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**Literary Criticism From Plato To Arnold &
Post War Theories Formalism, Feminism and
Structuralism For UGC NTA NET/JRF Exam**

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LITERARY CRITICISM

From Plato to Arnold

&

POST WAR THEORIES

Formalism, Feminism and Structuralism

For UGC NTA NET/JRF Exam

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FOREWORD

This book aims to provide a comprehensive knowledge on Literary Criticism and Post War Theories. The author has used a simple, lucid and concise language so that the learners understand the concepts at the drop of a hat. Furthermore, the author has provided fitting examples to ensure that the learners comprehend even the difficult critical terms with utmost ease. Moreover, the author has taken efforts to make sure that the learners can answer most of the questions that are asked in Literary Criticism and Post War Theories in NTA NET. The most crucial attribute of this book is its concise approach where the author has focused purely on the most significant areas and possible questions in NTA Net.

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Literary Criticism

Classical Critics

The prominent classical critics are

- Plato
- Aristotle
- Horace
- Longinus

Note: Socrates was the teacher of Plato. Plato was the teacher of Aristotle. Aristotle was the teacher of Alexander the great.

The significant works of Plato are Dialogues, Ion, Cratylus, Protagoras, Gorgias, Apology of Socrates, Symposium, Republic, Phaedrus, and Laws.

- Robert Waterfield translated the Republic
- Paul Woodruff translated Ion.

Plato

Plato's view on Art

According to Plato, Art is holding the mirror up to nature. According to him, mimesis means that art is twice removed from reality. He says that art is dithyrambic.

Both Plato and Aristotle argue that art is mimetic. However, there is a slight difference. Aristotle says that art is a representation of life. Plato argues that art is twice

removed from reality. Ideas, he says in the Republic, are the ultimate reality. Things are conceived as ideas before they take practical shape as things. A tree, thus, is nothing more than a concrete embodiment of its image in the idea.

Plato's attack on Poetry

The Republic is a utopia. It talks about an ideal world. Plato has no place for the poets in his ideal world. He says that poets should be given the boot. A poet writes because he is inspired. Poets are mere dreamers. They appeal to emotions. They appeal to baser instincts. They do not appeal to reason. In other words, the poet appeals to the heart, not the intellect. Therefore, poets have no place in Plato's ideal world. He denounces poetry for the lack of morality or moral teaching. He suggests truth as the test of poetry. It should not stop merely with pleasing. However, "hymn to God and panegyric to famous men" – were allowed. Flute was banned in Plato's ideal country.

Cave Metaphor

In Book 7 of The Republic, the cave image or cave metaphor appears. The cave image is a metaphor for education: A person has lived inside a cave for a long time. He has not seen the light in his life. He has been exposed only to darkness. He gets the opportunity to move towards the entrance of the cave. He sees the light.

First, he is not able to cope with the light. Then he gets used to it. Through this light, he sees the world. He is ecstatic (overjoyed/thrilled). The world is beautiful. This light is none other than education. He has to go back to others in the cave and tell them about the opportunities and make them experience them, too (as well).

- In The Republic, the speaker is Socrates
- Kallipolis - Thracian goddess, Bendis
- Glaucon, one of Plato's brothers
- father Cephalus
- nobleman Polemarchus
- Myth of Er appears in Book 10 of The Republic

Plato's Observations on Style

He lays down a few principles of good speech in Phaedrus. They cover practically the whole range of styles. The first essential of a good speech, he says, is a thorough knowledge of the subject one is to speak on. The speaker must be sure of what he has to say. However, this alone

will not make him a successful speaker. A speech has to impress the listeners, as a written work has to impress the readers. So he should, next, know the art of speaking. He should know the psychology of the audience. These rules apply to writing, too, because (since/as) the principles of the spoken and the written word are the same.

The Allegory of the Cave speaks of ignorance of humanity trapped in the conventional ethics formed by society.

