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Alright, so it is now 10 o'clock, so why don't we go ahead and get started.

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Alright everybody, welcome to our next presentation. Asexualities, A romantics, and autists in epic fantasy by Tolkien and Goddard with Rory Queerpell and Robin and Reed.

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So this presentation will consist of 2 papers, one directly following the other with a period for questions at the end.

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So I will just be briefly introducing each of our presenters here up at the top and won't be interrupting again.

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Please feel free to use the zoom chat to ask your questions during the presentation And just remember that it won't be archived.

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So if you want to continue, any discussion or drop any resources or links. Please. Drop those in the discord chat for this presentation where that will be available for everybody to see.

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And you can also read our presenters full bios and interact with them over there after the presentation.

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Just another quick reminder to follow our societies community guidelines and once again this is being recorded.

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So with that, let me introduce our 2 presenters today. Rory Queerpell is a botanist, an ethos, and ethnobotanist working as a fighter pathology researcher and collection manager at Eden Project in Cornwall.

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Their primary token research interest is the botany and ethnobotany of Middle Earth. They are also interested in exploring queer, specifically asexual and a romantic readings of tokens work and characters.

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And Robin and Reed retired from Texas A and M University in May, 2,020 and enjoying retirement.

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Her current projects include 2 anthologies under contract with Mcarland, a queer anthology on tokens work.

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Co-edited with Christopher Vaccaro and Stephen, and an anthology on racism in Topian.

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So with that, why don't you go ahead and take it away, Rory.

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Thanks so much, Leah. So I just wanna start with a couple of acknowledgements up top because I don't want them getting lost at the end of this.

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The the beginning of this particular paper happened, on the episode that my partner and I did for queer lodgings last summer.

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And it sort of just kind of kept eating at my head. The link is gonna be in my bibliograph at the end.

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I also gave a version of this presentation for Robin's researching Tolkien, research group and everybody was really, really lovely about it and gave some really great feedback and I wouldn't have had the guts to actually do it without that.

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And, yeah, my, Savada Powell's always just enabling all the readings all the time.

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So, yeah, the mariner and his wife rethinking Al Laura on a sexuality.

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Oh, here we go. Okay. The Tale of Eldorian and Darendis is an unusual example of a failed marriage in Tolkien's work.

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As Sarah Brown says in her 2023 paper on the story, it's one of the best arguments for divorce to be found in Tolkien's Legendarium.

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Many readings choose to focus on the personal qualities of both parties to the relationship to account for its failure.

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For example, Ben Van Nuto points out that Erendous is negative qualities outweigh the positive ones presented in the text.

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While Michelle places horrendous as perhaps one of the closest things to a human female villain in the in the legendarian going against the self-sacrificing ideals expected of women.

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Hmm. On the other hand, Fitzsimmons identifies Al Darian as an anti-hero who demonstrates what not to do in life.

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Well, yeah, other authors take a more balanced view identifying qualities in both parties that led to the collapse of the relationship without apportioning the majority of the blame to either.

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However, I believe that the fundamental assumption that underlies all of these readings is that both Eldarion and Urendis are equally attracted towards one another and that it is personal choice alone that makes them behave as they do.

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This paper will propose an alternative reading that suggests that Al Darya may in fact be a sexual. Situating his choices within an oppressive set of social norms that are in fact anathema to him.

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I will also attempt to explore this reading of Valdari on alongside some of Tolkien's personal views on sex and marriage expressed in letter 43 in order to demonstrate some potential links with his own thinking.

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So I'll start out with some key terms because I realize not not everybody has come in swallowing having swallowed the dictionary on this.

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Asexual is an umbrella term that describes people who do not experience sexual attraction, either totally or in part.

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For the opposite of this is Alisexual. Though definitions vary even among asexuals and arriving at a useful single one is completely impossible.

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Which I think situates us within queer studies completely perfectly. Asexual identities exist on a spectrum of varying relationships to sexual attraction and or desire, including but not limited to those who experience no attraction at all.

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Who experience it rarely and or conditionally and who experience it to a greater or lesser extent over time. Sexual attraction is equally difficult to define, especially for those of us who don't experience it.

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But Angela Chen just defines it as the desire to have sex with a with a specific person for physical reasons.

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However, as Sherander Kay Brown's definition of asexuality in refusing compulsory sexuality specifies a sexuality is not evidence by either the presence or absence of sexual arousal or absence of sexual arousal or activity.

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Attraction, desire, and action of sexual arousal or activity. Attraction, desire and action are all separate but related concepts and desire and action are all separate but related concepts and asexuality.

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Attraction, desire and action are all separate but related concepts and asexuality does not equal celibacy.

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Spoiler alert and calamity does not does not contradict my point at all.

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Susan Brake coined the term of Matter Normativity in 2012 to research the societal assumption that everyone is or should be aiming for a singular sexual or romantic relationship as the pinnacle of human social interaction.

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They're related concept of compulsory sexuality, the idea that sex is universally desired as a feature of human nature.

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Was elucidated in Christina Gupta's 2015 article on compulsory sexuality.

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It's a primary factor within a matter normativity that marginalizes asexual people.

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Though Gupta also points out that it regulates the behavior of all people, not just those who identify as asexual.

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These terms are crucial to an asexual understanding of Al Darion, his choices and his relationships with both Harendis and Newmanian society, particularly his family.

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The first paragraphs of Eldarion and Harendis set out several points that underlie this reading.

