

## F R Leavis A Life In Criticism

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Frank Raymond "F. R." Leavis CH was a British literary critic of the early-to-mid-twentieth century. He taught for much of his career at Downing College, Cambridge, and later at the University of York. Leavis became a Cambridge institution. J. B. Bamborough wrote of him in 1963: "it would be true to say that in the last thirty or more years hardly anyone seriously concerned with the study of English literature has not been influenced by him in some way." According to Clive James, "You became acc

~~F. R. Leavis—Wikipedia~~

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F.R. Leavis, in full Frank Raymond Leavis, (born July 14, 1895, Cambridge, Cambridgeshire, Eng.—died April 14, 1978, Cambridge), English literary critic who championed seriousness and moral depth in literature and criticized what he considered the amateur belletrism of his time.

~~F.R. Leavis | British critic | Britannica~~

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Between them, however, it will not be necessary to dispute the facts of Leavis's life and work. JOHN GILLARD WATSON Oxford Opportunity may be taken to draw attention to The Cambridge Quarterly, Vol. 25, No. 4, 1996: 'F. R. Leavis Special Issue: Reminiscences and Revaluations', occasioned by MacKillop's book.

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~~F.R. Leavis: Reviews and Discussions—Richard Stotesbury~~

on October 23, 2019 Ralph Leavis, son of the university's dominant literary scholars, has died in hospital after a short illness and a lonely life. He was 85. A child of 'Mozartian brilliance', he...

~~Oxford mourns a Leavis—Slipped Disc—Norman Lebrecht~~

Lawrence is rescuing life from 'inner mechanisation', and Leavis is with him on the mission. We live in 'a world of mass democracy, statistical truths and computers that can write poems'. The pejorative use of 'mass democracy' is the kind of thing that has got Leavis a bad name. In old age, his convictions still burned.

~~John Mullan—As if Life Depended on It: With the ...~~

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F. R. (Frank Raymond) Leavis (b. 14 July 1895–d. 14 April 1978) is often described as one of the most influential figures in the history of 20th-century literary criticism, particularly in British contexts. These claims make most sense when Leavis is understood not as a creator of concepts but rather as a teacher

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and critic, the bearer into the 20th century of an already established tradition of critical thought that included elements of the Romantic critique of modernity, a Coleridgean ...

~~F. R. Leavis—Literary and Critical Theory—Oxford ...~~

Early life. Frank Raymond Leavis was born in Cambridge, England, on the 14th of July 1895; at least a decade after T.S. Eliot, James Joyce, D.H. Lawrence and Ezra Pound, literary figures whose reputations he would later be responsible for elevating. His father Harry Leavis, a cultured man, operated a small shop in Cambridge which sold pianos and other musical instruments (Hayman 1), and his son was to retain a respect for him throughout his life.

~~F. R. Leavis—The Art and Popular Culture Encyclopedia~~

Ian MacKillop's biography of F.R. Leavis [1] is a substantial work. Subtitled A Life in Criticism, it is clearly meant to be a serious contribution to modern literary history, rather than a mere collection of anecdotes and reminiscences offering 'human interest'. In the words of a well known reviewer, Dr MacKillop has set out to write 'a lasting account'; [2] one which could be regarded as a definitive and enduring portrait of Leavis.

~~F.R. Leavis: The Critic as Moralist—F.R. Leavis: Reviews ...~~

F R Leavis A Life Frank Raymond " F. R. " Leavis CH (14 July 1895 – 14 April 1978) was a British literary critic of the early-to-mid-twentieth century. He taught for much of his career at Downing College, Cambridge, and later at the University of York. Leavis became a Cambridge institution. F. R. Leavis

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Ian MacKillop, who was himself taught by Leavis (1957-60), charts the influences on Leavis's life and work, from I. A. Richards and T. S. Eliot through to his respect for William Empson and later his famous public disagreement with C. P. Snow in the Two Cultures debate. The genesis and publication of Leavis's books are discussed with a clear understanding of his critical position and of the works to which he was responding. The development of both the influential magazine *Scrutiny* and the School of English Studies Leavis established at Downing College is charted with rigorous fairness, as are the conflicts and campaigns of Leavis's last years.

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F.R. Leavis (1895-1978), English literary critic, educationalist and thinker, possessed one of the most formidable, incisive and challenging minds of his age. His influence on the critical tradition has been enormous: in works such as *New Bearings on English Poetry, Culture and Environment*, *The Great Tradition* and *The Common Pursuit*, along with the quarterly journal *Scrutiny*, which he founded and edited, he fought against literary dilettantism and set new standards for criticism. Leavis was no stranger to controversy: although he had no personal animus against those whose work he analysed, the forthrightness of his approach could not help but stir up debate, often heated. This occurred most famously in his criticism of C.P. Snow's 'Two Cultures', which sparked a controversy that had nationwide repercussions and even reached Europe and the USA. For Leavis, literature was a criticism of life - the most effective way of training intelligence and sensibility - and he emphasised literature as a discipline of thought, as a vitalising force. Behind his authoritative critiques lie both a preoccupation with artistic values and a moral concern of the most profound and complex kind. His writings amount to a reinterpretation not only of English literature, but of the criteria and ethos implicit in the business of literary criticism itself.

‘informative, succinct, circumspect; an exacting introduction to Leavis as an incisive master critic. Ideal for today’s students and general readers’ – Chris Terry, *Times Higher Education* F.R. Leavis is a landmark figure in twentieth-century literary criticism and theory. His outspoken and confrontational work has often divided opinion and continues to generate interest as students and critics revisit his highly influential texts. Looking closely at a representative selection of Leavis’s work, Richard Storer outlines his thinking on key topics such as: literary theory, ‘criticism’ and culture canon formation

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modernism close reading higher education. Exploring the responses and engaging with the controversies generated by Leavis's work, this clear, authoritative guide highlights how Leavis remains of critical significance to twenty-first-century study of literature and culture.

