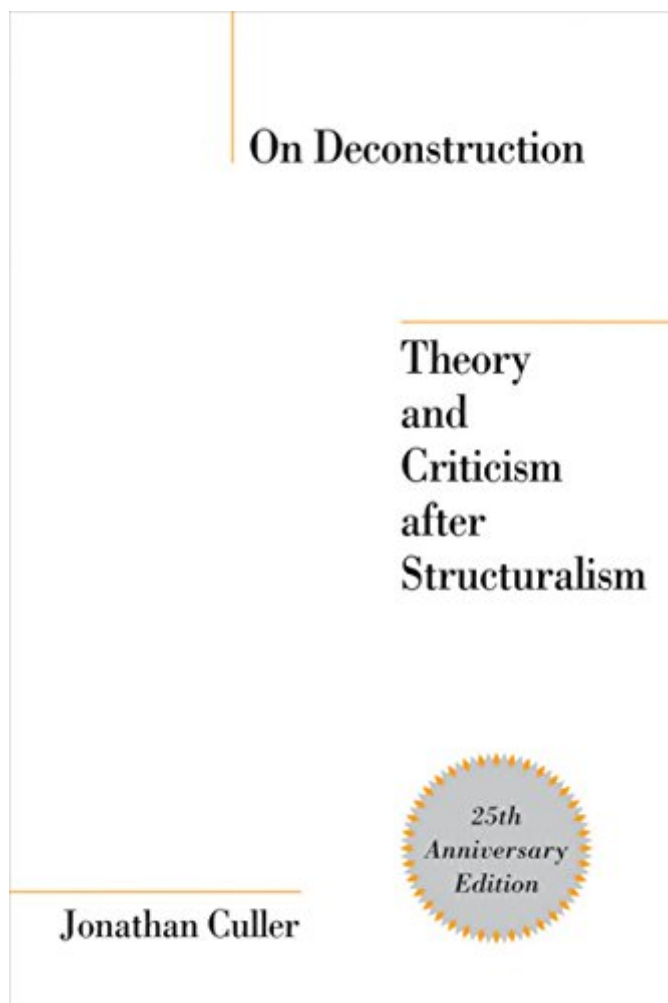


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On Deconstruction: Theory And Criticism After Structuralism



Synopsis

With an emphasis on readers and reading, Jonathan Culler considered deconstruction in terms of the questions raised by psychoanalytic, feminist, and reader-response criticism. *On Deconstruction* is both an authoritative synthesis of Derrida's thought and an analysis of the often-problematic relation between his philosophical writings and the work of literary critics. Culler's book is an indispensable guide for anyone interested in understanding modern critical thought. This edition marks the twenty-fifth anniversary of the first publication of this landmark work and includes a new preface by the author that surveys deconstruction's history since the 1980s and assesses its place within cultural theory today.

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Customer Reviews

Responding to an earlier review:"Has anyone else noticed that Culler's recent book (2003) on deconstruction simply recycles what he says in this book from 1983? Culler hasn't learned a whit more about deconstruction in the past 20 years. Yes, he's better than Christopher Norris on

deconstruction, but then again so is my auto mechanic (I'm not kidding). Read Culler if you want to know what Culler thought deconstruction was 20 years ago."People have already responded to this but it bears repeating. The book you're discussing was written in 1983. Hence, it seems (eerily) similar to Culler's work from 1983."As for reading Heidegger for ten years constituting a perfect world, as another reviewer suggests, I think we can all agree that that really wouldn't be a perfect world at all. What's more, this argument seems to say that it's fine - really, it's OK - not to read philosophy because Heidegger (and Derrida) are really too complex to get anyway."This isn't what the previous reviewer was suggesting. The point was that if you want the best possible understanding of Derrida, you're going to need to read extensively within the philosophical tradition. No secondary text on Derrida--not Gasche's, Culler's, Bennington's, Norris', Harvey's, Beardsworth's, etc.--will change that. Nonetheless, people have limited amounts of time--they can't read everything (though they can certainly try). If you want to read something on Derrida that doesn't assume a vast knowledge of the tradition, Culler's book is an excellent choice."If you really think ten years of Heidegger is necessary to understand Derrida, then the situation really is futile and impossible (and you've probably misunderstood something about Derrida's work).

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