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Firstly, the very first lines describe the line of Elvos to that point, establishing its importance as a theme throughout the story and mirrored in the description of the continuation of this line via and Calais at the end.

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Additionally, Al Darion's description is heavy on his physical attributes to describing him as strong and vigorous in mind and body golden haired as his mother.

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Setting these qualities against those of his father, a man of gentle mood without pride, whose exercise was rather in thought than indeed to the body.

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Al Daryon as an heir to the throne of Eloros and a physically attractive man is immediately contextualized against a number of social pressures that have their roots in a matter normativity and compulsory sexuality.

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And the readers expectations of him conscious or otherwise are set. However, once Albarion's own behavior begins to feature in the story, we see the first signs that these expectations will be confounded.

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His reluctance to marry is clear from the beginning of her seafaring career as well as his parents disappointment with this.

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Additionally, the Guild of Ventura's nickname from Numanor in society, the Owen and Deli, the lovers of Uinen, suggest the idea of some sort of substitute for very months or love.

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And the tension between societal and family, ial pressures and Eldaron's desires are already clear.

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Erin, this is introduction reveals much about both Al Dario's relationship to sexuality and and her own position between these expectations.

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While horrendous falls in love with Al Daryon almost immediately, it's notable that Al Darion almost immediately, it's notable that Al Dario's first impression of her is her inner strength.

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When Aldario and later speak to fairer things in our many loss, she assumes that he's talking about her, though crucially she does so without any actual corroboration of this.

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As their relationship involves the divergences between their interests and approaches becomes ever clearer. When the subject of love

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When the when the subject of love between them appears token is very clear that Al Darion's love of horrendous occurs much later and importantly because of her present presentation of the OLIA, the branch of return which can be read as her encouragement to go to see against the wishes of his parents.

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However, Al Darion is repeatedly described in terms of his reluctance to marry, reinforced by his repeated sea voyages, something that his mother suggests should be cured.

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This pathologization of perceived faults of attraction is a familiar idea for many asexual people whose experiences are often put down to a lack or some external factor that you can fix.

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This idea is further reinforced by his father who asks how else will you cure him if not by love?

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A version of the often-voked idea that asexual people just need to find the right person.

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We don't, by the way, just real quick. When the 2 do eventually marry, it's after a period of 12 years of engagement and 70 years after they met.

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Even now though, Aldaro's attention is not wholly devoted to his new bright.

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The very morning of their wedding feast a few months after their marriage, Eldaron's gaze is once again pulled towards the sea at the arrival of the at the arrival of the Eldar.

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It is telling that the next morning at endus wakes alone, though no reason for this is given in the text.

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As arendous struggles with her marriage seeking advice from her mother Nunes, Aldaro's desire for the sea and consequent lack of attention to his marriage is once again pathologized as some heat in his mind or some dream that pursues him.

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Upon Al D'arion's return from the voyage with Hero Ande, his parents are unsympathetic to him and his reasons for taking more time than hoped to return trying to return his focus to his wife and his sense of home.

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That disapproval is clear. This is the same year in which Al Daryon and Drendis separate, finally accepting that their marriage is not in fact faded to be a happy one.

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A fact perhaps obvious to the reader well before this point. An unusual confrontation between Mandor and Daldarium takes place soon thereafter, while Daryl's frustration at the disjunct between his desires and his father's appears to come to a head.

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Manaldo's response is at once more compassionate than sometimes accepting that he has indeed misunderstood his son, yet still resolute that Al Darion has wronged him, rendous and by extension his family.

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From this point, the emphasis is mainly on the ramifications of Algaron's decisions on Erendis, on Calais and himself, as well as his reign upon Menelaus surrender of the scepter.

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And Kalima's own choices and desires seem akin to her father's though with the benefit of hindsight as she at first resists Hallicard before eventually marrying him.

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It may seem to ensure. Eventually marrying him, it may seem to ensure the line of El Cross above all other reason.

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Christopher Tolkien writes that Ankara made did not desire love nor did she wish for a son and that her marriage to Hallicard was unhappy as her parents had been.

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Eldarium's part of the story is all but over with sparing mention only of his subsequent voyage.

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While Erendous was doomed to bitterness for the rest of her life before she is somewhat euphemistically said to have perished in water.

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Perhaps suggests a suggestion of suicide, though no further details are given. From these pieces of textual evidence, many authors draw an image of Valdari on as a selfish man centered too much on his own desire at the expense of his families, particularly his wife and child.

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However, if we assume that Al Darion's mode of attraction is not geared to romance, sex, love and or marriage.

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We may be able to see the root of his frustration, not as selfishness, but rather as a fundamental inability to engage with the amateur normative expectations of new manor in society due to being a sexual.

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It's not that he won't do the right thing. It's that he can't.

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The assumption from the text throughout the story of Eldar on an horrendous is that our sympathies are supposed to lie with Erendous over Aldarion.

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This is evident through a number of points in the text. The subtitle, The Mariner's Wife, the Emphasis on Adventists feelings at the expense of, which are mentioned in frequently.

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And the ending of the chapter in unfinished tales on Erendis and, and, fates with only a passing mention of Valdarian subsequent future.

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The most visceral description of Al Darion's emotions we get is in the year when everybody expected him to marry Erendous when the sea longing took him, his heart hammered and his breath was stopped.

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This wording sounds like it might better belong to a description of someone falling in love and does not bear much if any resemblance to the scamp descriptions of Eldar Ian's feelings towards horrendous.

