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So the part of the team with this conference aliens, and I thought, Well, we have to talk about alien and the inklings. What do they have to do with each other?

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So. There are certainly possibilities. I have when you consider, Tolkien. you could get a lot out of discussing else and forms on humans, and how that works.

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There's also the vaccine question of what works really are, but which I don't mean, are they degraded else, or degraded men.

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But do they have free will couldn't work repent and what would would happen if it tried?

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And how does that relate to go up? These are the questions talking.

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Pondered in those late night hours in his retirement, and never quite came up with an answer to You can get even more out of Cs.

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Lewis. Consider the malocandrons from out of the silent planet.

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Those are some of the best science fiction aliens of the 1930 S.

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And some of the few who aren't monsters Bugai and monsters of the famous science fix magazine cover so interestingly Western and divine.

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They? They are monsters. They probably been reading too many Bugai Monsters Magazine science.

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And what about the talking? Be submaria? Some of the same philosophical questions about the difference between them and the dumpies come up as they do with all means forks.

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So they allow you to say about this I have here 3 distinguished scholars, all of whom happen to specialize in 14. but some of them may have something to say about louis, as well so we're going to go

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down and have each to speak we have time rose Grant Robin Ann Reed and Janet Brennan Croft.

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So let's begin with Janet alright well, I titled my section.

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What's now? pussycat h a who So one of the central class questions in classic Science Fiction is, How do you tell of an alien species?

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Is intelligent, and once you determine that, how do you communicate with them?

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And then, finally, how do you determine if it have enough in common with you to create a rational and potentially mutually beneficial connection?

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Fantasy asked pretty much the same questions. Our viewpoint characters want to find out if the wonderful beings that they encounter are intelligent, able to communicate, and while disposed towards them so in other words, how do you tell if

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a being is now, and I have no idea how Lewis actually wanted that, pronounced i'm saying, now you could have to.

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Imagine the age beginning. cs. Lewis came up with this term Mola hand room for rational being in his 1930.

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Add up the silent planet. Well, the term makes its first appearance about of the third of the way through the book.

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When Ransom needs a Rossa and begins to learn to communicate with it, and the term appears on almost every single page throughout the rest of the book.

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So what does it mean to be now now? have physical bodies they're rational, intelligent, and communicate in a language of some sort.

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They have free will, and they demonstrate more reasoning.

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Essentially they are undeniably persons. Lewis, of course, goes further in saying that now have consciences and know their places in the great chain of being, having dominion over non-now beasts, and the obeying

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the higher adoa the unbecoming bent if they behave in a matter that's contrary to moral reasoning and their place in this hierarchy.

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So this is a useful framework for an author who wants to figure out how it being in their story is going to interact with other beings, and how to use the story to convey the nowness or lack thereof.

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Of this being so, I have a great example of this in Tokens brilliant creation of the ants now in the notes reproduced by Christopher about the Genesis of the chapter tree Beard in the treason at

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Eisenburg token, asks himself, Are the tree folk Roan walkers now that have one tree like, or trees that will become now.

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He uses that exact word. So this is an early stage in development of of the ants, where he was also trying with the idea that trolls are stone inhabited by goblin spirits.

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He didn't complete the parallel to say what might be inhabited to trees to create ends.

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But in the finished chapters about Tree Beard we see the end himself.

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Making use of this concept in several ways. So first, we have the mutual process of tree beard and the young hobbits.

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Marian Pippin trying to figure out if the other is now pivot notes later that he immediately felt the impact of Trevor's intelligence.

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His memory is long, slow, steady thinking, and the care he took in his consideration of them.

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Treebird first suspects Mary and Pippin of being orcs, but he says he was stopped by hearing their nice little voices.

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He's already beginning to make a judgment about their moral status, just from hearing those words.

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So both started parties are starting to try to classify the other.

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The hobbies quickly in the end. slowly of course, and come to a mutual understanding about the motivations and their alignment in the crisis that's facing them all.

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So in almost the same language as in the draft Free Beer described the horns to the hobbits as ants that have become almost like trees, at least to look at.

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They still have for you, and can talk to the ends, but they have become queer and wild and dangerous, if not herded by the yet.

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They seem in this way caught in the stage between Lewis talking animals and dumb beasts.

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They are losing their malness, but they're not yet entirely without a voice.

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So speaking of the Normia books, Lewis does not use the word now in the series, but the whole concept of talking animals, and the possibility that they can revert to dumbbells images on their notice as we see in the magician's

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nephew. Aslan chooses pairs of animals at the creation of Maria, awakes them as well as farms and other musical beasts. and they all respond was what can be read as a foundational definition of

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how a now being exists. we are awake we love we think we speak, we know, but in keeping with Lewis's further of the blue station of nowness, as accepting a place in the chain of being the creatures all

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begin by saying, Heyle Aslan, we hear it obey

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In the last battle we see Ginger, the case lose this analysis when confronted with the reality of tash, terrifying the other talking animals who are afraid of losing their status as the dwarf seem on their way to

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dumbness, either denial of the paradise around them.

