

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 commentator 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: degeneration (1840s), germ theory of disease (1850s), Darwin
- Social change: 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
- Incentive 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 (middle piece 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-kingdomers" 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; Pleasure 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" (360)

Aristotle (384-322 BCE)



How To Cheat On Plato Biology

Mike Jess



How To Cheat On Plato Biology:

How To Cheat On Plato Biology Book Review: Unveiling the Power of Words

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