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Additionally, the ways in which Tolkien both does and does not write about Eldari on echo some of his own thinking about sex relationships and gender as expressed in his letters namely letter 43.

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This letter was written in its own real world context between a father and his son and can be charitably interpreted as Tolkien trying to dissuade his son from inadvisable sexual escapades while the way at war.

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That's a one for one correspondence between points made in it and later works of fiction is impossible.

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However, where these correspondences do occur, the similarities are, I would argue, too strong to ignore outright.

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In this letter, Tolkien takes a distinctly gender essentialist view of men and women in relationships, ie he states qualities considered inherent to being male and female, that dictate choices and behaviors between them.

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One example of this is his statement that men are not monogamous, not by their animal nature.

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This tying of sexuality with masculinity remains a common stereotype today. Identified intesla and wine is 2,023 paper on men as a minority in asexual communities, thus adding a gender dimension to the aforementioned idea of compulsory sexual This idea finds its echo in the assumptions upon Al Daryon in Adirondis.

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The first of these is the name Owen and Deely or lovers of Uin and Dee or Lovers of Voo and and given to the guild adventurers by the Numan, and given to the guild adventurers by the pneumonian public, gendering the sea as female and thus framing the guilds desire for sailing is having a possible sexual or romantic motive.

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The second is Arendous's jive that she will not share her husband with the Lady U.

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Nan, rightly called out by, A, A, DA, on as a twisted sane.

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The assumption that A, there exist sexual or romantic competition against Derendis and B that this competition comes in the form of Valdarons desire to voyage assumes a mistrust of Valdarians fidelity to her even though no textual evidence to the contrary is given.

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Tolkien's gender essentialism and sexualization of masculinity continues in letter 43 as he talks about the possibilities of relationships between men and women.

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He states that a man's dealings with a woman can be purely physical with the caveat that philosophically in religious speaking, this isn't how things should be.

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He goes on later to say that in this fallen world, friendship that should be possible between all human beings is virtually impossible between man and woman.

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Again, this assumes that male female relationships necessarily must be characterized by romantic and or sexual attachment because of the nature of human beings and the inherent differences between the sexes.

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Apply to Al Darion, this presents his reluctance to marry as other or somehow deviant from his natural masculinity.

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Which is demonstrated by those around him with assumptions of infidelity and some sort of attraction to the sea itself.

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The idea of erendis as a wrong wronged woman constantly made to wait for her husband's wins, tallies with Tolkien's assertion in a footnote to letter 43 that and I've got to take a deep breath on this one.

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We may are apt to break down if asked to wait for a man. That's okay. It's just was.

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Again, this essentialist view of women and a man's role in ensuring their sanity echoes horrendous off-stated distress at her husband's voyaging despite the fact that she initially enabled it via her presentation of the OLI.

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This doesn't call us to blame herndas for what happens though as this same view stands to reduce her agency in the face of Valdarian choices.

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In conclusion, Tolkien's characterization of Al Daryon is deviating from the expectations of both masculinity and pneumonia and royalty tie into a number of matter normative assumptions held by real world society both when Tolkien was writing and today.

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While they sexuality was in one way or another a known phenomenon within Tolkien's lifetime, you know, Kinsey had his X category, for people who didn't fit on his infamous scale.

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None of this serves to comment on any intentional depiction of Al Daryon as asexual, but rather as an offshoot from an a matter normative society that constantly espoused and still espouses the concept of compulsory sexuality.

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What I hope to achieve with this asexual reading of Eldorian is an understanding of the ways in which society it raises stigmatizes and pathologizes asexual people as reflected in Al Darion and Urendis.

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This is not to say that A Arians choices are or should be free from judgment. His asexuality in no way exculpates him entirely from the harm he causes.

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However, a compassionate reading of him as an asexual man burdened by society's toxic expectations of him doesn't demand this.

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Quick pain is still queer pain even when it expresses itself in a harmful manner and no one is obliged to like Eldari on more as a result of that consideration.

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Bye acknowledging that the root causes of the situation between Al Daryon and Urendis comes from the outside influence of Newman or in society's assumptions on them both, we can perhaps navigate and new view on him.

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Additionally, we can use this reading and the echoes of letter 43. Contained within it to question further tokens thinking and grapple with some of the real world ramifications of his views, some of which are still held today.

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Finally, through this understanding, we may be able to expand our views of love and attraction in Tolkien's world, acknowledging and creating space for asexualities and people where they've been missed before.

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This is sometimes painful, especially for asexual people ourselves, but it is nonetheless to important.

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Is nonetheless important to acknowledge even and perhaps especially if it means we must reckon with and find fault in some of Tolkien's own thinking.

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Thanks ever so much. Oh, stop sharing my screen. And. I think it's Robin's turn now.

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Yeah, thank you. A quick note. I don't wanna try and determine how many of you have read or not read any Victoria Goddard books.

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So I'm just going to avoid the major spoilers of plot twists and big reveals, although of course there will be some minor spoilers.

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Okay, my project analyzes Victoria Goddard's 9 World Series as a tour de forest of Miss.

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Soic, world building, genre blending and intersectional queer characterizations, which writes back to Tolkien's legend.



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Tolkien's engineering previously discussed. Dallas John Barker defines riding back as quote a commonly used literary strategy employed by feminist.