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On the other side of the stable door while we're on the topic of talking beast.

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What about that fox that has started to come across 3 hobbits sleeping in the woods?

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A few hours walk from is the fox. Now the narrator gives the foxes thoughts words, but the fox does not say them out loud, but it does make a moral judgment of sort may be finding the situation.

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I declared, an emblematic of the strange doings in this land that even be as aware.

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Of course, you can also just read this as an animalistic, instinctive awareness of anything that is out of the ordinary in their environment.

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So it could just be instinct being given words. But we still like to think about the box.

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Thinking this Ranging a little further a field, we find a useful guideline in the Harry Potter books, where one wonders from the start.

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If the sorting hat is now, and Harry Potter in the Chamber of Secrets.

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Author wisely admonishes his daughter. Jimmy, said Mr.

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Grecely fatalgasted hasn't I taught you anything?

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What do I always told you? Never trust anything that can think for itself?

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If you can't see where it keeps its brain so reminder to to be in deep to be truly you know, something must be embodied in a motivation blood, body, i'd also like to bring up terry

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gratch it's this world, which over its 40 plus books was characterized by an ever-growing number of intelligent species, including stone trolls, Gargals very type.

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Various types of the Undead Excuse me the differently alive and goals Commander Sam Vimes, of the ink Won't watch takes an entirely practical approach to these in covers.

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His usual method of trying to deal with new racism andank more park, and is to see if he could stick a badge on one of them and swear it in.

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If if so good. Now it's a copper not a gallon or a werewolf for a zombie just a copper. Now well, this seems pretty simplistic on the surface.

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What he's actually looking for Is there nowness can they communicate?

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Can they understand the concept of taking an oath and being a service in the great web of being that is ink.

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Moreport, and watching over their fellow urbanites if they can Then they're now now, as the narrator said in the hobby. I expect you're laughing i'd be behind my back thinking I left something out I was saving it for

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last. I want to finish up with the Orcs and the perennial question.

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As David mentioned, are they simply programs, and it seems pretty clear that they are now, up to at least they have physical bodies.

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They're rational, at least somewhat intelligent and can communicate in language.

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Do they have free will, It seems so. They can talk smack about their superior officers.

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They can plan for a conditional future. If this, if this war goes away, we will do this.

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You have a sense of self preservation, as Peter Grewbowski reminds us in his recent book a sense of tales on told works, remember and tell stories, and unless they are individually immortal which we don't think they are

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it's clear they pass them on through the generations. However, it is that works are rare to adulthood, because, for example, they all seem to know about the events of the war of the alliance for which happened long before we overheard

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gorgeous bag and shagrad, talking about old rebellions and sieges, and the tunnels beneath meanness, Mobile?

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Or Eric Schmidt, using Greek snack about with with hints about the long lost rate.

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This tail telling tells us something. works, see value, or at least entertainment, and knowing and sharing this information with younger generations, and thus make more judgments of their own sort about the characters and invents involved. spoken did call works

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rational, incarnate beings in the 1,954 letter.

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But do they actually demonstrate more reasoning? if their moral judgments are so far into ours?

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Are they really? They value family enough to seek vengeance, as we see with bold son of Azog, and they evaluate their own tribe over rivals, as we see several times, especially in the camp on the eaves

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of famine. These demonstrate a certain moral valuation of the blood relation.

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And thus, in commonality with humans, they value piece at least to the extent of one. again.

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Nice, quiet life somewhere where the pickings are easy. Yeah, they can secretly, from the alliance or superpiece that we know of. Remember, though the histories are written by the winners.

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Perhaps we can assume that they are simply bent now.

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But then were they ever not bent as a species, or as individuals?

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And can they be unment? This may be one talking kept coming back to them over and over, like worrying at a sore tooth.

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Once you start seeing signs of nowness, how you think of and treat the other.

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The alien. it's complicated and messy and you have to start thinking about disobedience, rebellion, redemption, murder, and other problematic concepts like that.

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The interesting question I think we could discuss further is, if we follow through from Lewis.

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Are we, then not obligated to determine and respect the hanowness of any alien or other we encounter, seeing the reflections of ourselves in it, and trying to comprehend its place in the grade great dance and makes it

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a little harder to just classify the other as a work and kill a man doesn't it Okay, awesome. Thank you.

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We will save questions and comments for the end of the session.

