03:00:58.000

About her presentation.

03:00:58.000 --> 03:01:08.000

I got one, but I'm hoping to save it. It was very good. We have a question from Hayden here.

03:01:08.000 --> 03:01:21.000

I'll read it for him. He wants to know, do you think the distinction? A subcreation over creation itself is important to consider in this context.

03:01:21.000 --> 03:01:27.000

Hmm. That's a really good question. Oh.

03:01:27.000 --> 03:01:33.000

Yeah, to add on to that as an only, can create and sorrow and can only twist forms.

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I really love that. That's a really excellent perspective. Thank you, Hayden.

03:01:40.000 --> 03:01:56.000

I think that is totally important. As at least a acknowledgement it should be acknowledged. Yes, so, LUGHTER only can create and so I think that plays into this idea of bio power and necropolitics as a made up social structure.

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Use to dominate and control. So it's not a created thing. It's It's a social.

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Idea and so I think that if we read it from the lens you're referring to this further reinforces this idea that it's just a societal thing.

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It's not real. It's just a societal thing. It's not real.

03:02:20.000 --> 03:02:46.000

It's like. Negative. Systems that exist in our world the way that fullco is addressing racism as a made up thing to enslave other people and enactable, I think that that would be the same way that I would read it as as not creating but twisting.

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Sweet, thank you. I really appreciate that question.

03:02:50.000 --> 03:02:52.000

Yeah, good questions.

03:02:52.000 --> 03:02:56.000

I'm gonna plug that into that section of my thesis. So.

03:02:56.000 --> 03:02:58.000

Good. Working on your thesis.

03:02:58.000 --> 03:03:01.000

Yes, y'all are all helping me with it.

03:03:01.000 --> 03:03:09.000

Okay, yeah, let's try to help journey a little more by sort of the for finding her thought on this matter.

03:03:09.000 --> 03:03:20.000

Anyone else want to share a question for her? Oh, I'll go ahead and ask what was on my mind, Ernie, as I listened to the first part of your presentation anyway.

03:03:20.000 --> 03:03:36.000

Where you talked about you focused on the bioethical implications of the orcs and and the races of middle earth, the treatment of the I think you mentioned a quote from I didn't catch the source of the quote, but you said something like only.

03:03:36.000 --> 03:03:40.000

The only good orc is a dead or.

03:03:40.000 --> 03:03:45.000

And oh, you know, we have a question for manager, but let me ask, let me just finish my.

03:03:45.000 --> 03:03:56.000

And so my question I guess is Like I can sort of follow your thinking on this matter. That the orcs are being treated in a certain way.

03:03:56.000 --> 03:04:05.000

But my question for you is what is the implication of that? Like, I mean, how should they be treated that if They shouldn't be hunted down.

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It shouldn't be eradicated, you know, as forces of evil or whatever. I mean, what should we do with them instead?

03:04:15.000 --> 03:04:16.000

Okay.

03:04:16.000 --> 03:04:26.000

Okay. I was just finding the the author so it's by Stuart. From this lovely collection.

03:04:26.000 --> 03:04:27.000

About the bloody or corporality in Tolkien's works. So it's paper from there.

03:04:27.000 --> 03:04:41.000

So just to make sure I'm hearing your question correctly. So we're leaning into this idea that maybe.

03:04:41.000 --> 03:04:48.000

The treatment of the orcs is struggling but how should they then be treated as they are.

03:04:48.000 --> 03:04:50.000

Yeah, forgive me, you might have said something to the effect I didn't catch.

03:04:50.000 --> 03:04:56.000

No. No, that's no, that's for just making sure I get excited and then I get distracted.

03:04:56.000 --> 03:04:57.000

Okay.

03:04:57.000 --> 03:05:12.000

Okay, so, I agree and that's been a really exciting problem in My thesis is to consider this idea that Maybe there are Eugenesis racist, ideological functions at play.

03:05:12.000 --> 03:05:26.000

And so, where I've gotten to so far is viewing Sauron. As the person causing this necro political state, which enacts systemic.

03:05:26.000 --> 03:05:34.000

Like evil and violence. That the orcs are situated as not really having an option to get out.

03:05:34.000 --> 03:05:49.000

Get outside of. I think the place that I've got into so far in my work is kind of a long, There's no way for them to win.

03:05:49.000 --> 03:06:05.000

They've been constructed in this world where they're situated as only bad. I think a problem that I've been working on a little bit or a problem that I have been working on a little bit on these lines is this idea that.

03:06:05.000 --> 03:06:12.000

I believe it's Sam over here. Is to Orks having a conversation about how like well we've gotta kill them because they're not going to spare us no matter what we do.