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Post colonial and queer writers to reclaim, reimagine and complicate normative or marginalizing narratives that are colonial or widely disseminated.

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I focus on the intersectional clear characterization of Clear Fer, Kip, that, well, hoping to convince you all that as Alexander Rowland argues you all should really be reading Victoria Goddard's 9 World Series because there is quote a most wonderful journey.

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There's beautiful magic and splendid road building and fantastic characters. There are dragons and a dungeon crawl through a magical puzzle labyrinth and a baby unicorn the size of a cat.

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There is gloriously socialist government reform and implementation of universal basic income. Infamous treason is poet who songs everyone secretly loves even though they are extremely bad.

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Sweet kind men trying hard to be good and the kick-ass women they adore. Not just lovers, but family members, mentor companions.

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And most of all, the core thread running through every book in the series. The depiction over and over again of deep meaningful intense friendships profound enough to change the course of history.

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Most of the books in the series are set after the Empire of a Stand the last consisting of 5 of the 9 known worlds is destroyed by a cataclysm known as the fall, capital F.

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The fall shattered the magic of the Empire and the world's the 5 worlds magical systems.

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Causing massive destruction and deaths by tornadoes, erupting volcanoes, sinking lands.

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And afterwards starvation and disease. It disrupted the flow of time and relocated the Palace of Stars.

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From a standalone, the capital city on Istar. To Solara on Janine. As a result of the fall, Goddard's characters have all to varying degrees depending on location and age.

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So, struggled with the effects of trauma. While a common theme in their narrative art is making their homes.

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And in some cases their worlds more just. The series is post apocalyptic, but in fantasy rather than science fiction or distopian mode.

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Got it explains that the 9 worlds are worlds, not planets. Think Narnia rather than Pern, end of quote.

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In addition to the 9 worlds characters know of and sometimes visit the land of ferry. The borderland between the worlds and various divine lands, all of whose gods also exist and often visit one or more of the world.

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Kip is a protagonist in point of view, character in the Heartfire sub-series.

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That consists at the moment of the hands of the emperor and at the feet of the son. He is one of the 2 protagonists in this series whose quote, deep, meaningful, intense friendship.

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Is profound enough to change the course of history on their world. Clear for is the character's given name, but his family nickname is Kip.

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For much of the series, he is known as Cleafer at the Palace and Kip at home.

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And the distance between the 2 personas that shaped his character. 3 intersecting aspects of his identity are his ethnicity as a wide seas islander.

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His autism and his asexuality. While the terms autism and asexuality never appear in the stories, clear for tips, dialogue, actions, and internal perspectives, as well as what other characters say about and to him support my reading.

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Goddard's intersectional characterization means Alexander Dodi's sixth. Definition of queer.

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Specifically, quote, those aspects of textual coating that seem to establish spaces not described by or contained within, straight, gay, lesbian, bisexual, transsexual, or transgendered understandings and categorizations of gender sexuality.

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This is a more radical understanding of queer. As queerness here is something apart from established gender and sexuality categories.

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Not the result of vague or confused coding or positioning. End of quote.

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I do not argue that clear for Kip is quoted as queer, meaning others. Only in the culture of the hierarchical a scandal and empire.

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Which has always categorized islander culture as primitive and barbaric. Kip has always been considered queer in a sense of failing to conform to his home cultures and arms.

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Which include matrilineal kinship system. A respect for elders, especially for elder women and equal acceptance of same-sex relationships, including same-sex.

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Marriages and parenting. The queerness of Cleifer Kip's characterization and the ways in which his actions contribute to the 2 major plot of the series, one political, the other personal, are shaped by interactions between his islander culture, his autism, and his asexuality.

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His sense of personal failure haunts him despite his public achievements. But I argue that his perceived failure and his political successes originate in the interactions.

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The narrative techniques Goddard uses to convey the complicated layers of Kip's life include his actions in the present of the story.

03:03:18.000 --> 03:03:26.000

Extended flashbacks to his past, including the fall and the impact of the fall. The experience of leaving his world of Zune.

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

For an alternate you need. And an extended journey into the divine lands of his culture, the sky ocean.

03:03:34.000 --> 03:03:44.000

Where he meets some of his heroes from the lays of the wide sea islands. Delays are the oral histories of those who settled in the vang of Ave.

03:03:44.000 --> 03:03:55.000

Which is an archipelago in the middle of the wide seas on Zune. One of the greatest heroes of delays is Aloona Kendra, the paramount chief of the vang of Eve.

03:03:55.000 --> 03:04:01.000

Who negotiated the alliance between the Estanolan Empire and the White Sea Islands 28.

03:04:01.000 --> 03:04:08.000

Sorry, 2,000 years earlier. The White Seas Islands were not conquered by the Empire, they joined his allies.

03:04:08.000 --> 03:04:26.000

Alon, I became friends with Emperor Aurelius Magnus during negotiations. And so when Aurelius was stolen by the sun, Alona took his shipping crew and sailed out of the world in the sky ocean to find his lost friend.

03:04:26.000 --> 03:04:36.000

Chip's memories of his childhood and adolescence as well as his friends and family's past and present teasing support his sense of never shitting in.

03:04:36.000 --> 03:04:46.000

Much of the teaching is driven by his decision to leave home and to become the first islander to work in the Imperial bureaucratic service.

03:04:46.000 --> 03:04:59.000

As well as their belief that after abandoning him After abandoning them and their shared culture with the loudly stated goal of changing the world by serving the emperor.