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Robert.

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Well, I start from an understanding of an alien as being obviously an alien, is whatever we aren't it's.

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It's the defined and other but by doing so over defines ourselves.

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We are what the alien it's not and typically this involves imagining certain of our qualities that we don't like.

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We belong into us as being in the alien or certainly by our qualities that we are certain qualities that we wish we had but feel we can't can put those into that resident too. often Those are the same quality.

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It it to be longed for and appreciate it.

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So we make an alien out of it. Then we have the choice to either engage with the aliens, to try to reconnect with these parts of ourselves, or to rigidify the boundary to strengthen the boundary and

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make the alien clearly alien. So when I was invited to this panel, I asked myself, I wonder if there's some typical way that the inklings approach that question, and I certainly don't have an answers to whether there is a

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typical way. they do it. But i'm going to use the the dead men have done Hero to talk about one way.

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At least that's Okay, I don't know tried to reengage with parts of himself that he had separated off in that way.

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So the dead end of done hero are doubly alien.

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They are ghosts to begin with so differently alive.

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They're alien in that sense and they are also there, the ghosts of people that was related to the dunnings, who are the wild men who are attacking joining the orcs and

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sermons army. The text pounds deep and They are motivated to try to get their land back.

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There's been a imperialistic thing in the past with Gondor and Roepen. We Gondor Dave the West, large to Rohan, and at least part of the West march was originally as the gun london's plan

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so they are sociologically aliens also. so as ghosts.

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I believe that they hark back to Tolkien's dead parents.

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And i'll talk about why that is and in that regard.

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I think they show in being haunted him, mastering and being able, perhaps, to release memories quarantine members of his parents.

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The first thing I want to say is that when he was in college talking twice, proposed to debate society that they discuss ghosts.

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At one time the motion was that they believe in ghosts is essential to the welfare of a people.

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And then about a year later, in a different club, you propose this house believes in ghosts.

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Now both these clubs devoted all our debated a lot of silly things to was clearly dream funny. When we did this, it doesn't necessarily mean that he actually believed in ghost though after the last talk that I

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heard I wonder thinking might have. But I do think that you know he was played at least playfully entertaining.

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The idea that ghosts exist, and this might have been a reassuring idea with his parents.

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The other reason, I say, that I think the dead men have done Hero, are related to this parents.

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Is that, in fact, the whole scene is full of signifiers of parenthood, and Aragon himself becoming like a parent.

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The first message that he gets that he should see the past paths of the dead comes from Galilee, who is his grandmother in law to be and it is relayed to him through gondolf when

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they first meet him has gone up quite, and Gondolf, of course, is a father fit.

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Your kind of to everybody later. their message to seeing the paths of the dead is repeated by Ella, his foster father, and as well his father in law should be.

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So there's a lot of parental action going on there. Furthermore, Aragon takes his authority over the dead man from his forefathers .

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And he does this after himself receiving his flag from the Iwen, has woven for him, and declaring himself to Sauron through the talent here.

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So in all these ways Barbourne is asserting himself as a a kingly man, a fatherly man, ready to be the father of his people.

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And what this is I think is a a depiction of a friendly assumption of parental authority that is endorsed by the parents.

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It's like they want you to grow up and be like them and they're happy that you're doing it.

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It's like an adults version of something very poignant letter that Tolkien wrote to his father from England that was never sent because they got used that his father died but in the letters which carpenter

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quotes, goes as follows: My dear Dad, I am so glad I am coming back to see you.

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It is such a long time since we came away from. I know you will be so glad to have a letter from your little rattle.

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It is such a long time since I wrote to you I am got such a big man Now, because I have got a man's coat and a man's bodice.

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Mammy says you will not know Baby or me. We have got such big men.

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Now this is a typical you know, young boys hope to be lovingly granted appreciation as a man by his father.

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That's the 4 year olds version I Think upon Aragorn is doing in the past with death switching to the sociological version.

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As I said, the dead men are wild men defeated and rejected by civilization in the form of gondor and rollback. They're trying to get their land back and I have some sympathy for them, but it's the

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description of them that emr gives in during the battle of Helms Deep.

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Someone I don't remember who says there are voices calling and Emer says that our own it is only the scream of birds and the bellowing of beasts to my ears.

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And they're identified as the wild so How do I see this as a aspect of Tolkien, that he is sort of divided off and projected?

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I think it we always have. we are, We do well to think of toking developmentally.

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When he was much younger, he long, at times at least, to have the experience of the wild man.

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This is, I think, clearest in his essay on Colorable about the Color Island.

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A couple of quotes from it. the Kalabala, he says, maybe compared to that body of strange myth, of queer tropalidite underworld of story of wild jugglings with the sun and moon and

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the origins of the earth and the shapes of man. that in Homer, for instance, has lately been proved away in the Colorado.