03:06:12.000 --> 03:06:29.000

So I think the the chance that they could take is to spare some, see if. See if that can work out maybe.

03:06:29.000 --> 03:06:34.000

Maybe even just putting the offer out there that like if you won't fight us, we won't fight you.

03:06:34.000 --> 03:06:41.000

And then, as a Texan, I guess I can't help but lean into self defense when it comes down to it.

03:06:41.000 --> 03:06:52.000

So maybe even just opening a conversation. There is another way but they're not even willing to like elves and habits aren't even willing to do that.

03:06:52.000 --> 03:06:56.000

So I think that's where. The issue and the conversation starts.

03:06:56.000 --> 03:07:01.000

Hmm. Okay, good. You did answer my question very good. Now, thank you so much.

03:07:01.000 --> 03:07:08.000

Hayden's got another question for you. He says, I'm sorry, we already had this question.

03:07:08.000 --> 03:07:23.000

Here's Andrew. Have you thought about how Votry yard's conception of the simulacra might play into your thought on how the orcs and other races were created.

03:07:23.000 --> 03:07:24.000

Oh wow.

03:07:24.000 --> 03:07:25.000

Hmm. I'm gonna copy paste your question. I'm gonna dig into that a bunch more.

03:07:25.000 --> 03:07:37.000

I'm trying really hard.

03:07:37.000 --> 03:07:38.000

Yes.

03:07:38.000 --> 03:07:39.000

Maybe Andrew can help us by expanding a little. Boudre, conception of the semi-lock room.

03:07:39.000 --> 03:07:45.000

What, what do you have in mind, Andrew?

03:07:45.000 --> 03:07:46.000

Yes.

03:07:46.000 --> 03:07:52.000

Well, generally when I think, can you hear me okay? Okay, generally what I think of the Similacro when I think, this idea of the creating of different races is always really interesting to me.

03:07:52.000 --> 03:08:03.000

And when I think of the simulacra as this idea that you know there are things that have been created that are kind of almost taking over what came before the extent that maybe reality.

03:08:03.000 --> 03:08:23.000

It's kind of, right. Now my brain, of course, is having struggling to explain the But it's this kind of this conception that we almost create realities that kind of go beyond what came before to the extent that we don't even remember what the real reality might be.

03:08:23.000 --> 03:08:28.000

And if somebody else has a better idea what the similar act is, maybe you could. Oh, me too.

03:08:28.000 --> 03:08:36.000

But for example, when Bodriard was talking about the Similacra, he talked about how Not to this point where Disneyland is almost more real than reality.

03:08:36.000 --> 03:08:43.000

So maybe this idea might be that. When you're looking at these characters and you're looking at the ideas that Pokey is bringing in.

03:08:43.000 --> 03:09:00.000



What possibly. You know, what is real in these works that we need to take from them? You know, is there a certain kind of You know, I don't wanna talk, I don't wanna go into this discussion of how everything turns into like allegory because we know Tolkien was against this like conception of allegory.

03:09:00.000 --> 03:09:14.000

But as work as he was creating these races and as you talk about these races. Is there some maybe actual truths we should take from something like Beauard where What is real anymore when it comes to the orcs and how the other races are created?

03:09:14.000 --> 03:09:16.000

That too much.

03:09:16.000 --> 03:09:19.000

No, that's awesome. I'm gonna I'm totally gonna dive into this further. I love this so much.

03:09:19.000 --> 03:09:35.000

I think the way that I've been attacking my thesis for the way that I've been attacking my thesis is more from the perspective of considering literature as a thought experiment tool.

03:09:35.000 --> 03:09:51.000

To engage with. Other, lenses and intersections, but I like this idea of using the, what I like this idea of using the, what I, I'm just fuzzy, so I just hate to like, I hated to chime in. I just hate to like, I hated to chime in.

03:09:51.000 --> 03:10:00.000

I what I think. If I recall, it means is like it's talking about like. Almost, creating.

03:10:00.000 --> 03:10:11.000

Like copies. Of copies like there's not. And origin kinda like what you're saying so that this Yeah, I'm excited about this.

03:10:11.000 --> 03:10:12.000

Il have to dive in deeper there.

03:10:12.000 --> 03:10:17.000

I mean, it might, it might not be useful, but. I just figured throw it out there.

03:10:17.000 --> 03:10:22.000

Lateral learning is always useful. That's what I point. It's always good stuff. Thank you.

03:10:22.000 --> 03:10:27.000

Hey, Amen. Good attitude to have as you work on your. Your thesis. And now I think Bruce had his hand up.