03:04:59.000 --> 03:05:07.000

Kip has spent his adult life away from them in the islands, ending up with nothing to show for it, they believe, but being a secretary.

03:05:07.000 --> 03:05:26.000

He explains the reason for their teasing to his palace friends by saying that when he goes home, he stays in his old bedroom at his mother's house and is quote just the youngest child of the matriarch, the one who's perhaps a little strange and has odd ideas and dresses a little peculiarly.

03:05:26.000 --> 03:05:37.000

The one who hasn't done any of the things that increase one's status. I'm not married, I don't have any children, I don't actually have any sort of respectable adult position.

03:05:37.000 --> 03:05:50.000

Respectable in Islander. Cultural standards. Things are different in the Palace of Stars. Clear for worked all his adult life in the bureaucracy of the palace.

03:05:50.000 --> 03:06:02.000

Before the fall, he worked in minor clerical positions, continually reassigned to different offices because he fails to meet the Assembly and expectations of those who serve the Emperor.

03:06:02.000 --> 03:06:18.000

But after the fall. Something of a fluke. He becomes the personal secretary of the last emperor of a scandal and he's eventually awarded the positions of quote secretary-in-chief of the private offices of the Lords of State.

03:06:18.000 --> 03:06:27.000

And official head of the Imperial Bureaucratic Service. Which collectively translate to the unofficial head of the world's government.

03:06:27.000 --> 03:06:35.000

Which is symbolized by his other title, which is also the title of the first book, The Hands of the Emperor.

03:06:35.000 --> 03:06:41.000

Still, when he returns home, he is merely everyone's cousin Kip, the one who left.

03:06:41.000 --> 03:06:48.000

At 1 point the emperor admits to clear for his family how the Assembly and titles obscure rather than reveal his earned rank and power.

03:06:48.000 --> 03:06:54.000

And there are other reasons why his family doesn't understand, but that's part of the spoilers.

03:06:54.000 --> 03:07:06.000

Who you heard in the last emperor collaborate in restructuring the governmental system under need, rather than aspiring to become a part of the nobility, clear for works from within the system.

03:07:06.000 --> 03:07:17.000

Decentralizing power to create better systems of governments. Governance, that glorious socialist government reform that Roland mentions that benefit all citizens.

03:07:17.000 --> 03:07:28.000

He's achievement include Negotiating peace treaties and trade contracts. Financing, new technological, magical innovations for travel and communication.

03:07:28.000 --> 03:07:38.000

Establishing free public housing, arranging for local governments to create emergency stores to help citizens after catastrophes.

03:07:38.000 --> 03:07:52.000

And implementing that universal basic income. The guiding principles for what he privately calls his great plan are drawn, quote, from those fundamental teachings of the proper relations between people and communities.

03:07:52.000 --> 03:08:05.000

He had long ago been taught from the lays, end of quote. But how he goes about implementing those principles into policies and actions is informed by his autism and asexuality.

03:08:05.000 --> 03:08:16.000

As an artist who is also asexual, I read Cleafer chip as being on the autism spectrum because his feelings and behaviors are similar to mine.

03:08:16.000 --> 03:08:28.000

But given that the scholarship on Nero Divergence is so recent, often kick contradictory and tends to associate a number of these behaviors with different types of divergence in the diagnosis.

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

The issue of medicalizing this is of course an important one. My identification is not meant to be prescriptive.

03:08:36.000 --> 03:08:44.000

Like, I have felt that most of my life I failed to conform to the norms around me, especially regarding romance, sex, and marriage.



03:08:44.000 --> 03:08:55.000

Kips that explanation to his college friends. Emphasizes how his lack of a family and children affects their perception of him.

03:08:55.000 --> 03:09:08.000

Like, I can draw deep vanish enthusiasms and behaviors relating to those enthusiasms. Which are often perceived, obsessive by others around me.

03:09:08.000 --> 03:09:11.000

And I am prone to autism monologues both in conversation and in writing about these enthusiasm, which actually served me fairly well.

03:09:11.000 --> 03:09:24.000

In academia. Kips lifelong and intense love for the lays and for Fitzroy and.

03:09:24.000 --> 03:09:33.000

Especially the epic Aurora. Is immediately recognizable to another fan. His tendency toward monologues.

03:09:33.000 --> 03:09:40.000

Perceived his overbearing lectures by his friends and family. Was more apparent during childhood and adolescence.

03:09:40.000 --> 03:09:47.000

Becoming something he had to learn to control while working at the palace. But it still breaks for you when.

03:09:47.000 --> 03:10:04.000

Yeah, there's need for it. He learned to convey his ideas through writing reports and proposals. His proposal for the universal basic income, by the way, as the emperor notes, was 900 900 pages long.

03:10:04.000 --> 03:10:16.000

Clean for even rights proposal so that he does not submit. For instance, his argument for making fits right on Gerdel, the poet laureate as a need, is written and then hidden in his desk.

03:10:16.000 --> 03:10:26.000

A conversation with Booa who is the son of laughter an islander trickster god gives readers a different perspective on Kip.

03:10:26.000 --> 03:10:32.000

When the 2 meet on an island in Sky Ocean during Kip's journey to the House of the Sun.

03:10:32.000 --> 03:10:40.000

Va says that I always liked you kept in dang, a man of the edges, the limits, the boundaries, aren't you?

03:10:40.000 --> 03:10:46.000

Never quite of one place, nor the other, but doing your best for each and for those who fall between the cracks.