'The great English novelists are Jane Austen, George Eliot, Henry James and Joseph Conrad.' So begins F. R. Leavis's most controversial book, *The Great Tradition*, an uncompromising critical-polemical survey of English fiction, first published in 1948. Leavis makes his case for moral seriousness as the necessary criterion for an author's inclusion in any list of the finest novelists. In the course of his argument he adds D. H. Lawrence to the pantheon, and singles out *Hard Times* as Dickens' one 'completely serious work of art'; while Lawrence Sterne, Henry Fielding, and James Joyce are among those weighed in the balance and found wanting. '[Leavis] gave one a new idea of what it meant to read... the whole business of criticism acquired a new and exhilarating quality.' Frank Kermode, *London Review of Books*

In *The Great Tradition*, published in 1948, F. R. Leavis seemed to rate the work of Charles Dickens - with the exception of *Hard Times* - as lacking the seriousness and formal control of the true masters of English fiction. By 1970, when *Dickens the Novelist* was published on the first centenary of the writer's death, Leavis and his lifelong collaborator Q. D. (Queenie) Leavis, had changed their minds. 'Our purpose', they wrote, 'is to enforce as unanswerably as possible the conviction that Dickens was one of the greatest of creative writers . . .' In seven typically robust and uncompromising chapters, the Leavises grapple with the evaluation of a writer who was then still open to dismissal as a mere entertainer, a caricaturist not worthy of discussion in the same breath as Henry James. Q. D. Leavis shows, for



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example, how deeply influential David Copperfield was on the work of Tolstoy, and explores the symbolic richness of the nightmare world of Bleak House. F. R. Leavis reprints his famous essay on Hard Times, with its moral critique of utilitarianism, and reveals the imaginative influence of Blake on Little Dorrit. Q. D. Leavis contributes a pathbreaking chapter on the importance of Dickens's illustrators to the effect of his work.

The importance of science and technology and future of education and research are just some of the subjects discussed here.

This volume gathers together some of F. R. Leavis's earliest work with the things he was working on before his death, as well as a representative sample of pieces reflecting the concerns he developed throughout his writing life. This material, from the whole span of a long writing career, shows both the continuity of his pre-occupations and important respects in which his judgements changed. In an introductory essay Professor Singh discusses each piece and relates it to the development of Leavis's ideas. The reader can trace his concern for standards of critical valuation as it evolved through studies of T. S. Eliot, D. H. Lawrence, William Empson, George Eliot, Henry James, W. B. Yeats, I. A. Richards and others. Leavis's well-known reflections on Marxism are also included.

This is a critical introduction to the educational thought of F. R. Leavis (1895–1978), the greatest English literary critic of the twentieth century, providing the first in-depth examination of Leavis's ideas in relation to contemporary mass higher education. During the course of a long, prolific and controversial academic career, which saw him take issue with figures such as Wittgenstein, T. S. Eliot

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and C. P. Snow, Leavis became one of the most articulate advocates for the idea of the university as ‘a centre of consciousness and human responsibility’ in the face of what he saw as the relentless technological drive of civilisation. With the journal *Scrutiny* which he co-founded, as well as his critical writings, Leavis became a decisive influence on generations of teachers in Britain and overseas. Widely misrepresented as narrowly elitist, his ideas about ‘the creative university’, with their radical, student-centred approach to teaching, constitute a powerful resource for a higher education system grappling with the contradictory demands of continuity and change. Based on original research, the study provides an overview of Leavis’s life, work and heritage and his educational world view, and a comprehensive exploration of Leavis’s pedagogy from theoretical and practical perspectives. It also includes a first-hand account by the author of being taught by Leavis in person.

In the second half of the last century, the teaching of English literature was very much influenced and, in some places, entirely dominated by the ideas of F. R. Leavis. What was it like to be taught by this iconic figure? How and why did one become a Leavisite? In this unique book, part memoir, part study of Leavis, David Ellis takes himself as representative of that pool of lower middle class grammar school pupils from which Leavisites were largely recruited, and explores the beliefs of both the Leavises, their lasting impact on him and why ultimately they were doomed to failure. At the heart of this book are questions about what English should and can be that are by no means finally settled.

This volume considers the highly convoluted relationship between F. R. Leavis and T. S. Eliot, comparing their ideas in literary and cultural criticism, and connecting it to the broader discourse of English Studies as a university subject that developed in the first half of the twentieth century.

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Comparing and contrasting all the many writings of Leavis on Eliot, and the two on Lawrence, the study examines how Eliot is formative for the theory and practice of Leavis's literary criticism in both positive and negative ways, and investigates Lawrence's significance in relation to Leavis's changing attitude to Eliot. It also examines how profound differences in social, cultural, religious and national thinking strengthened Leavis's alliance with Lawrence to the detriment of his relationship with Eliot. These differences between the two writers are presented as dichotomies between nationalism and Europeanism/internationalism, ruralism/organicism and industrialism/metropolitanism, and relate to the two men's views on literary education, the subject of 'English' and the position of the Classics in the curriculum. It explores how Leavis's increasingly conflicted feelings about a figure to whom he owed an enormous critical debt and inspiration, but whose various beliefs and literary affiliations caused him much misgiving, result in a deep sense of division in Leavis himself which he sought to transfer onto Eliot as what he called a pathological 'case'.

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