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We are taking a holiday from the whole course of European progress.

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At the last 3 millenniums, going to be wildly unpalenic and barbarous for a time, like the boy who hopes that the future life provide for half holidays in health, far away from eating callers

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and I think it I mean Tolkien was He loved the Calaweller at this time.

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So this is a wish of his pressing in this way obviously it's not his only wish.

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He also wished become, I think, the kind of personality became.

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But at the time of writing it Lord of the rings he's, you know a more. he's no longer looking for half holidays and help.

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But I think in this episode of the wild man perhaps He's reapproaching, that he has this idea of Aragorn establishing an alliance with them, and removing an old Perk Now it should be said that

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there's no doubt as to who is the boss So this kind of reapproaching of these split off parts comes with the element of mastery.

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You know. Agon is in charge of those ghosts, and the done windings are going to be defeated now.

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They are given their own land mercifully by eric and brand, but they are given their own land mercily by Arkan Brand is still there who's in charge.

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So it's it's not like Tolkien is depicting the alien as being sort of fully equal, and fully merging with it.

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But it's like you said I want to be friends with it in this careful way.

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Okay, Okay, thanks very much. robin I thought mine would follow here as well. I was very happy to be invited to participate in this round table, not only because who wouldn't want to hang out with my fellow.

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participants, but because I agree with David. that this is an extremely timely topic relating to a number of my scholarly obsessions, which some of you know, but not all will focus particularly on applying queer and

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feminist theories and critical race approaches to Tolkien's legendary so given the title of the session.

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I thought I'd raise the question about how Tolkien's, Lord of the Rings, tends to construct immigrants and refugees in the present of the novel as opposed to the legendary

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or historical past as aliens who are always already others, and the extent to which his creation reflects what sociologists call unconscious aversive or systemic racism.

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Tolkien was born in 1892, and he died in 1973.

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I graduated from high school that year, so I remember that.

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So it is possible to say that his lifetime, and the history of the twentieth century, continuing even after that is also the history of the breakup of Britain's Empire. and remember, he was born in South Africa a

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former fashion of that empire. Experts on this history, have noted that it affected quote nationals of former colonies, such as India and Jamaica, whose access to the United Kingdom has been progressively eroded This is

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when the Empire was breaking up, becoming Commonwealth.

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As the idea of British citizenship, and it would be interesting to ask how citizenship is.

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A category based on now has been changed from someone who was on an equal member of the Empire, and subject of the same queen to someone who was only a resident of or had direct ties to people in the 4 nations of the united

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kingdom. Talking was, as far as I can tell extremely anti Imperialist, although he seems to have blamed imperialism mostly on the Norman's.

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Ignoring that the Anglo Saxons were an earlier wave of invaders, and he explores colonialism, especially in his second age.

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Conquest of the Newman Orans would show their corruption for a superb analysis of his contradictory approaches toward colonialism.

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I highly recommend Elizabeth Masa poems, excellent essay and Token studies 2,005 titled world Creation as Colonization, British Imperialism in Alvarian and Horrendous.

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But for today let's revisit the shire and breathe howbit origin stories and lot of the rings are relatively detailed.

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Comparison to what we learned in the habit which is David pointed out yesterday, is a very different genre, but they're still fairly sparse.

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The hobbies don't remember or retain information about their original home.

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And what records they do have. Once it began creating records, post date settling in the shire.

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Okay, what is believed to be known This is, of course, according to the prologue, is that they had moved westward in the past, leaving their homes between Greenwood the Great and the misty mountains.

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Perhaps they were driven out by the increase. in men or Perhaps it was the darkening of Mercwood as it Greenwood into Markwood, or both, or maybe others.

05:35:05.000 --> 05:35:12.000

We just don't know, but it is possible to say like many they became refugees.

05:35:12.000 --> 05:35:26.000

There are, of course, the 3 different breeds which deserves a whole discussion of its own, who inhabited or settled different regions, and moved at different paces, and those are worth looking at.

05:35:26.000 --> 05:35:35.000

But the historical chronicles described a unified settlement in area door that became, of course, the shire.

05:35:35.000 --> 05:35:48.000

It was in the 1,600 and first year of the third age that the fallowhide brothers, Marco and Blanco, set off from Breed, and having gained permission from the high King at Cornst, they

05:35:48.000 --> 05:35:54.000

crossed the Brown River Baron Doin with a great following of habits.

05:35:54.000 --> 05:35:58.000

We learned that that land had quote long been deserted.

05:35:58.000 --> 05:36:08.000

When they entered it, but it before had been well killed and there. The King had once many farms, cornlands, vineyards, and woods, and that makes a difference.

