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Titolo	Victorian fetishism [[electronic resource]] : intellectuals and primitives // Peter Melville Logan
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Edizione	[1st ed.]
Descrizione fisica	1 online resource (221 p.)
Collana	SUNY series, studies in the long nineteenth century
Disciplina	820.9/3552
Soggetti	English prose literature - 19th century - History and criticism Culture - Philosophy - History - 19th century Criticism - Great Britain - History - 19th century Culture in literature Fetishism in literature Primitivism in literature Great Britain Intellectual life 19th century
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	This book examines Victorian discourse on culture.
Nota di bibliografia	Includes bibliographical references (p. 179-193) and index.
Nota di contenuto	Front Matter -- Contents -- Preface -- Abbreviations -- Introduction -- Primitive Fetishism from Antiquity to 1860 -- Matthew Arnold's Culture -- George Eliot's Realism -- Edward Tylor's Science -- Sexology's Perversion -- Conclusion -- Notes -- Bibliography -- Index
Sommario/riassunto	Victorian Fetishism argues that fetishism was central to the development of cultural theory in the nineteenth century. From 1850 to 1900, when theories of social evolution reached their peak, European intellectuals identified all "primitive" cultures with "Primitive Fetishism," a psychological form of self-projection in which people believe everything in the external world—thunderstorms, trees, stones—is alive. Placing themselves at the opposite extreme of cultural evolution, the Victorians defined culture not by describing what culture was but by describing what it was not, and what it was not was fetishism. In analyses of major works by Matthew Arnold, George Eliot, and Edward B. Tylor, Peter Melville Logan demonstrates the paradoxical role of fetishism in Victorian cultural theory, namely, how Victorian writers

projected their own assumptions about fetishism onto the realm of historical fact, thereby "fetishizing" fetishism. The book concludes by examining how fetishism became a sexual perversion as well as its place within current cultural theory.
