



**ARISTOTLE
THEORY ON
ART AND
IMITATION**

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ART IS AN IMITATION BY ARISTOTLE

- Aristotle defined mimesis as the perfection, and imitation of nature. Art is not only imitation but also the use of mathematical ideas and symmetry in the search for the perfect, the timeless, and contrasting being with becoming. Nature is full of change, decay, and cycles, but art can also search for what is everlasting and the first causes of natural phenomena.



IDEAS OF ARISTOTLE

Aristotle wrote about the idea of four causes in nature:-

- The first, the formal cause, is like a blueprint, or an immortal idea.
- The second cause is the material cause, or what a thing is made out of.
- The third cause is the efficient cause, that is, the process and the agent by which the thing is made.
- The fourth, the final cause, is the good, or the purpose and end of a thing, known as telos.



CATHARSIS

- **Catharsis** meaning "purification" or "cleansing" or "clarification" refers to the purification and purgation of emotions—particularly pity and fear—through art or any extreme change in emotion that results in renewal and restoration. It is a metaphor originally used by Aristotle in the *Poetics*, comparing the effects of tragedy on the mind of a spectator to the effect of catharsis on the body



ARISTOTLE'S VIEWS ON CATHARSIS

Aristotle considered it important that there be a certain distance between the work of art on the one hand and life on the other; we draw knowledge and consolation from tragedies only because they do not happen to us. Without this distance, tragedy could not give rise to catharsis. However, it is equally important that the text causes the audience to identify with the characters and the events in the text, and unless this identification occurs, it does not touch us as an audience. Aristotle holds that it is through "simulated representation", mimesis, that we respond to the acting on the stage which is conveying to us what the characters feel, so that we may empathise with them in this way through the mimetic form of dramatic roleplay. It is the task of the dramatist to produce the tragic enactment in order to accomplish this empathy by means of what is taking place on stage.



Catharsis can only be achieved if we see something that is both recognisable and distant. Aristotle argued that literature is more interesting as a means of learning than history, because history deals with specific facts that have happened, and which are contingent, whereas literature, although sometimes based on history, deals with events that could have taken place or ought to have taken place.



CONCLUSION

In Aristotle's view, principle of imitation unites poetry with other fine arts and is the common basis of all the fine arts. It thus differentiates the fine arts from the other category of arts. While Plato equated poetry with painting, Aristotle equates it with music. It is no longer a servile depiction of the appearance of things, but it becomes a representation of the passions and emotions of men which are also imitated by music. Thus Aristotle by his theory enlarged the scope of imitation. The poet imitates not the surface of things but the reality embedded within.



THANKYOU