05:36:08.000 --> 05:36:21.000

When you're settling a new place. nothing you said about who the actual people on those lands were where they went, or if they did leave, or why they left so.

05:36:21.000 --> 05:36:28.000

It's a very nice tidying way of any messy conflicts over land.

05:36:28.000 --> 05:36:43.000

And any necessity to fight to take the land. So the hobbies are, by the will of the author, not colonialists, and presumably there were some problems because of the fall of the Northern Kingdom that affected all

05:36:43.000 --> 05:36:51.000

of that area. Now, the account of mark on blanco is is Tom Shifty and others have noted based on the Germanic leaders, and I'm.

05:36:51.000 --> 05:37:02.000

Probably mispronouncing their names like don't do old English hang guest and horses who led the Angles Saxons and juice 3 different groups.

05:37:02.000 --> 05:37:06.000

We know to conquer England In the fifth century.

05:37:06.000 --> 05:37:20.000

Jason Fisher, by the way, has an excellent blog post, summarizing Phones point, as well as doing things interesting etymological work on the 2 brothers names, pointing out that the originals original Angle

05:37:20.000 --> 05:37:26.000

Saxons and Jeds were outsiders, conquering the native Celt and the Roman British people.

05:37:26.000 --> 05:37:31.000

So how likely is it that they would have English names? and how might that have come about?

05:37:31.000 --> 05:37:40.000

His post is titled Some Thoughts on the names Marco and Blindbow at his blog.

05:37:40.000 --> 05:37:44.000

Now skipping ahead to the present of the story, and loaded the rings.

05:37:44.000 --> 05:37:50.000

Both the habits of the shire and the breelander and the Breelanders, who, of course, remember our men and the big folk and the little folk.

05:37:50.000 --> 05:38:04.000

They're a little more cosmopolitan and accepting than the shire habits are becoming even more suspicious of outsiders, with the habits of the 2 former colonies being described as quote decent

05:38:04.000 --> 05:38:12.000

and prosperous folk compared to those dubious types who are not welcome marginally allowed.

05:38:12.000 --> 05:38:18.000

If they are single travelers or a small group of travelers and make it clear, they're just going through.

05:38:18.000 --> 05:38:31.000

Say the dwarfs going to the 2 mountains, but otherwise doubts and suspicions of the outsiders are increasing at this time because of conflicts in the East have created refugees and movement on the

05:38:31.000 --> 05:38:40.000

road. The Breelanders make it very clear that they would not quote, Welcome a large number of strangers to their little Land end of quote.

05:38:40.000 --> 05:38:52.000

Now you may quite reasonably point out that the strangers of question are at that moment represented by Quote a squint: I, ill favored fellow and screen guide.

05:38:52.000 --> 05:39:01.000

Yes, recognized later as one of sorry and spies, and the outsiders who take over the shire and need to be scoured away, Are all the ruffians?

05:39:01.000 --> 05:39:18.000

Yes, they are. They are the bad guys Then who wouldn't want to keep them out, except I ask that if even legendary invasions and conquest and colonization are so easily sanitized in a fantasy

05:39:18.000 --> 05:39:36.000

epic. How similar is that process to the nationalist histories, and not just Britain, but all of Europe. and and beyond, although I'm not as familiar with that, How similar is that tidy arrangement in those nationalist histories

05:39:36.000 --> 05:39:41.000

because the winner writes history. it's not limited to Britain.

05:39:41.000 --> 05:39:49.000

But Tolkien was. in addition, we are readers and viewers, and 20 first century world that I ended.

05:39:49.000 --> 05:40:02.000

My presentation with earlier is apparently trying to become even more disturbed than a dystopias, and the immigrants and refugees, and our world, who are fleeing wars, and oppression are others as

05:40:02.000 --> 05:40:10.000

monsters and rejected sometimes dying in ways, and I will cite all the news stories, but I've been watching them for some years.

05:40:10.000 --> 05:40:23.000

The similarities are all too clear. I appreciated John's, excellent point yesterday that racism can be described and understood as a process by which adults create their own versions of monsters.

05:40:23.000 --> 05:40:35.000

But of course we are doing it to human beings racism is connected to anti-semitism against that immigration, and I think more work in talking studies needs to be done on these topics I'm not as familiar with

05:40:35.000 --> 05:40:39.000

inkling studies, but I would say it's probably likely needed there.

05:40:39.000 --> 05:40:42.000

I am not saying the Tolkien's work is an allegory.