03:10:27.000 --> 03:10:29.000

Thank you.

03:10:29.000 --> 03:10:33.000

It looks like he put it down. He might have gotten tired of folding it up.

03:10:33.000 --> 03:10:34.000

Huh.

03:10:34.000 --> 03:10:35.000

Brussels.

03:10:35.000 --> 03:10:44.000

Well, no, this is this is a very small point. It has to do with current times, but when you're talking about human genetic engineering.

03:10:44.000 --> 03:10:53.000

In those phrases, I would eliminate the gender and just put the parents.

03:10:53.000 --> 03:10:54.000

Oh, that's a quote. I missed that.

03:10:54.000 --> 03:11:00.000

Yes, I pulled that directly from a quote, but I agree. I should the quote and then. But no, but I really appreciate that.

03:11:00.000 --> 03:11:03.000

That's dead on. I should slice the quote and correct that. Thank you.

03:11:03.000 --> 03:11:08.000

That's, that's for my lateral learning.

03:11:08.000 --> 03:11:09.000

I love it.

03:11:09.000 --> 03:11:22.000

Very good. Now Hayden wants to know, Journey, have you read Tolkien race and racism in Just read it this year and found it to be a very comprehensive exploration.

03:11:22.000 --> 03:11:32.000

But there's some push back from other members. Robin reads assessments or maybe some names to take down.

03:11:32.000 --> 03:11:35.000

Every time, have you read token race and racism in the middle of Earth?

03:11:35.000 --> 03:11:41.000

Yes, and I'm working on the one. Yes, I have read that. It was very useful. I don't agree.

03:11:41.000 --> 03:11:43.000

100% with everything, but that's the beauty of criticism. We need to actively disagree and agree.

03:11:43.000 --> 03:11:53.000

And then I am working on Demetrius. This is totally side note, just excitement.

03:11:53.000 --> 03:12:00.000

One of my pals is starting a PhD with her in the fall. So that's really exciting.

03:12:00.000 --> 03:12:01.000

Yeah.

03:12:01.000 --> 03:12:04.000

It's all world. Small world.

03:12:04.000 --> 03:12:06.000

Yeah, happy world.

03:12:06.000 --> 03:12:15.000

He even reminds us there's a line in Tolkien's letters where he says something along the lines of I stopped short of calling Orc's wholly irredeemable.

03:12:15.000 --> 03:12:16.000

Yes.

03:12:16.000 --> 03:12:25.000

Just goes back to my question about what what should the race what should the nations of humans and that's do with them, you know.

03:12:25.000 --> 03:12:26.000

Okay.

03:12:26.000 --> 03:12:32.000

Yes. And so I do need to be their preface that the way that I'm situating it is from Sauron's necro political perspective.

03:12:32.000 --> 03:12:46.000

So he's situating them as holy and redeemable, but thank goodness like. From, and higher.

03:12:46.000 --> 03:12:47.000

Yeah that's a good quote.

03:12:47.000 --> 03:12:57.000

And in in his letters, which is such a thank goodness for that. Okay. It is a, perspective.

03:12:57.000 --> 03:12:58.000

Cool.

03:12:58.000 --> 03:13:00.000

Yeah, I wonder what the redemption or salvation of the orcs would look like though. Okay, we have another question from Mercury here.

03:13:00.000 --> 03:13:12.000

Have you considered Hades role as a god of commerce, driving from the association with gold with death? And also mining in relation to S.

03:13:12.000 --> 03:13:24.000

No, that's awesome. I really like that. I had it connected that, but that is really fantastic.

03:13:24.000 --> 03:13:41.000

I do think token. He referred to contemporaries as being orc like. So I think he thought they were rehabilitated and have merged with the rest of humanity and there we have our orkey strings.

03:13:41.000 --> 03:13:42.000

Oh.

03:13:42.000 --> 03:13:49.000

Oh. That's good. Yeah, that's a really interesting thought. I think, yeah, I think that's totally like personally.

03:13:49.000 --> 03:14:04.000

I think that's totally valid. Where my mind had gone is like, I think working into what you're saying is that we all have Orc within us.

03:14:04.000 --> 03:14:05.000

The fallen world.

03:14:05.000 --> 03:14:08.000

It's about leaning into the good. Or the bad. Maybe that's an Yeah, the following world.

03:14:08.000 --> 03:14:21.000

Hmm. Okay, interesting. I, you know, I'm still, I'm like in the back of my head, I wonder about the peace delegation journey that Gander would be sending out to the orcs.

03:14:21.000 --> 03:14:33.000

I wonder what happened to them. Just back in my mind, you folks are giving me a lot of Okay.

