

PART 9

AESTHETICS



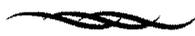
Are Artistic Judgments Subjective?

57

Tastes Cannot Be Disputed

Curt John Ducasse (1881–1969) was president of the American Philosophical Association in 1936. His works include Nature, Mind, and Death (1951) and Truth, Knowledge, and Causation (1968).

Is it fair to say that the person who enjoys Beethoven's music has better taste than someone who prefers punk rock? Can artistic judgments such as these ever be disputed? This question is constantly debated by both common people and philosophers. Ducasse maintains that the basic function of art is to express emotions rather than create beauty, but at the same time he holds that beauty is a legitimate standard in the criticism of works of art. He says that the choice of a standard is ultimately an expression of personal preference, and that taste is subjective and relative. There is, he concludes, no disputing among tastes for either the naive or the sophisticated.



To Study



1. What is Ducasse's definition of *beauty*? Why does he believe there is no such thing as authoritative opinion concerning beauty?
2. Why can't beauty be proved by an appeal to a consensus, the test of time, or the type of person who experiences it?
3. Why can't beauty be proved by appeal to technical principles? Discuss this question in terms of our personal reasons for disliking something, established canons of beauty, and the validity of professional opinion.
4. Can one criticize art objects in ethical terms?

From Curt J. Ducasse, *The Philosophy of Art*, Revised and Enlarged (New York: Dover, 1966), chap. 15. Reprinted by permission of the publisher.

 Readings 

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5. Regarding beauty, to what does ultimate analysis unavoidably lead?
6. Can taste be refined? What does Ducasse conclude?

BEAUTY IS RELATIVE TO THE INDIVIDUAL OBSERVER

Beauty [is] defined as the capacity of an object aesthetically contemplated to yield feelings that are pleasant. This definition cannot be characterized simply either as objective, or as subjective. According to it, "beautiful" is an adjective properly predicable only of objects, by what that adjective does predicate of an object is that the feelings of which it constitutes the aesthetic symbol for a contemplating observer, are pleasurable. Beauty being in this definite sense dependent upon the constitution of the individual observer, it will be as variable as that constitution. That is to say, an object which one person properly calls beautiful will, with equal propriety be not so judged by another, or indeed by the same person at a different time.

There is, then, no such thing as authoritative opinion concerning the beauty of a given object. There is only the opinion of this person or that; or the opinion of persons of some specified sort. When one has stated the opinion and mentioned the person or class of persons who hold it, one has gone as far as it is possible to go in the direction of a scientifically objective statement relating to the beauty of the object. When some matter (as that of beauty) is not of the sort which "is so," or "not so," in an *absolute* sense, the nearest approach that one can make to the wished-for absoluteness lies in furnishing, as fully as possible, the data to which the matter in question is *relative*; and this is what one does in the case of beauty when one indicates just who it happens to be that judges the given object beautiful or the reverse.

All that was said . . . concerning aesthetic connoisseurship, i.e., concerning superior capacity for experiencing difference in aesthetic feeling in the presence of slight differences in the aesthetic object, applies equally here, where differences in the pleasantness of the feelings are particularly in question. There are connoisseurs of beauty, or, more often, of particular sorts of beauty; but their judgments of beauty are "binding" on no one. Indeed it is hard to see what could possibly be meant by "binding" in such a connection, unless it were an obligation on others to lie or dissemble concerning the aesthetic feelings which in fact they have or do not have on a given occasion. There is, of course, such a thing as good taste, and bad taste. But good taste, I submit, means either my taste, or the taste of people who are to my taste, or the taste of people to whose taste I want to be. There is no objective test of the goodness or badness of taste, in the sense in which there is an objective test of the goodness or badness of a person's judgment concerning, let us say, the fitness of a given tool to a given task.