05:40:42.000 --> 05:41:02.000

I am exercising my freedom as a reader you to consider the applicability of the scholarship on the history of British colonialism, British imperialism, and specifically British laws, policies, and practices many of which we're

05:41:02.000 --> 05:41:16.000

enacted throughout the twentieth century throughout Kobe's lifetime that included many attempts to limit or halt immigration to Britain, and apparently there's cozy stories in England that they provided a

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refuge to choose during World War 2. The data does not bear them out.

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Many, many more were rejected than than were accepted as bad, if not worse.

05:41:29.000 --> 05:41:38.000

The attempt was to limit immigration only to those groups who were quote, decent, prosperous, and white, mostly Western Europe.

05:41:38.000 --> 05:41:47.000

Yeah, Thank you. Alright, Thank you all

05:41:47.000 --> 05:41:54.000

Okay, comments. Okay. Sarah, to address some of the things you've mentioned.

05:41:54.000 --> 05:42:06.000

Really I was thinking about the topic, and I don't know that you know much about Williams, but I since it was generally for the infants.

05:42:06.000 --> 05:42:12.000

How far can we go on the input to? Yes, talking. Yes. what do we do with nobody else?

05:42:12.000 --> 05:42:36.000

And the only thing I could come up with is transformation of Kester John from human into something that's much more supernatural, which, from what we know to governments something similar, like in Babylon, 5 where

05:42:36.000 --> 05:42:55.000

The land changes from the vary to something related to human, because in the past some a human trainer, transformed into something pretty related to no bye problem is in bed.

05:42:55.000 --> 05:43:07.000

1 5 she becomes failing. I think that's an issue of identity, not so much alienation.

05:43:07.000 --> 05:43:20.000

You know this, we're changing identity there sounds the storytelling is trying to change our outlook.

05:43:20.000 --> 05:43:25.000

And what is a which moves over to what Janet is saying about?

05:43:25.000 --> 05:43:34.000

No, because the thing that made me it mostly spoke to me about outside the Hp.

05:43:34.000 --> 05:43:47.000

Hpers little fuzzy cycle, the whole picture, because in that keep the whole storyline is talking about whether the Fuzzies are censured.

05:43:47.000 --> 05:43:53.000

Hmm! And the approximation is, Can they understand what a lie is?

05:43:53.000 --> 05:43:58.000

Which is one reason why I I would say I despise it.

05:43:58.000 --> 05:44:11.000

I don't like John sculson's rebel renewed of it, because shows that out the window, and you find a beautiful book could lie all around all along.

05:44:11.000 --> 05:44:22.000

And they were doing so. and I. I find the tensions in the original cycle much more interesting.

05:44:22.000 --> 05:44:26.000

I know at least it's why they didn't get it.

05:44:26.000 --> 05:44:37.000

But competition for granted. Yeah.

05:44:37.000 --> 05:44:46.000

Was good, you know I'm just saying about Williams, and then the title of the aliens and others, and we can consider others with brilliance.

05:44:46.000 --> 05:44:50.000

I would say, thinking about the place, the Africans, and shadows of Xc.

05:44:50.000 --> 05:44:57.000

Which I, not knowing much about this, but I expected rather it's a rather stereotype notion.

05:44:57.000 --> 05:45:04.000

Yeah, I think you can consider the questions of of people alienation, or the otherness of of the character of Simon.

05:45:04.000 --> 05:45:12.000

And all of these things could be considered. if we were going to go into that.

05:45:12.000 --> 05:45:16.000

I had a couple of thoughts on williams that I didn't put in here, but I was thinking about

05:45:16.000 --> 05:45:23.000

You know this comes up with Now this are the the hero images they're not now not really.

05:45:23.000 --> 05:45:28.000

He does a lot with objects like that, where you can see where they keep their brains.

05:45:28.000 --> 05:45:39.000

But I was also thinking of like the doppelganger, and just send them to hell, and that's kind of the the Fuzzies thing is that is it imitated or doesn't have any free all of its

05:45:39.000 --> 05:45:46.000

own. Yeah. Yeah. But yeah, I was kind of bouncing off Williams trying to find something that would really, with that.

05:45:46.000 --> 05:46:01.000

And and do Mr. John was the only woman that that I came up with that's that's closer to an alien than any of the other examples that we But that's why I think the idea of

05:46:01.000 --> 05:46:09.000

other ring is a final thing, because it expands the topic and the one some of the papers that have been here.

05:46:09.000 --> 05:46:18.000

There was a paper of this afternoon about the Lewis Space technology that proposed that Western and divine are the real aliens.

05:46:18.000 --> 05:46:29.000

Yeah. I something interesting that that that I was screwing down when John was talking. I love that.

05:46:29.000 --> 05:46:36.000

We are with the alien is not and there was a recent big fat bestseller.

05:46:36.000 --> 05:46:41.000

It's like 900 pages called the dawn of everything which I highly highly recommend.

