

# THE PHENOMENON OF "CATHARSIS" AND ITS SIGNIFICANCE IN ANCIENT TRAGEDY

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## **Abstract**

The problem of catharsis, as a tragic purification, causes numerous controversies in philosophy, aesthetics, art history, and literature. On the one hand because of the fundamentally opposite positions of the parties discussing the essence of catharsis, on the other hand because of the lack of preservation of Aristotle's works, including his famous work, which is considered a world monument of ancient literature "Poetics".

## **Introduction**

Catharsis (katharos - purification), as a phenomenon of ancient culture, is inextricably linked with the action of art and its integral part - tragedy, as a genre of theatrical art. Aristotle can be considered the ancestor of psychological science, because he is the first in the history of science psychological treatise "On the soul." Aristotle understands the soul very broadly. In his opinion, where there is life, there is a soul. "Through art arises what forms are in the soul. Art partly completes what nature is unable to do, partly imitates it," - said Aristotle in his famous treatise "On the Soul" [1].

Thus, art forms are imitations of what is happening in real life. Aristotle refers to the "imitative" types of art, fine arts, poetry, music, but in his work analyzes only poetry. The science of poetry, according to Aristotle - is poetics.

In the part of the treatise "Poetics" that has survived, the tragedy is considered mainly. In the tragedy, the concept of Greek culture such as catharsis, ennoblement of people, liberation of the soul from "defilement" or painful affects was most fully expressed [6, pp. 148-149].

Aristotle gives tragedy the same meaning (Russian): " Tragedy is an imitation of an important and complete action, which has a certain volume, produced by speech, sweetened in different ways in its various parts, produced in action, and not in narration, and accomplishing through compassion and fear purification of such passions"[2, p. 47]. Aristotle speaks of pity and fear as the main experiences of the spectators of the tragedy repeatedly. At the same time, fear can be caused provided that the tragic hero is not too different from the viewer, because fear is an experience for such Pity can be caused only to the hero who suffers undeservedly. them "[2, p. 55].

Thus, it is this action of tragedy on the audience that Aristotle characterizes as purification - catharsis. Without pity, without fear, without death, catharsis would be impossible, purification is finding oneself, identifying oneself with oneself, and this is the very special responsibility of art: "Instead of purifying souls (catharsis), art can soul Death in the auditorium is not such a rare phenomenon, although not very modern "[4, p. 194].

According to Aristotle, "it is the tragedy that is higher, because it achieves its goal better, because it should not cause accidental consolation" [2, p. 92]. That is why the role of tragedy in the ethical education of citizens has been, is and, we hope, will be a significant component of this process. In our opinion, the problem of catharsis is relevant in modern conditions of education of ethically-oriented social person. The formation of an adequate attitude to the perception of catharsis is a prerequisite for the development of professional qualities and civic position of students of the humanities, in particular theater universities and faculties.

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