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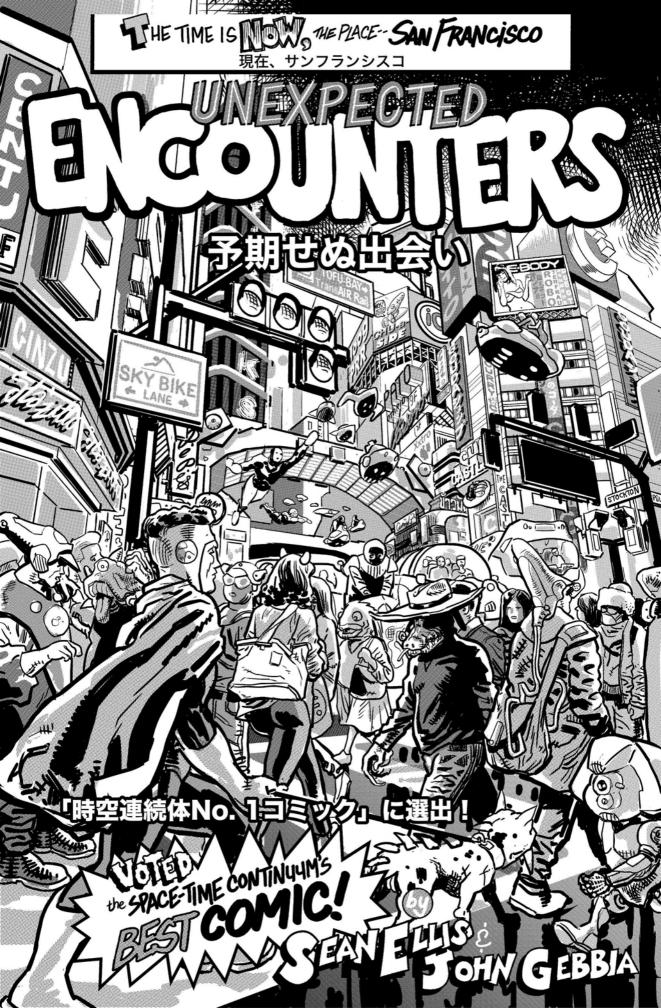


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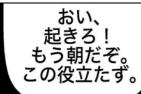
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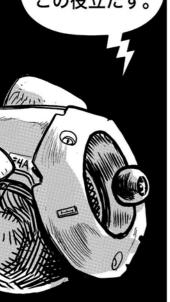
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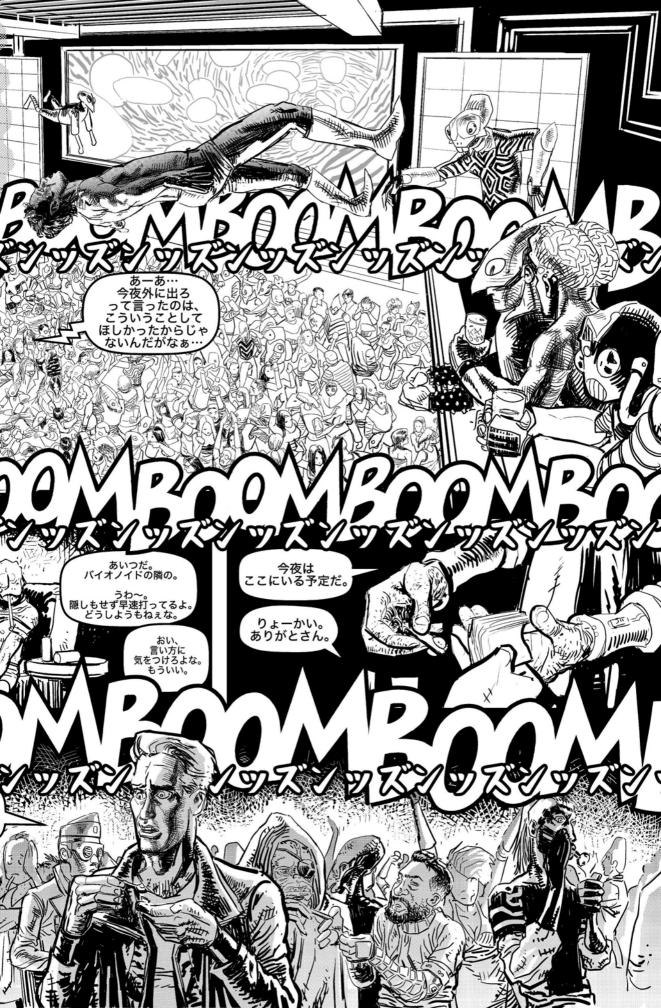






