05:46:41.000 --> 05:46:53.000

Either that's 900 pages goes very fast but there is a lot about the development of human civilization, where one will define itself by opposition to another.

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We do this. they do that we we have kings, they they are a democracy.

05:46:59.000 --> 05:47:13.000

You know we we turn witnesses They they walk through the other way, and and it's all that sort of finding oneself, which is an important part of maturity. But also in limit.

05:47:13.000 --> 05:47:20.000

You. I'll shoot you into that we have teams a lot of not westing people's.

05:47:20.000 --> 05:47:28.000

In their own language, identify themselves as their new for themselves, as the people, people, and everybody else is No.

05:47:28.000 --> 05:47:32.000

Anthropologists call it ethnocentrism, .

05:47:32.000 --> 05:48:02.000

Really heavily,

05:48:11.000 --> 05:48:21.000

As as Christopher says in introduction. it's not clear where Toking was headed with and I think it shows is ambivalence about the whole thing.

05:48:21.000 --> 05:48:28.000

You can tell who's good guy who's the bad guy you can't talk to.

05:48:28.000 --> 05:48:35.000

Well, then, the good guys I've been a terrible Imperialist is the main, is called Omar himself.

05:48:35.000 --> 05:48:40.000

Who is the child or else the grandchildren.

05:48:40.000 --> 05:48:53.000

So one of the of a white person people who are swarly It it can't tell where it's going, but there is the sense that he was not a 100% anti the wild man in that

05:48:53.000 --> 05:48:58.000

he he was kind of singing their point of view same time It's very interesting.

05:48:58.000 --> 05:49:09.000

If anyone wants to read that they're and it's also on this point, the same a point can be applied to the other.

05:49:09.000 --> 05:49:14.000

This other important second age, tail as Lorraine, and a redness which is in unfinished tales.

05:49:14.000 --> 05:49:27.000

Here you would have a story which oh, long! I think this is sort of a political conflict with all their own, responding to the please of the of the elms.

05:49:27.000 --> 05:49:36.000

Exiles in Middle Earth themselves, for numbered to bring its mites to their A.

05:49:36.000 --> 05:49:44.000

Oh, and meanwhile his wife, arrest is the best and and and very much anti imperialist.

05:49:44.000 --> 05:49:55.000

She's a it's a sense of Little England, or she's a little who is also very much opposed to her husband going off for years.

05:49:55.000 --> 05:49:58.000

Where she can follow what she does not like being on ships in any case.

05:49:58.000 --> 05:50:07.000

So. So you have this personal and political conflict going on, and neither of them is in the wrong.

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Lderer is not some mighty colonialist, eager to crush the little brown folk, and I rent.

05:50:18.000 --> 05:50:28.000

This is not someone completely blind to wider considerations they're both right, but they cannot be reconciled.

05:50:28.000 --> 05:50:34.000

This, I think, is wonderful. he's genius that he does not write these little cardboard.

05:50:34.000 --> 05:50:46.000

Billions who can easily be through and raw so it's a very thoughtful story, and like it's alar it was never finished.

05:50:46.000 --> 05:50:53.000

Yeah, if you have a question or a question and comment from in the virtual present or virtual attendees.

05:50:53.000 --> 05:51:04.000

So. Dennis Brdu said a possible answer to who can be defined as now in Lord of the Rings, can be found in a recently come to light letter to Mrs. Smith.

05:51:04.000 --> 05:51:08.000

The Allen and Unwin Lord. the Rings indexer dated March the twelfth, 1,958.

05:51:08.000 --> 05:51:15.000

She asked him whether quote I should create a separate category section for animals like shadow Facts?

05:51:15.000 --> 05:51:20.000

Why here and Bill, or shall they be persons? if I distinguish between people and animals?

05:51:20.000 --> 05:51:25.000

What about creatures like Shelab and quote? Tolkien replied, Quote.

05:51:25.000 --> 05:51:31.000

All named creatures are persons end quote you. Even some object seems to be in outside of quote.

05:51:31.000 --> 05:51:34.000

Even some objects seem to be more than things, if not quite people.

05:51:34.000 --> 05:51:48.000

I assume the the sentence of the rings and that sort of thing But I don't think as a software in case the telephone was system on that, because see?

05:51:48.000 --> 05:51:58.000

Then worries about newspapers about the bulk. Can they be granted?

05:51:58.000 --> 05:52:09.000

So will support that. and then so there's a what's going on currently in science.

05:52:09.000 --> 05:52:25.000

There's there's evidence that trees communicate with each other in some way to reduce zoom there are discussions we granted to animals, and even plans tossing out I the books and stuff, one of the

05:52:25.000 --> 05:52:33.000

best science fiction tail as I can. I know on this issue of alien species, and are they enough like us to be considered with?

