

Terry Eagleton (1943 -)



The role of literature in society

Eagleton points to a perspectival shift from literature conferring a "greatness and [...] noble spirit" on the reader (Arnold 1869) to it being a powerful tool of social control of the middle and working classes in the Victorian Era (Eagleton 1983).

Marxist commentary on literary theory:

- Extends concept of ideology to literature
- Asserts that literature does not reflect but **actively produces** ideology

- Therefore, the study of literature is political

The growth of the study of literature coincides with "the failure of religion" in the Victorian Era due to the "twin impacts" of:

- **Scientific discovery:** daguerotype (1840s), germ theory of disease (1850s), Darwin
- **Social changes:** Factory Act, Public Health Act, Education Act, Married Women's Property Act, Matrimonial

The Power of Religion

- Used by the ruling class to control the masses through ideology, that is, less by specific rules and more by **ritual and mythology**
- Religion is affective (mood, feeling, attitude) and experiential (based on one's experiences) → irrational hence hard to break

Literature "is an ideology"

Provides "timeless truths" to sweeten the pill of the social situation:

- Pride in nation, language and culture
 - Reverence for achievements
 - Sense of position within society
 - An escape → by virtual experience → into another place or life
- This can be seen more explicitly in who it was designed for:

- "working men's colleges"
- women who sought to become school teachers
- army men during the colonial period

Great founding fathers

Socrates → Plato → Aristotle

- No known works of Socrates
- It is assumed that Plato took many ideas from Socrates
- Socrates is a key figure in the Republic/mouthpiece of Plato
- Plato founded the Academy in 387 BCE, an institution devoted to research and instruction in philosophy and the sciences (mathematics and logic) for the "philosopher-ruler/guardians" of society
- Aristotle was Plato's pupil at the Academy and eventually became a teacher himself

Plato (ca. 427-347 BCE)



Questions of Being: What is the purpose of life, what is the real?

Questions of Society: What is justice, what is a just man?

Questions of Arts: What is the use of art, which arts should be allowed?

Republic Summary

Philosophy:

Rational → based on higher faculty of the mind: Reason and Law
Communal, Adult, Moral
Permits men to rise above the self and focus attention on the steady, calm, unshakable faculties of the mind

The Artist:

Irrational → based on lower faculty of the mind: Passion and Pain
Selfishly Indulgent, Childish, Perverse
Distracts men with emotion, prestige, wealth, political power, and art itself

User > Knowledge
Maker > Belief
Representer > Reality

Aristotle against Plato

"Representation is natural to human beings from childhood. They differ from the other animals in this: man tends most towards representation and learns his first lessons through representation."
"Also everyone delights in representations [...] The cause of this is that learning is most pleasant [...] they delight in seeing images, because it comes about that they learn, as they observe, and infer what each thing is, e.g. that this person [represented] that one" (369)

Aristotle (384-322 BCE)



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