

Are Artistic Judgments Subjective?

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Tastes Can Be Disputed

Monroe Beardsley (1915–81) was elected president of the American Society for Aesthetics in 1956. His works include Practical Logic (1950), Aesthetics (1958), and Aesthetics: A Short History (1966).

Beardsley disagrees with Ducasse about the subjectivity of beauty and maintains that one can and does dispute tastes. He says that when people critically comment on a work of art, they give reasons for saying that the work is good or bad. He discusses those features of art that prove its ability or inability to provide the audience with a deep aesthetic experience.

To Study

1. What is the chief use of the maxim “There is no disputing about taste”? To what areas is the maxim most significantly applied?
2. Why do we believe there is no disputing about art, but there can be about political matters?
3. What is the theory of the aesthetic skeptic? How does Beardsley criticize this? Cite his reasons.
4. What is the value of works of art? Explain fully.

We are assured by an old and often-quoted maxim, whose authority is not diminished by its being cast in Latin, that there can be no disputing about tastes. The chief use of this maxim is in putting an end to disputes that last a long time and don't appear to be getting anywhere. And for this purpose it is very efficacious, for it has an air of

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profound finality, and it also seems to provide a democratic compromise of a dead-locked issue. If you can't convince someone that he is wrong, or bring yourself to admit that he is right, you can always say that neither of you is more wrong than the other, because nobody can be right.

Remarks that serve to close some people's debates, however, are quite often just the remarks to start a new one among philosophers. And this maxim is no exception. It has been given a great deal of thought, some of it very illuminating; yet there is still something to be learned from further reflection upon it. Nor is it of small importance to know, if we can, whether the maxim is true or false, for if it is true we won't waste time in futile discussion, and if it is false we won't waste opportunities for fruitful discussion.

The question whether tastes are disputable is one to be approached with wariness. The first thing is to be clear about what it really means. There are two key words in it that we should pay particular attention to.

The first is the word "taste." The maxim is perhaps most readily and least doubtfully applied to taste in its primary sensory meaning: some people like ripe olives, some green; some people like turnips, others cannot abide them; some people will go long distances for pizza pies, others can hardly choke them down. And there are no disputes about olives: we don't find two schools of thought, the Ripe Olive School and the Green Olive School, publishing quarterly journals or demanding equal time on television—probably because there simply isn't much you can say about the relative merits of these comestibles.

But we apply the word "taste," of course, more broadly. We speak of a person's taste in hats and neckties; we speak of his taste in poetry and painting and music. And it is here that the *non disputandum* maxim is most significantly applied. Some people like Auden and others Swinburne, some enjoy the paintings of Jackson Pollock and others avoid them when they can, some people are panting to hear Shostakovitch's latest symphony and others find no music since Haydn really satisfying. In these cases, unlike the olive case, people are generally not at a loss for words: there is plenty you can say about Shostakovitch, pro or con. They talk, all right; they may praise, deplore, threaten, cajole, wheedle, and scream—but, according to the maxim, they do not really dispute.

This brings us, then, to the second key word. What does it mean to say that we cannot *dispute* about tastes in literature, fine arts, and music, even though we can clearly make known our tastes? It certainly doesn't mean that we cannot disagree, or differ in taste: for obviously we do, and not only we but also the acknowledged or supposed experts in these fields. Consider James Gould Cozzens' novel, *By Love Possessed*, which appeared in August, 1957; consult the critics and reviewers to discover whether it is a good novel. Being a serious and ambitious work by a writer of standing, and also a best seller, it provoked unusually forthright judgments from a number of reviewers and critics—as may be seen in the accompanying quotations. "Masterpiece . . . brilliant . . . distinguished . . . high order . . . mediocre . . . bad"; that just about covers the spectrum of evaluation.

The International Council of the Museum of Modern Art recently took a large collection of American abstract expressionist paintings on tour in Europe. Its reception was reported in *Time*. In Spain some said, "If this is art, what was it that Goya painted?" and others cheered its "furious vitality" and "renovating spirit." In Italy one newspaper

remarked, "It is not painting," but "droppings of paint, sprayings, burstings, lumps, squirts, whirls, rubs and marks, erasures, scrawls, doodles and kaleidoscope backgrounds." In Switzerland it was an "artistic event" that spoke for the genius of American art. And of course all these judgments could be found in this country too.