03:10:46.000 --> 03:10:55.000

End quote. His sense of being split, never fully known or accepted, is literalized in at the feet of the sun.

03:10:55.000 --> 03:11:07.000

As a result of a serious head injury, Cleopatra experiences an alternate reality in which his alternate self, Kip, made different decisions in the aftermath of the fall.

03:11:07.000 --> 03:11:17.000

Instead of staying at the palace, becoming secretary to the last emperor. And this, mantling the empire's hierarchical and unjust systems of governance.

03:11:17.000 --> 03:11:33.000

Chip returned home to the Van Gabe Bay and led his own cultural revolution against the empire, creating his ideal contemporary version of the culture based on his interpretation of island or traditional culture.

03:11:33.000 --> 03:11:43.000

Again, found it through the lays. During his time there. Clifford and Kip identify key moments where they made different choices in the wake of the fall.

03:11:43.000 --> 03:11:57.000

A process which is healing for both of them. And while clear for admire some of what Kip has created in the Bang of Bay bay and takes notes to implement some of it when he returns home as one does.

03:11:57.000 --> 03:12:03.000

He also sees flaws in how Kip's revolution and the result of isolation of the islands.

03:12:03.000 --> 03:12:17.000

Affected not only the people of but also the rest of the world. Because the ruling nobles were able to solidify a monarchical rule of the countries in alternate the need.

03:12:17.000 --> 03:12:32.000

After the fall. Although Kip draws on his knowledge of the political structures of the Bang, to create his great plan, his autism and asexuality make him unable to conform to other islander values.

03:12:32.000 --> 03:12:40.000

A greater percentage of the people on autism spectrum identify as one or more of the gender romantic and sexual minorities.

03:12:40.000 --> 03:12:48.000

Chip does not marry, his asexuality is at the heart of the great friendship that this develops over the course of the series.

03:12:48.000 --> 03:13:00.000

Using the contemporary terminology created in ACE communities. I think clear for chip is best described as a gray ACE and possibly is a romantic.

03:13:00.000 --> 03:13:06.000

The second one depending a great deal on how romance is defined in terms of behaviors and in a relationship.

03:13:06.000 --> 03:13:15.000

He rarely feels sexual attractions. And the few times he does it is for intelligent. And creative women.

03:13:15.000 --> 03:13:25.000

You self describes as a passive lover and has had few sexual relationships. He has no desire for sex with men, even the man he loves so much.

03:13:25.000 --> 03:13:34.000

Whose name is redacted because it's a major spoiler. Kip cannot imagine, quote, what greater intimacy sex could possibly give?

03:13:34.000 --> 03:13:47.000

To a relationship, end of quote, and cannot understand why people, quote, always talk about romantic sexual love as if that sort of love was necessarily better, greater, more than friendship.

03:13:47.000 --> 03:14:05.000

As if being the greatest of friends was a step down. End of quote. Kip symbol for the love between the greatest of friends comes from the lays, the word Fanoa, which is used to describe the great friendship between Elon A and Aurelius.

03:14:05.000 --> 03:14:13.000

The literal meaning of Fenoa. Is the shells. Them probably on any beach where you've been.

03:14:13.000 --> 03:14:22.000

But it also has an older meaning of a business partnership. And an even older one, which KIP acknowledges is archaic, but which is his.

03:14:22.000 --> 03:14:35.000

A great friendship that is love, but not romantic or sexual love. The image of a consisting of 2 equal but differently shaped parts that fit perfectly together.

03:14:35.000 --> 03:14:41.000

Is a metaphor for the asexual relationship Kip has long for since he was young.

03:14:41.000 --> 03:14:47.000

But after years of teasing, he cannot acknowledge that goal even to himself at the beginning of the series.

03:14:47.000 --> 03:14:53.000

A quick Kindle search shows that the word Fanoa never appears in the hands of the Emperor.

03:14:53.000 --> 03:15:00.000

Compared to the 258 times it appears in the feet of the sun. At the feet of the sun.

03:15:00.000 --> 03:15:09.000

By the end of at the feet of the sun, Kip and his heno are together, but they have just begun creating their asexual lifetime partnership.

03:15:09.000 --> 03:15:20.000

Which I hope will play a significant part in the third book of the Horse Fire series. Now in progress, tentatively titled Common and Ordinary Goods.

03:15:20.000 --> 03:15:35.000

In our intersectional queer characterization of Goddard reimagines and complicates foundational genre elements of Anglophone, Epic, Mythokoic, Fantasy, which JRR, Tilthine popularized.

03:15:35.000 --> 03:15:52.000

These include but are not limited to heroic masculinity, imperialism, class, and racist hierarchies, especially those that combine in the essentialism of the concept of superior noble bloodlines and racist.

03:15:52.000 --> 03:16:01.000

Her series also complicates mythopoeic world building and genre boundary boundaries, which will be discussed in the other part of this project because of time.

03:16:01.000 --> 03:16:12.000

Yeah. As a result, I would argue that her series is what Ruha Benjamin identifies as One of the quote, novel fictions that reimagine and rework.

03:16:12.000 --> 03:16:25.000

All that is taken for granted about the current structure of society. Such narratives are not meant only to convince others of what is, but to expand our own version of what is possible.

03:16:25.000 --> 03:16:35.000

And such narratives in Benjamin's argument support the goal of social change. Thank you.