03:14:33.000 --> 03:14:34.000

Yeah, sure.

03:14:34.000 --> 03:14:37.000

You know, I feel like it would be the hobbit sending out delegations. Feel like That'd be really, honestly.

03:14:37.000 --> 03:14:49.000

For what the orcs make of those delegations approaching their mountains, you know, Oh, they're waving a white flag.

03:14:49.000 --> 03:14:50.000

Hey, Snap.

03:14:50.000 --> 03:14:55.000

Let's invite them in for, for me or something. Right. Okay, anyone else have any questions for journey?

03:14:55.000 --> 03:15:10.000

We should have 10 min. 20 time. Provocative paper. Now, Jeremy, I assume that this paper makes use of the material that you've researched for your, for your thesis or was it?

03:15:10.000 --> 03:15:14.000

Propted by seeing the call for papers or?

03:15:14.000 --> 03:15:24.000

So a bit of both, a little trick that I find, throughout my PhD is to look for relevant ish calls.

03:15:24.000 --> 03:15:33.000

And so my thesis is not dealing with Hades. In any way, but I had just been thinking about like, oh, I really love my floor.

03:15:33.000 --> 03:15:44.000

I'm with Conn. This is great. So is there a way that mine works in and so it's a lot of the necropolitics, the stuff that I'm thinking about like sorrow, all of that.

03:15:44.000 --> 03:15:59.000

That is a lot from my chapter 2. But then. Getting to think about the Hades level gives me a different perspective and brings out different.

03:15:59.000 --> 03:16:04.000

Work on my chapter 2 that's in progress.

03:16:04.000 --> 03:16:09.000

Thank you so much. That's very interesting.

03:16:09.000 --> 03:16:14.000

Andrew wants, how far along are you on, Certation?

03:16:14.000 --> 03:16:22.000

I am about to begin my third year. I'm trying to finish a year early. I've read in my chapter 1, 2, and 4.

03:16:22.000 --> 03:16:46.000

So I have my third chapter left that I'm actually gonna start drafting today. And then yeah, so I'm gonna try to get done a year early and I saw your comment about CS Lewis right above that and that so excites me because I began my PhD intending to talk about Tolkien and Lewis and I got really sad because I realized like I'd been really having a lot of traction

03:16:46.000 --> 03:17:07.000

with Tolkien and I have like I have like 20,000 words written towards Lewis but I had to break up with him for now and my supervisors have told me keep all your notes and that we'll work on it as a post doc or a book so I will be tackling Lewis next on these topics.



03:17:07.000 --> 03:17:15.000

The the nice thing about is you can just keep everything I was telling my students that I'm like, you know, don't throw anything away because you might come back to it in a decade.

03:17:15.000 --> 03:17:29.000

I'm working on some stuff that I haven't looked at in 5 years now and it's like.

03:17:29.000 --> 03:17:30.000

Thank you.

03:17:30.000 --> 03:17:31.000

I finished my I defended in 2,017 and it feels like it was yesterday. But it was a long time ago and that's Okay.

03:17:31.000 --> 03:17:37.000

Yeah, you can. You got to have a file or a folder in Google. Papers. You can resurrect something.

03:17:37.000 --> 03:17:40.000

Bye.

03:17:40.000 --> 03:17:49.000

Any other questions for Journey? Ernie, have you seen the rings of power, TV show?

03:17:49.000 --> 03:17:50.000

Okay.

03:17:50.000 --> 03:17:54.000

So I've watched the first 2. I actually got to go. I don't know if you're afraid of it.

03:17:54.000 --> 03:18:05.000

I got to go to Oxford. The one that happens in Oxford every year. I got to go there and we watch like the premiere altogether and I just haven't been able to get myself to watch any more of it.

03:18:05.000 --> 03:18:06.000

There is something about like being there with like a bunch of other fans that always would make me sad to try to watch it.

03:18:06.000 --> 03:18:13.000

So seen too.

03:18:13.000 --> 03:18:19.000

That's fine. On that note though, have you seen the movies by Peter Jackson? And everything.

03:18:19.000 --> 03:18:30.000

Do you think that there's, is there, the depiction of the, of the orcs, excuse me, in those in those field supports would certainly seem to support your basic thesis.

03:18:30.000 --> 03:18:33.000

Portrays monstrous.

03:18:33.000 --> 03:18:47.000

Yes. So I did grow up with the films and yeah, I really love them. But yes, I think Jackson with this the choice on.

03:18:47.000 --> 03:18:56.000

Just how people are presented. The light dark is really like heavily leaned in like even just like in lighting.

