

## Contemporary Theory

John Peradotto

[From Margalit Finkelberg (ed.), *The Homer Encyclopedia* (Oxford 2011). [Page numbers in red.]

**[175]** In the classical community contemporary debate about what constitutes an appropriate scholarly reading tends to represent it as taking two forms. (Danker 1988, 218; but Boyle 1991, 116-18, cautions against the too simplistic view that some have taken of an opposition between 'old philology' and 'new theory'.) One faces toward the past and concerns itself with sources, origins, historical considerations. The other faces forward and emphasizes the context and situation of the modern reader. More traditional (or, in the parlance of the opposition, 'reactionary') theories identify with the backward facing form and look to recover original truth or original authorial intent or original audience response as governing protocols that will yield readings more or less impervious to change. They argue that anything departing from or adding to original authorial intent and original audience reception is an inauthentic, contaminated reading. More contemporary (what the opposition calls 'radical') theories favour the forward facing form that affirms the large part played by the reader in the production of meaning and harbours an abiding scepticism about immutable meanings. They argue that what H.-G. Gadamer calls the modern reader's 'horizon' is inescapable, that original authorial intent and original audience reception are themselves 'contaminated' reconstructions that simply shift the problem of interpretation to a different (often more inaccessible) level and to yet other texts, and that the literary artifact leads an unintended ontological afterlife in an unpredictably altered state of its own language and other signs (Peradotto 1990, 12-14; Holoka 1991, 479).

Perhaps the most general critical approach focusing on the audience or reader, obvious in its very name, is 'audience-oriented' or 'reader-response' criticism or 'reception theory'. (These terms are generally used interchangeably, but when the latter is distinguished from the other two, it refers to the Constance School, whose most original theorists are Hans Robert Jauss and Wolfgang Iser. It tends more than the others to concentrate on the historical variation in interpretations of the same work.) What the New Criticism condemned as an 'affective fallacy' here becomes the center of attention. It is not so much a distinctive kind of criticism, with its own principles of inquiry, as a focus on audience/reader by different kinds of critics. The common denominator is that such criticism 'seeks to describe and account for the mental processes that occur as a reader advances through a text and derives from it—or imposes on it—a pattern' (Suleiman 1980, 22). Practitioners differ in what they mean by 'reader' or 'audience'. They may mean (1) actual readers, i.e., historically grounded individuals, each of whose responses will differ from another's; (2) an authorial audience, the hypothetical one presumably intended by the author when composing the **[176]** text; (3) an ideal reader who responds more or less perfectly to all the effects of the text, whether this reader is constructed explicitly by the critic or by the author as conjectured by the critic. Practitioners also differ in the measure of autonomy they allow the reader to interpret vis-à-vis the authority or control of the author or text. In regard to Homer, for instance, where the distinction between narrative (*diegesis*) and dramatic speeches (*mimesis*) is significant, (1) the responses of the audience may be viewed as indistinguishable from the narrator's perspective (e.g., Block 1986); (2) the alternation between

# Contemporary Theory Research In Visual

**Roman Wölfel**



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