03:16:35.000 --> 03:16:48.000

Thank you so much, you all for those awesome. Presentations, lots of chatter. For the both of you in the chat.

03:16:48.000 --> 03:16:55.000

Lots of love coming y'all's way. So why don't we open things up for some questions.

03:16:55.000 --> 03:17:09.000

Please feel free to, raise your hand or unmute yourselves to go ahead and ask our presenters and

03:17:09.000 --> 03:17:20.000

Denise, yes. Why don't we go, why don't you go ahead and unmute yourself.

03:17:20.000 --> 03:17:22.000

And you are still muted.

03:17:22.000 --> 03:17:28.000

Oh, you're still muted.

03:17:28.000 --> 03:17:31.000

There we go.

03:17:31.000 --> 03:17:32.000

Hi.

03:17:32.000 --> 03:17:48.000

Yes. So good evening. Good afternoon and good morning from France. My comment will be on the section on Al Daryon and reaching between the lines of Al Dary on an erendis, one gets the impression that Menelu was not the marriageable type.

03:17:48.000 --> 03:18:05.000

And that he preferred the company of. Stars far away from the court in Forosta. As he only had older sisters, the eldest of whom Sil Marianne had been refused the crown, He had only married for dynastic purposes and felt forced to do so.

03:18:05.000 --> 03:18:12.000

I mean, I'll do may have been asexual himself and he married quite late as pneumonians go.

03:18:12.000 --> 03:18:19.000

He probably only wedded Al Marianne because she was the daughter of the hero of his time, the navigator of the Antour.

03:18:19.000 --> 03:18:28.000

And they seem to have been little love between them, which exclaims, and she explains why I'll marry and do it on her son.

03:18:28.000 --> 03:18:39.000

Another only child as Ferno had been himself incidentally. Later, when Ernest only bore a dary on a single, Let's see.

03:18:39.000 --> 03:18:54.000

Later when Erin Dyson Livoadari on a single female child, the law which had been established to prevent the ascent to the throne of Selimarean was rescinded itself and amended to permit the exact opposite.

03:18:54.000 --> 03:19:03.000

The crown, namely the daughter of their daughter, and Calumet. Dynastic law had cleared up the whole family.

03:19:03.000 --> 03:19:11.000

Making all the members involved unhappy. And causing the shadow of the shadow and we know where it ended.

03:19:11.000 --> 03:19:14.000

Hmm.

03:19:14.000 --> 03:19:17.000

Comments.

03:19:17.000 --> 03:19:26.000

Yeah, I agree. I, I think that one of the difficulties is that, is the character that we get the most.



03:19:26.000 --> 03:19:42.000

Exposition about and so he kind of lends himself to a like a paper length reading but I I absolutely agree and this was the final part of my paper really the idea that actually if we start looking at Al Darian in this way, who else can we look at?

03:19:42.000 --> 03:19:50.000

You know, who else can we look at from this particular angle? And yeah, I agree.

03:19:50.000 --> 03:20:01.000

I think given some of the gendered ways, that sexuality is perceived, there's an argument for some of the descriptions of Manldor.

03:20:01.000 --> 03:20:10.000

Kinda going towards the queer. You know, we have, being very unwilling to marry.

03:20:10.000 --> 03:20:18.000

And This is really difficult thing with asexuality, but lots of people assume it's anything to do with trauma.

03:20:18.000 --> 03:20:19.000

Hmm.

03:20:19.000 --> 03:20:28.000

And it is not in and of itself, but it can be. There is an entire micro label for people who are asexual as a relate as a result of trauma in its catosexual.

03:20:28.000 --> 03:20:42.000

So, yeah, if anybody needed that, have it. And I hope it helps, but, but yeah, I'm Cala May not wanting to marry because of the example of her parents is another facet potentially.

03:20:42.000 --> 03:20:51.000

On asexual and or a romantic. Realities in middle earth. So yeah, I absolutely agree.

03:20:51.000 --> 03:21:02.000

There's this is one of the things that happens with queer history right you know we get we get these generations you know manldor made his choices and his choices come down to his kids.

03:21:02.000 --> 03:21:18.000

And, Al Dario's choices come down to It's all there and like for me I kind of want to blow open this idea because I think There's a real sense with queer readings that it's all about sexualizing Tolkien.

03:21:18.000 --> 03:21:25.000

As an asexual person, I don't personally feel the need to do that. I know lots of people do and may they have much joy in it.

03:21:25.000 --> 03:21:50.000

AO 3 is there for you queer theory is therefore you fantastic. But I actually do wanna make sure that asexual people know that we exist in middle class too and it isn't just a quirk of how these things are going to how these things are described because of talking being talking so yeah I completely agree we have I mean, you know, if the sins of the father is not like the catchphrase

03:21:50.000 --> 03:22:03.000

of the entire realm of Numan or I don't know what is. And I think that I think that goes for They essentially the inheritance of queerness if that's the thing.

03:22:03.000 --> 03:22:16.000

I don't know, I'd have to, I'm spitballing now, but yeah, it's it's a really good point and I think by anchoring ourselves to these big these big characters with these big readings.

03:22:16.000 --> 03:22:19.000

We can actually see where the tendrils of those readings actually reach out and say, oh yeah, that one.

03:22:19.000 --> 03:22:32.000

There's a discussion in, in the Discord channel right now about B, after the like, What does that mean?

03:22:32.000 --> 03:22:33.000

Hmm.