Not a dispute? Well, what is a dispute? Let us take first the plainest case of a disagreement (no matter what it is about): two people who say, "'Tis so!" and "'Tain't so!" Let them repeat these words as often as they like, and shout them from the housetops; they still haven't got a dispute going, but merely a contradiction, or perhaps an altercation. But let one person say, "'Tis so!" and give a *reason* why 'tis so—let him say, "Jones is the best candidate for Senator because he is tactful, honest, and has had much experience in government." And let the other person say, "'Tain't so!" and give a reason why 'tain't so—"Jones is not the best candidate, because he is too subservient to certain interests, indecisive and wishy-washy in his own views, and has no conception of the United States' international responsibilities." *Then* we have a dispute—that is, a disagreement in which the parties give reasons for their contentions. Of course this is not all there is to it; the dispute has just begun. But we see how it might continue, each side giving further reasons for its own view, and questioning whether the reasons given by the other are true, relevant, and compelling.

It is this kind of thing that counts as a dispute about the possibility of getting to the moon, about American intervention in the Middle East, about a Supreme Court decision, or anything else. And if we can dispute about these things, why not about art?

But here is where the *non disputandum* maxim would draw the line. We do not speak (or not without irony) about people's tastes in Senatorial candidates or missile policies (if the President replied to critics by saying, "Well, your taste is for speeding up the missile program and spending money, but that's not to my taste," we would feel he ought to back up his opinion more than that). Nor do we speak of tastes in international affairs, or laws, or constitutions. And that seems to be because we believe that judgments on these matters can be, and ought to be, based on good reasons—not that they always are, of course. To prefer a democratic to a totalitarian form of government is *not* just a matter of taste, though to like green olives better than ripe olives is a matter of taste, and we don't require the green olive man to rise and give his reasons, or even to *have* reasons. What kind of reasons could he have? "Green olives are better because they are green" would not look like much of a reason to the ripe olive devotee.

The question, then, is whether a preference for Picasso or Monteverdi is more like a preference for green olives or like a preference for a Senatorial candidate: is it *arguable*? can it be *reasoned*?

When we read what critics and reviewers have to say about the things they talk about, we cannot doubt that they do not merely praise or blame, but defend their judgments by giving reasons, or what they claim to be reasons. The judgments of *By Love Possessed*, here quoted out of context, are supplied with arguments, some of them with long arguments dealing in detail with the plot, style, characterization, structure, underlying philosophy, attitudes towards Catholics, Jews, and Negroes,

and other aspects of the novel. Collect a number of these reviews together and it certainly *reads* like a dispute. Or here is one person who says, "Mozart's Quintet in E Flat Major for Piano and Winds (K. 452) is a greater piece of music than Beethoven's Quintet in E Flat Major for Piano and Winds (Op. 16) because it has greater melodic invention, subtlety of texture, a more characteristic scoring for the wind instruments, and a more expressive slow movement." And here is his friend, who replies, "The Beethoven quintet is greater because it has richer sonority, greater vigor and vitality, and a more powerful dynamic spirit." There's a dispute, or something that looks very much like one.

But according to the Aesthetic Skeptic—if I may choose this convenient name for the upholder of the "no disputing" doctrine—this is an illusion. The apparent reasons are not genuine reasons, or cannot be compelling reasons, like the ones we find in other fields. For in the last analysis they rest upon sheer liking or disliking, which is not susceptible of rational discussion. The defender of the Mozart Quintet, for example, seems to be trying to prove his point, but what he is actually doing (says the Skeptic) is better put this way: "*If* you like subtle texture and expressiveness in slow movements, *then* you (like me) will prefer the Mozart quintet." But what if his friend cares more for vigor and vitality? Then the so-called "argument" is bound to leave him cold. He can only reply, "*If* you like vigor and vitality, as I do, *then* you would prefer the Beethoven quintet." But this is no longer a dispute; they are talking completely at cross purposes, not even contradicting each other.

The Aesthetic Skeptic would analyze all apparent disputes among critics in these terms: the critic can point out features of the novel, the abstract expressionist painting, the quintet for winds, but when he does this he is taking for granted, what may not be true, that you happen to like these features. You can't, says the Skeptic, argue anybody into liking something he doesn't like, and that's why there's no disputing about tastes; all disputes are in the end useless.

Now this view, which I have here stated in a fairly rough way, can be worked out into a sophisticated and impressive position, and if it is mistaken, as I believe it is, its mistakes are not childish or simple-minded. Consequently, I cannot pretend to give here an adequate treatment of it. But I should like to consider briefly some of the difficulties in Aesthetic Skepticism, as I see it, and point out the possibility of an alternative theory.