03:18:56.000 --> 03:19:18.000

So I think he, deeply leans in and I think that creates even more of a cultural, like an awareness in the popular culture psyche of this dichotomy.

03:19:18.000 --> 03:19:28.000

Actually about like, wait, what is really envisioned by the text not trying to bring in the film, which is difficult.

03:19:28.000 --> 03:19:31.000

Yeah, okay, Frederick has a question for us.

03:19:31.000 --> 03:20:01.000

Hi, thank you for your presentation. It was very interesting. This framework that you presented, mmm, I'm wonder, I was wondering how, because, you showed the analogy between the manufacturing of the orcs into Rochise as a and eugenics and and bioengineering right and I was wondering how then if we pursue that analogy hunting further.

03:20:07.000 --> 03:20:21.000

how would, sorcerer, whether that of Sauerong or the kind of positive or white magic used by Gandalf.

03:20:21.000 --> 03:20:33.000

Fit into that, framework of bioethics or bio power. What would that stand for, within that, within that framework?

03:20:33.000 --> 03:20:34.000

Fantastic question.

03:20:34.000 --> 03:20:36.000

How long do you interpret?

03:20:36.000 --> 03:20:44.000

Thank you. So I think that I come at it a lot from this is how their universe exists.

03:20:44.000 --> 03:20:56.000

So magic, I don't think of it as a metaphor like an analogy, but I think the closest thing to us is magic is like science.

03:20:56.000 --> 03:21:02.000

So science can be used for good science to us is magic is like science. So science can be used for good science can be used for bad.

03:21:02.000 --> 03:21:04.000

And so with this, is like science. So science can be used for good, science can be used for bad.

03:21:04.000 --> 03:21:07.000

And so with this ability to intervene, science can be used for bad. And so with this ability to intervene in someone else's autonomy, that's where bioethics comes to play.

03:21:07.000 --> 03:21:20.000

And so with this ability to intervene in someone else's autonomy, that's where bioethics comes to play so fully and that's where I see such strong connections between like, and that's where I see such strong, connections between like thinking about scientific, between like thinking about scientific ethics and thinking about like magical ethics because Yes, the mode.

03:21:20.000 --> 03:21:33.000

Is a little different, but in the end if you just magic someone's genetics differently. It's still the same ethical conundrum as if you genetically tinker via science.

03:21:33.000 --> 03:21:43.000

So that's the framework. That I have been considering it from.

03:21:43.000 --> 03:21:44.000

I hope that.

03:21:44.000 --> 03:21:49.000

Thank you. For your question, Frederick. Yeah, raising more questions. Especially given to teams.

03:21:49.000 --> 03:22:02.000

I guess we could say ambivalent attitude towards technology. Sure.

03:22:02.000 --> 03:22:12.000

Got a large group, they're shy. Or you just, I mean, it was a very good presentation, I think.

03:22:12.000 --> 03:22:13.000

Thank you.

03:22:13.000 --> 03:22:18.000

Very impressed. My background isn't in bioethics, so it's hard for me to wrap with some of your ideas, but.

03:22:18.000 --> 03:22:22.000

Very thoughtful. Okay.

03:22:22.000 --> 03:22:25.000

Thank you.

03:22:25.000 --> 03:22:31.000

Well, I think if there's something else, I think we're safe and ending early, your presentation was a bit short anyway.

03:22:31.000 --> 03:22:37.000

So. I will say goodbye to Journey. I'm gonna ask Leslie if she has the link to the discord channel.

03:22:37.000 --> 03:22:44.000

So for discussion of Lesley's paper, she can share.

03:22:44.000 --> 03:22:45.000

Thank you.

03:22:45.000 --> 03:22:48.000

Yes, I will pop that discord channel and again and thank you everybody for being here.

03:22:48.000 --> 03:22:53.000

I think we have a break after this, correct? I think that's right.

03:22:53.000 --> 03:22:55.000

I'm taking one whether there is one or not.

03:22:55.000 --> 03:23:01.000

I think, do we have a? We have a, let, let me make sure about this before I say something.

03:23:01.000 --> 03:23:10.000

Absolutely wrong. No, I'm right. We have a Long break, for lunch. And then we will resume session 4.

03:23:10.000 --> 03:23:22.000

In, roughly an hour and 10 min. And in the meantime, I will pop in that link to the discord again.

03:23:22.000 --> 03:23:23.000

Thank you. Thank you, Journey.

03:23:23.000 --> 03:23:28.000

Someone. Thank you. Great job everybody. Thanks for being here.

03:23:28.000 --> 03:23:31.000

Excellent job. Good luck in your dissertation. Thank you all.

03:23:31.000 --> 03:24:01.000

Thank you.