05:52:33.000 --> 05:52:38.000

You know, is Janet kagan's pal spark hey?

05:52:38.000 --> 05:52:54.000

A G. A. N. and then hell spark is one word hell plus spark, and it deals not only with the sentence of an alien species on a planet that does not use words to communicate, but I'll also the related question of

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artificial intelligence and a computer becoming sentient and in a way that, by the way, blows out all of Robert Bay Heinland's computer sentient Okay, ,

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But my question was, who would be

05:53:26.000 --> 05:53:30.000

Zealand prices. who would agree to me?

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See the authors merely describing realities that are certainly coming in their real life.

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Endorsing them, critiquing or challenging those patterns

05:53:47.000 --> 05:53:52.000

Yeah, that's a good one. yeah yeah i'm thinking of for example.

05:53:52.000 --> 05:54:10.000

At the end of I think it's the end after after Solomon is up thrown, and the the people of Gun landing were afraid that the the straw heads were going to eat them, and they were just totally taken aback by the

05:54:10.000 --> 05:54:19.000

mercifulness. Oh, yes, you can go back to your land Don't fight us again, kind of thing, and told us presenting that as a good.

05:54:19.000 --> 05:54:29.000

But you know how they got in. The situation. in the first place, was Rohan was given this land, which, impinged on the land of the Done windings, you know who had the right to get them away.

05:54:29.000 --> 05:54:35.000

Well, God, we gave him the land, Give them that right to give away land that somebody else was living on.

05:54:35.000 --> 05:54:41.000

So it's you know there are these historical wrongs that trying to get right in a bit.

05:54:41.000 --> 05:54:50.000

But Hmm: Yeah. Actually, I would have a question back to you in terms of because I agree it's an excellent question.

05:54:50.000 --> 05:55:03.000

So right about it. Sort of another. what you're talking, that seems to me, is it goes to the vexed question of the intentionality of the author.

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For instance, did many of you see the North Northman?

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The producers intended to create something that would oppose the white supremacist.

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Adam, hey? appropriation North culture and man.

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A lot of critics who looked at that said, Well, they failed.

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And they have interesting regions for failing, and in terms of what they chose to show.

05:55:31.000 --> 05:55:38.000

Other Northern, so you could intend to do something and not have it work out.

05:55:38.000 --> 05:55:53.000

And so when we're looking at questions, of intent there's also the question to do There's current research going on, I'm doing some of it Craig, for instance, doing the rest of it on the history of all bright white supremacist Fans

05:55:53.000 --> 05:56:07.000

of Tolkien on storm front. Tolkien has been used to recruit young men who are, you know, D and d fans, and talking fans into into their ideology.

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And in different national party, has a found in Toking and the American, and and this also extends to Medievalism in general and evil symbols, because they imagine a pure white Middle Ages, that's purely Aryan or

05:56:23.000 --> 05:56:30.000

purely Anglo-saxon and no iky people of color historically, That's incorrect.

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But the historical scholarship proving that is, is fairly recent.

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So the reality is, whatever same hand it. This is the impact, and it is a fascinating question of how readers will make meaning of a text according to their own projections.

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Their own ideas. So it's where the asking but it's also very thinking.

05:56:53.000 --> 05:57:12.000

How would we judge evaluate whether it's lovingly describing it's porting it? I mean it's really easy in the case of some didactic overtly propaganda, even in like when's the work of world as far as there's no

05:57:12.000 --> 05:57:26.000

question kicking the American horses in Vietnam, which I mean, you could say as well, but also it's a very specific colonial for me to try to answer a little bit We need the concept that robin

05:57:26.000 --> 05:57:40.000

mentioned the implicit racism, I could hoping there's a scene we all love where Sam looks at the following warrior from the South, and is very empathetic, and wonders Think of him as a person it wonders

05:57:40.000 --> 05:57:45.000

if he was tricked into come no they're called me is creating racism.

05:57:45.000 --> 05:57:53.000

On the other hand, you have the people come Con, with the other dark skin and the red tongue hanging out.

05:57:53.000 --> 05:58:00.000

I suspect. Of course I don't know so this is my projection, but I suspected somebody that said they don't think, hey?

05:58:00.000 --> 05:58:08.000

That's racist, he would have responded the way we all tend to respond when somebody points out something racist we get without even you know.

05:58:08.000 --> 05:58:32.000

But it's just there because you know that's the way We grow up Okay, we're about finish up with the time for the hour, so we can run over. we need to let them set up well so

05:58:32.000 --> 05:58:41.000

let's bring it to a close and thank you all very much.