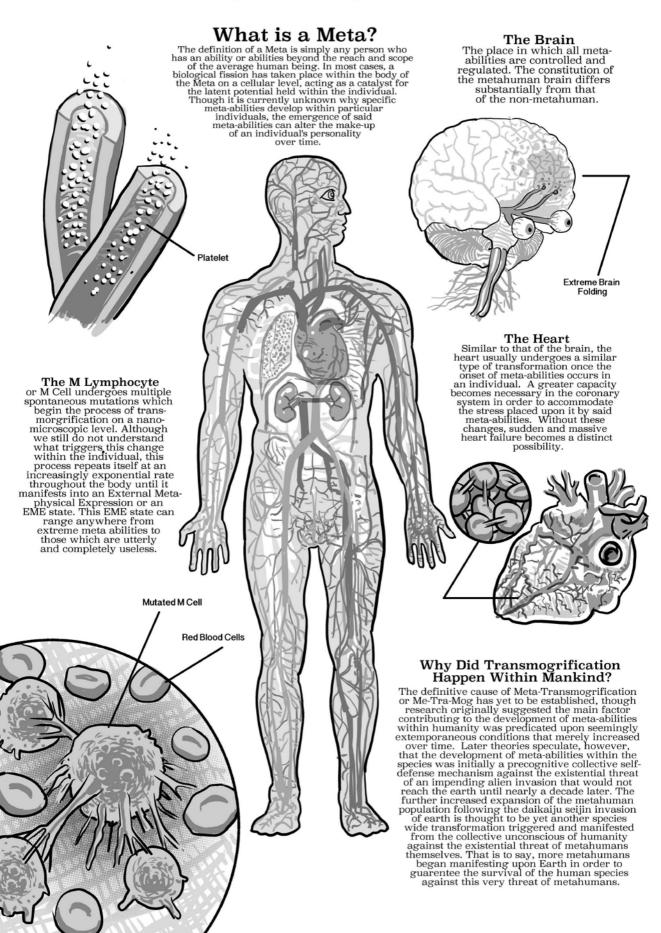






META-BIOLOGICAL TRANSMOGRIFICATION

Understanding the Transmorgrification Process Within



The Fetishization of the Meta-Human:

A Freudian Psychoanalysis of Our Society's Relationship with the Modern Day Meta Hero

Since the appearance of the first costumed meta-hero. The Best Man in 1938, and the hordes of "first appearances" of both meta-"heroes" and "villains" that transpired shortly thereafter, the public has held a seemingly single-minded and all-encompassing fascination with the meta-human. adoring public was all too eager to consume any and every detail related to the meta-hero, a seemingly never ending stream of products, endorsements and corporate sponsorships were soon to follow. With the arrival of the "metagenius" as a part of the second exponential increase of the meta-human population in the sixties, the trajectory of human history would be irrevocably altered even further as ideas previously relegated to the realm of science fiction soon became that of reality-men in mechanical suits of armor and fantastic cars flying overhead became common sights while the nascent field of space travel quickly gave way to that of multidimensional exploration. Before long, this technological upheaval would permeate our daily lives in the form of a vast array of technological gadgets and shiny new products; one not entirely unexpected development of this, however, was the public now had twenty-four hour access to the public and private lives of the meta-hero. Their exploits became our news, our salacious gossip, our entertainment and our national obsession. Whatever negative attributes we might associate with the comingling of meta-heroes and corporate interests and the compromised ethics this may be thought to entail, there is no denying this media scrutiny contributes to the continual aggrandizement of the meta-hero within our society. Though without a doubt it is our collective society that has engendered the meta-hero, and to a lesser extent the dreaded meta-villain, an exalted and nearly godlike status, it becomes necessary to ask why we have anointed the meta-human such standing and from whence do these underlying psychological processes originate? I would argue that the sycophancy with which we display towards the modern day meta-hero is neither a natural nor logical outcome, but that we are remembering, repeating and possibly working through the anxieties and compulsions of an ancient and inherited collective unconscious. To examine the underlying psychological processes which initiates this collective behavior, I would suggest we turn



our attentions towards what we might consider one of history's early proto "meta-geniuses" and the father of modern psychology, Sigmund Freud. In his essay "On Fetishism," (1927) Freud writes: "a fetish is an object believed to have super-natural powers, or in particular, a human-made object that has power over others." At this point in his essay, it is of vital importance we do not confuse Freud's use of the term "fetish," with that of our more

common understanding of the term, that of a sexual fetish, an object which elicits sexual excitement or arousal most commonly in men; though we will, however, revisit this concept of sexual fetishes and their relation to the metahuman, later in this essay. Perhaps the closest modern day equivalent to that of the primordial man and his sanctimonious fetishes in our society is that of the comic book or record enthusiast who carefully seeks out, painstakingly preserves and meticulously archives his sprawling collection for either amusement and/or posterity. Coming back to Freud's use of the term supernatural as: "some force beyond scientific understanding of the laws of nature," with common synonyms including: psychic, magical, occult, mystical, but of particular interest for our purposes, Just as the concept of science superhuman. itself was beyond the understanding of the primordial man, so too was the notion of the meta-human beyond even Freud's most fevered, cocaine inspired musings. However,

we see quite clearly that synonymous with the definition of the supernatural is that of the superhuman, a term for what we currently understand and associate to be the modern day meta-human. It is here which we can draw a very direct link between the notion of fetåishism in the primitive man with those of his religious artefacts, the primitive man believed those artefacts to be conduits of his gods if not the very gods themselves, to that of our own modern society and the fetishism with which we attribute towards the meta-human, those we might think of as actually having godlike powers and abilities themselves. The underlying psychological mechanisms which contribute to this association within society and to our own fetishistic behaviors are no doubt symbolic and reflective of the primordial man and his associated fetishes, though instead of objects that are believed to have supernatural powers, the meta-human is instead invested with otherworldly abilities.