BEAUTY CANNOT BE PROVED BY APPEAL TO CONSENSUS, OR TO THE "TEST OF TIME," OR TO THE TYPE OF PERSON WHO EXPERIENCES IT IN A GIVEN CASE

In the light of what precedes, it is obvious that the familiar attempts to prove the beauty of certain works of art by appeal to the consensus of opinion, or to the test of continued approval through long periods of time in the life either of society or of the

individual, are, like the appeal to the connoisseur's verdict, entirely futile. Such tests cannot possibly prove the object's beauty to those who do not perceive any in it; and to those who do, they are needless. They prove nothing whatever, except that beauty is found in the object . . . by such as do find it there.

We might attempt to rank beauties on the basis of the particular aspect of human nature, or type of human being, that experiences aesthetic pleasure in given cases. This would lead to a classifying of beauties as, for instance, sentimental, intellectual, sexual, spiritual, utilitarian, sensuous, social, etc. We might well believe in some certain order of worth or dignity in the human faculties respectively concerned, but this would not lead to any aesthetically objective ranking of beauties. To suggest it would be as ludicrous as a proposal to rank the worth of various religions according to the average cost of the vestments of their priests. For a ranking of beauties, there are available only such principles as the relative intensity of the pleasure felt, its relative duration, relative volume, and relative freedom from admixture of pain. These principles, however, do not in the least release us from the need of relying upon the individual's judgment; on the contrary their application rests wholly upon it.

BEAUTY CANNOT BE PROVED BY APPEAL TO TECHNICAL PRINCIPLES OR CANONS

It may yet be thought, however, that there are certain narrower and more technical requirements in the various fields of art, without the fulfilling of which no work can be beautiful. Among such alleged canons of beauty may be mentioned the rules of so-called "harmony" in music; various precepts concerning literary composition; unity; truth to nature; such requirements as consistency, relevance, and unambiguity; and so on. There are indeed "rules" or "principles" of that sort, some of which are, I will freely declare, valid for me; so that when I find myself confronted by flagrant violations of them, I am apt to feel rather strongly, and to be impatient or sarcastic about "that sort of stuff." And indeed, on occasions when I have found myself inadvertently guilty of having drawn some line or written some sentence in violation of my own aesthetic canons, I have at times felt as ashamed of the line or the sentence as I should of having picked somebody's pocket. I admit having pronounced opinions about the beauty or ugliness of various things, and what is more, in many cases I am able to *give reasons* for my opinions.

But of what nature are those reasons? They are, ultimately, of the same nature as would be that offered by a man arguing that my pen had to fall when I let go of it a moment ago, *because of gravitation*. Gravitation is but the name we give to the general fact that unsupported objects *do* fall, and at a certain rate; but it is not a reason, or cause, or proof of that fact. To say that something always happens, is not to give any reason why it ever does. Therefore when I say that a certain design is ugly because it is against the "law of symmetry," I am not giving a reason why it *had* to give me aesthetic displeasure, but only mentioning the fact that it resembles in a stated respect certain others which as a bare matter of fact also do displease me. This character which displeases me and many persons, may, however, please others. And, what is more directly to the point, it not only may but it does,—jazzy or uncouth though I

may call the taste of such persons. But what most obstinately drives me to the acquisition of a certain, at least abstract, sense of humor concerning the ravening intolerance and would-be authoritativeness of my own pet canons of beauty, is the fact that they have changed in the past, and that I see no reason why they should not change again in the future. For all I can see to prevent it, I may well to-morrow, next year, or in some future incarnation, burn what I aesthetically adore today, and adore what I now would burn. If this happens, I have no doubt at all that I shall then smugly label the change a progress and a development of my taste; whereas to-day I should no less smugly describe the possibility of a change of that sort in me, as a possibility that my taste may go to the devil. And, let it be noted, the sole foundation upon which either of the two descriptions would rest, would be the fact that the describer *actually* possesses at the time the sort of taste which he does. Tastes can be neither proved nor refuted, but only "called names," i.e., praised or reviled.