03:22:33.000 --> 03:22:38.000

Well, I've decided that means something asexual and I really hope that other people will.

03:22:38.000 --> 03:22:47.000

Have some will have some with that idea as well. It's, all there and I, for me, it's in the gaps of what Tolkien doesn't write.

03:22:47.000 --> 03:22:48.000

So yeah, thank you so much, Denny.

03:22:48.000 --> 03:22:52.000

Yep. Thank you. A great presentation.

03:22:52.000 --> 03:23:07.000

Have another question. Yeah, we have another question from Elliot. Not necessarily an academic question, but as an Aero Ace autistic writer, what do you hope for regarding our place in the future of fiction?

03:23:07.000 --> 03:23:15.000

The short version, what stories do you want to see Aero Ace autistic people star in?

03:23:15.000 --> 03:23:18.000

Robin, you've already put a bit of a response. Do you wanna do you wanna give it first?

03:23:18.000 --> 03:23:19.000

I did. Or I was saying, yeah, I put the response in print so you could start.

03:23:19.000 --> 03:23:30.000

It's a wonderful question and let's talk out the idea that there's some official question and let's talk out the idea that there's some official academic.

03:23:30.000 --> 03:23:44.000

Question. Especially when so many of us are also fanned. My first response is more and more, more of all sorts of stories and especially by arrow race.

03:23:44.000 --> 03:23:50.000

I haven't pronounced that word out loud yet. I just learned it from your comments, autistic writers.

03:23:50.000 --> 03:24:00.000

I think though that there are probably already stories out there that I mean, I don't know, Goddard's personal information in that way.

03:24:00.000 --> 03:24:09.000

I know she has a PhD in medieval. And I'm hesitant to guess, but, I am finding more and more.

03:24:09.000 --> 03:24:18.000

Books where there are autistic characters sometimes asexual and or not that the 2 are not necessarily connected although I think it happens a lot.

03:24:18.000 --> 03:24:29.000

Martha Wells murder bot series. And I'm thinking, you know, Sherry Thomas's, Lady Sherlock series.

03:24:29.000 --> 03:24:36.000

Both are ones that I just absolutely adore and feel free to drop other recommendations in the list.

03:24:36.000 --> 03:24:42.000

Sorry.

03:24:42.000 --> 03:24:43.000

Bye.

03:24:43.000 --> 03:24:53.000

So for me, it's about variety of a sexual experiences. Because as I said, right at the beginning, asexuality, like attraction, action, desire are related, but they're not the same thing.

03:24:53.000 --> 03:25:03.000

I would I would love to see asexual readings asexual writings even that actually just go outside this.

03:25:03.000 --> 03:25:17.000

Strictly celibate. Kind of sex is total anathema to me thing because that that experience exists and it is wonderful that it is represented, but it doesn't represent all autistic people.

03:25:17.000 --> 03:25:25.000

And actually in terms of a romantic people, I would really love to see people writing more.

03:25:25.000 --> 03:25:45.000

With sympathetic, a romantic characters. I think we have this, this thing about like the moralization of empathy and like love without sex is fine sex without love is somehow deviant and no matter how open-minded individuals are society really has a lot of catching up to do there.

03:25:45.000 --> 03:25:53.000

And yeah, I just. I I want to see I want I want to see all of it I I want to see a sexual characters who just put in a line who say, oh, I'm not, I'm just not that interested.

03:25:53.000 --> 03:26:03.000

You know, I'm not, I'm just not that interested. You know, and no, don't ask me that question. Please go away.

03:26:03.000 --> 03:26:20.000

No, don't ask me that question. Please go away. So Essentially just more, and actually I know I mean, I'm thinking after the whole Kerfuffle with the Hugo's, Zer and, I am Widow series.

03:26:20.000 --> 03:26:32.000

We need more non white ACE. Perspectives because Yeah, like we we can write as varied a plethora of characters as we want.

03:26:32.000 --> 03:26:40.000

But there's absolutely no point if it's monochromatic. And because there are so many really, really important.

03:26:40.000 --> 03:26:54.000

Disruptions of what love and sex are that we need from every, literally every single corner. I want ace people I can hate.

03:26:54.000 --> 03:27:02.000

I want I want arrow people who I'm supposed to love. I want all of this. Everything.

03:27:02.000 --> 03:27:03.000

More is more.

03:27:03.000 --> 03:27:16.000

That's actually a wonderful place to end it. Thank you both so much. Lots of love and again, I have what you say, board is more, we want all of those things here.

03:27:16.000 --> 03:27:29.000

So with that, that's the end of our presentation today. Thank you both so much for those wonderful presentations and please feel free everybody to continue to the discussion over in the Discord.

03:27:29.000 --> 03:27:37.000

There's, Rory has hosted their slides and bibliography and I'm sure that we can keep this going.

03:27:37.000 --> 03:27:52.000

So we are going to have a long break. Now, about an hour in 10 min. So feel free to, get some lunch or dinner or whatever time it is, wherever you are.

03:27:52.000 --> 03:28:01.000

And please and please come back and join us again for our next couple of sessions. Thanks everybody.

03:28:01.000 --> 03:28:03.000

Thanks so much everyone.

03:28:03.000 --> 03:28:07.000

Thank you. And especially thank you, Leah and Tim.

03:28:07.000 --> 03:28:10.000

Yes, absolutely. That was great. Thank you.

03:28:10.000 --> 03:28:12.000

Absolutely.