The Skeptical theory takes people's likes and dislikes as ultimate and unappealable facts about them; when two people finally get down to saying "I like X" and "I don't like X" (be it the flavor of turnip or subtlety of texture in music), there the discussion has to end, there the dispute vanishes. But though it is true that you can't change a disliking into a liking by arguments, that doesn't imply that you can't change it at all, or that we cannot argue whether or not it *ought* to be changed. . . . But the fact remains that one person can give reasons to another why he would be better off if he *could* enjoy music or painting that he now abhors, and sometimes the other person can set about indirectly, by study and enlarged experience, to change his own tastes, or, as we say, to improve them. There is not just your taste and mine, but better and worse taste; and this doesn't mean just that I have a taste for my taste, but not

yours—I might in fact have a distaste for the limitations of my own taste (though that is a queer way to put it). It is something like a person with deep-rooted prejudices, to which he has been conditioned from an early age; perhaps he cannot quite get rid of them, no matter how he tries, and yet he may acknowledge in them a weakness, a crippling feature of his personality, and he may resolve that he will help his children grow up free from them.

The Skeptic does not allow for the possibility that we might give reasons why a person would be better off if he liked or disliked *By Love Possessed* in the way, and to the degree, that it deserves to be liked or disliked. Sometimes, I think, he really holds that it would not be worth the trouble. After all, what does it matter whether people like green olives or ripe olives? We can obtain both in sufficient supply, and nothing much depends upon it as far as the fate of the world is concerned. That's another reason why we ordinarily don't speak of Senatorial candidates as a matter of taste—unless we want to be disparaging, as when people speak of the President's choice in Secretaries of State, to imply that he has no good reason for his choice. It does matter who is Senator, or Secretary of State—it matters a great deal. . . .

Now of course, if we are thinking of our two musical disputants about the relative merits of the two quintets, this is a dispute we may safely leave alone. Both quintets are of such a high order that it perhaps doesn't matter enormously which we decide to rank higher than the other, though there's no harm in trying to do this, if we wish. But the question about *By Love Possessed* is whether it is a "masterpiece" or "bad"; and the question about the paintings is whether they ought to be shown abroad at all. It may not matter so very much whether a person on the whole admires Mozart or Beethoven more, but what if he cannot make up his mind between Mozart and Strauss, or between Beethoven and Shostakovitch?

The fact is that the prevailing level of taste in the general public matters a great deal to me, for it has a great deal to do with determining what I shall have the chance to read, what movies will be filmed, shown, or censored, what music will be played most available on the radio, what plays will be performed on television. And it has a great deal to do with what composers and painters and poets will do, or whether some of them will do anything at all. But more than that, even: if I am convinced that the kind of experiences that can only be obtained by access to the greatest works is an important ingredient of the richest and most fully developed human life, then do I not owe it to others to try to put that experience within their reach, or them within its reach? It might be as important to them as good housing, good medical and dental care, or good government.

But here is another point at which the Skeptic feels uneasy. Isn't it undemocratic to go around telling other people that they have crude tastes—wouldn't it be more in keeping with our *laissez-faire* spirit of tolerance, and less reminiscent of totalitarian absolutism and compulsion, to let others like and enjoy what they like and enjoy? Isn't this their natural right?

There are too many confusions in this point of view to clear them all up briefly. But some of them are worth sorting out. Of course it is a person's right to hear the music he enjoys, provided it doesn't bother other people too much. But it is no invasion of his right, if he is willing to consider the problem, to try to convince him that he should try to like other things that appear to deserve it. . . .

The distinction that many Skeptics find it hard to keep in mind is this: I may hold that there *is* a better and a worse in music and novels without at all claiming that *I know for certain* which are which. Those critics and reviewers who pronounced their judgments on *By Love Possessed* are not necessarily dogmatic because they deny that it's all a matter of taste (even though some of them were more positive than they had a right to be). They believe that some true and reasonable judgment of the novel is in principle possible, and that objective critics, given time and discussion, could in principle agree, or come close to agreeing, on it. But they do not have to claim infallibility—people can be mistaken about novels, as they can about anything else. Works of art are complicated. There need be nothing totalitarian about literary criticism, and there is nothing especially democratic in the view that nobody is wrong because there is no good or bad to be wrong about.