Certain limited and empirical generalizations have been found possible concerning factors upon which the aesthetic pleasure of most people, or of some kinds of people, appears to depend. Precarious generalizations of this sort may be found for instance in manuals of design and of pictorial composition, where they are often dignified by the name of "principles." People familiar with them may then be heard to say that a given picture, perhaps, is well composed and why; or that the tones, the masses, or the values are, as the case may be, well or ill balanced, and so on. Other statements that we may hear and which also imply "principles," would be that the color is clean, or else muddy; that the drawing is, perhaps, distorted; that the surfaces are well modelled; that the lines are rhythmical; that the color combinations are impossible; that the masses lack volume or solidity, etc. The words beauty and ugliness may not occur once, but it is nevertheless obvious that all such statements are not merely descriptive, but *critical*. They are not direct assertions of aesthetic value or disvalue, viz., of beauty or ugliness, but, taking it as an obvious fact, they attempt to trace it to certain definite sorts of features in the work. The more intelligent and better informed kind of art-criticism is of this analytical and diagnostic sort, and there is nothing beyond this that the art-critic could do.

All such comments, worded in the technical jargon of the particular craft, have the imposing sound of expert judgments based upon authoritative principles, and are likely to make the lay consumer of art feel very small and uninitiated. Therefore it cannot be too much emphasized here that a given picture is not ugly because the composition of it, or the color combinations in it, are against the rules; but that the rule against a given type of composition or of color combinations is authoritative only because, or if, or for whom, or when, compositions or combinations of that type are "*actually*" found displeasing. All rules and canons and theories concerning what a painting or other work of art should or should not be, derive such authority as they have over you or me or anyone else, solely from the capacity of such canons *to predict to us* that we shall feel aesthetic pleasure here, and aesthetic pain there. If a given rule predicts this accurately for a given person, that person's *actual* feeling of aesthetic pleasure or displeasure then, proves that this rule *was* a valid one so far as *he* is concerned. That is, the feeling judges the rule, not the rule the feeling. The rule may not be valid for someone else, and it may at any time cease to be valid for the given

person, since few things are so variable as pleasure. The *actual* experience of beauty or ugliness by somebody is the final test of the validity of all rules and theories of painting, music, etc., and that test absolutely determines how far, and when, and for whom any given rule or theory holds or does not hold.

The difference between the criticisms of the professionals, and those of the people who, having humbly premised that they “know nothing about art,” find little more to say than that a given work is in their judgment beautiful, or as the case may be, ugly or indifferent;—the difference, I say, between the criticisms of professionals and of laymen is essentially that the former are able to trace the aesthetic pleasure or displeasure which they feel to certain features of the object, while the latter are not able to do it. From this, however, it does not in the least follow that the evaluations of the professionals ultimately rest on any basis less subjective and less a matter of individual taste than do those of the layman. Indeed, so far as the nonprofessionals really judge at all, i.e., do not merely echo an opinion which they have somehow been bluffed into accepting as authoritative, their judgment is based on the fact that they actually feel something. The artists and professional critics, on the other hand, are exposed to a danger which does not threaten people who know nothing of the factors on which aesthetic pleasure or displeasure has in the past been found to depend for most people, or for some particular class of people,—the danger, namely, of erecting such empirical findings into fixed and rigid rules, and of judging the work of art no longer by the aesthetic pleasure it actually gives them, but by that which they think it “ought” to give them according to such rules. This danger is really very great, especially for the artist, who, in the nature of the case, is constantly forced to give attention to the technical means by which the objective expression of his feeling is alone to be achieved. Having thus all the time to solve technical problems, it is fatally easy for him to become interested in them for their own sake, and, without knowing it, to be henceforth no longer an artist expressing what he feels, but a restless virtuoso searching for new stunts to perform. This may be the reason why so many of the pictures displayed in our exhibits, although well-enough painted, make one feel as though one were receiving a special-delivery, registered, extra-postage letter, . . . just to say, perhaps, that after Thursday comes Friday.

