

**IN DEFENSE OF DOLLS: AN ARGUMENT FOR THE RETURN OF
DOLLS AS ART**

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2ND PLACE

Ernst Jentsch

focusing especially on the automaton. Jentsch describes
, doubt as to whether an apparently
living being really is animate and, conversely, doubt as to whether a lifeless object may not in
normally expect the doll to be inanimate, but there exists the possibility that it in fact is alive and
capable of action.

The terror of dolls, however, does not necessarily just come from the physical harm that
can be done by them once capable of action. C.S. Lewis in his book *The Problem of Pain*
provides his own definition of the uncanny. He states that if

[Y]ou were told there was a tiger in the next room: you would know that you were
in danger and would probably feel fear. But if you were told 'There is a ghost in
the next room', and believed it, you would feel, indeed, what is often called fear,
but of a different kind. It would not be based on the knowledge of danger, for no
one is primarily afraid of what a ghost may do to him, but of the mere fact that it
is a ghost. It is 'uncanny' rather than dangerous, and the special kind of fear it
excites may be called Dread. (Lewis 5-6)

Our fear then comes from a fear from what has enabled the inanimate object to move by itself.
This of course in modern times has been coupled with the notion of bodily harm, for the idea of
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