It would help us all, I think, to look at the problem of judging works of art in a more direct way. These judgments, as can easily be seen in any random collection of reviews, go off in so many directions that it sometimes seems that the reviewers are talking about different things. We must keep our eye on the object—the painting, the novel, the quintet. Because the composer's love affairs were in a sorry state at the time he was composing, people think that the value of the music must somehow be connected with this circumstance. Because the painter was regarding his model while he painted, people think that the value of the painting must depend on some relation to the way she really looked, or felt. Because the novelist is known to be an anarchist or a conservative, people think that the value of the novel must consist partly in its fidelity to these attitudes. Now, of course, when we approach a work of art, there are many kinds of interest that we can take in it, as well as in its creator. But when we are trying to judge it *as* a work of art, rather than as biography or social criticism or something else, there is a central interest that ought to be kept in view.

A work of art, whatever its species, is an object of some kind—something somebody made. And the question is whether it was worth making, what it is good for, what can be done with it. In this respect it is like a tool. Tools of course are production goods, instrumental to other instruments, whereas paintings and musical compositions and novels are consumption goods, directly instrumental to some sort of experience. And their own peculiar excellence consists, I believe, in their capacity to afford certain valuable kinds and degrees of aesthetic experience. Of course they do not yield this experience to those who cannot understand them, just as a tool is of no use to one who has not the skill to wield it. But we do not talk in the Skeptical way about tools: we do not say that the value of a hammer is all a matter of taste, some people having a taste for hammering nails, some not. No, the value resides in its capability to drive the nail, given a hand and arm with the right skill, and if the need should arise. And this value it would have, though unrealized, even if the skill were temporarily lost.

So with works of art, it seems to me. Their value is what they can do to and for us, if we are capable of having it done. And for those who do not, or not yet, have this capacity, it is not a simple fact that they do not, but a misfortune, and the only question is whether, or to what extent, it can be remedied. It is because this question sometimes has a hopeful answer that we dispute, and must dispute, about tastes. When the political disputant gives his reasons for supporting one Senatorial candidate over

another, he cites facts about that candidate that he knows, from past experience, justify the hope of a good performance—the hope that the candidate, once elected, will do what a Senator is supposed to do, well. When the critic gives his reasons for saying that a work of art is good or bad, he is not, as the Skeptic claims, trying to guess whom it will please or displease; he is pointing out those features of the work—its qualities, structure, style, and so on—that are evidence of the work’s ability or inability to provide qualified readers, listeners, or viewers, with a deep aesthetic experience.

To Think About

1. Plato, Tolstoy, and others have raised the question of the relation of art to morals. Is the production and enjoyment of art subject to the principles of ethics, or are art and morality two separate and autonomous fields? In your discussion, comment on the following: (a) “Art for art’s sake”; (b) “Art, like other interests, can flourish only in a sound and whole society, and the law of soundness and wholeness in life is morality.” *Ralph Barton Perry*
2. Should there be any censorship of art? Some groups vigorously oppose any type of censorship; others favor some censorship. Is censorship desirable? Give your reaction to the view that if censorship is ever tolerated, it should be limited to cases of obscenity not necessary to artistic effect and the depicting of crime and vice in such a way as to stimulate brutality.
3. *Pablo Picasso*, when asked to explain modern art, is said to have replied: “Do you require an explanation for the song of a bird?” Discuss this reply.
4. “This sense of art as process is crucial to the revitalization of it. As politics must teach people the ways and give them the means to take control over their own lives, art must teach people, in the most vivid and imaginative ways possible, how to take control over their own experience and observations, how to link these things with theory, and how to connect both with the experience of others.” *Meredith Tax*
5. “. . . of rock stars becoming short-term divinities. A Boy George or Kiss or your Prince is celebrated, worshiped, listened to as if it were the ultimate creation of musical esthetics. Then all the sudden, they’re gone. And all these kids with their Kiss masks, Prince posters and crap are left with the debris of a cult, and the music slips back to Sunday radio retrospectives.

“That’s not music, not art, and these poor youngsters have lost something they admired, possibly the only thing they cared about for a certain period of their life. And it gets replaced by something just as ephemeral and tawdry.

“Instead of teaching them the beauty and wealth of nature and traditions, we watch them spend their youth and money and time on shallow little symbols of the marketplace. I grow so sad when I walk into a café or record store and see Prince or Boy George in duplicate, triplicate. They think that to be different they dress up *like* somebody else. Aping someone else is a badge of independence.”

Unknown

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