Listening to the comments of artists and of some critics on a picture will quickly convince one that, strange as it sounds, they are as often as not almost incapable of seeing the picture about which they speak. What they see instead is brush work, values, edges, dark against light, colored shadows, etc. They are thus often not more but less capable than the untrained public of giving the picture *aesthetic* attention, and of getting from it genuinely aesthetic enjoyment. The theory that *aesthetic* appreciation of the products of a given art is increased by cultivating an amateur’s measure of proficiency in that art, is therefore true only so far as such cultivation results in more intimate and thoroughgoing *aesthetic* acquaintance with the products of that art. This is likely to be the case in an interpretative art like music (not music-composing). But in an art which, like painting, is not so largely interpretative, and is at the same time dependent on rather elaborate technical processes, the amateur practitioner’s attention is from the very first emphatically directed to these processes; and when it is directed to extant works of art it is directed to them as examples of a technique to be studied, not as aesthetic objects to be contemplated. The danger is then

that such technical matters will come to monopolize his attention habitually, and that even in the face of nature he will forget to look at her, wondering instead whether the water or the sky be the brighter, or what color would have to be used to reproduce the appearance of a given shadow. Attention to technique is of course indispensable to the acquisition of it; and mastery of technique is in turn necessary to the production of art on any but the most humble scale. The risk is that the outcome of technical training will be not mastery of technique, but slavery to it. This risk disappears only when the technical apparatus has become as intimately a part of the artist as the hand is of the body for ordinary purposes, and is used without requiring attention. The attention can then turn from the means to the ends of art, viz., to the objective expression of feeling. But the stage at which technique has so become second-nature as to be forgotten, is not often fully reached. With most artists, what we may call their technical *savoir-faire* creaks more or less, as does the social *savoir-faire* of people who have become emilyposted but lately. Like the nouveaux gentlemen, such artists are too conscious of their technical manners, and forget what they are for.

CRITICISM OF AESTHETIC OBJECTS IN ETHICAL TERMS

Instead of asking whether a work of art or other aesthetic object is beautiful or ugly, i.e., whether the feeling obtained in aesthetic contemplation of it is pleasant or unpleasant, we may on the contrary disregard this and ask whether the feeling so obtained by a person is or may become connected with the rest of his life, and in what manner it may affect it for good or ill. The ethical or the religious worth of the feelings obtained in aesthetic contemplation of works of art, it will be recalled, would have been made by Plato and by Tolstoi the ruling standard in terms of which to judge art as good or bad. It is worth noting, however, that standards of evaluation cannot themselves be evaluated, except in terms of a standard not itself in any way vindicated but only dogmatically laid down. And any standard evaluated in this manner may itself equally well be laid down in turn as absolute, and be used to evaluate the standard which before was evaluating it. Arguments about the relative worth of various standards of worth are therefore wholly futile, inasmuch as, in the very nature of the logical situation, every such argument must to begin with beg as its premise the point essentially at issue. Ultimately, then, a given standard can only be sympathized with and adopted, or the reverse; and logic can come in only *after* this has occurred. Plato's and Tolstoi's choice of the ethical or religious nature of the aesthetic feelings imparted, as ruling standard for the evaluation of art, is legitimate, but it constitutes only a manifestation of their own ruling interest, and a different choice of ruling standard is equally legitimate by anyone else whose ruling interest happens to be different. With these remarks concerning the permissibility, but the arbitrariness, of describing any one standard of worth as "supreme" or "ruling," we may leave the matter, and now simply consider the question raised, namely, whether the feelings obtained in aesthetic contemplation may affect the rest of one's life, and how.

The value other than aesthetic that aesthetic feelings may have depends upon the fact that if, when a feeling has been obtained though aesthetic contemplation, the

aesthetic attitude is then given up and replaced by the practical, that which had up to that moment the status of aesthetic feeling now assumes that of impulse.

So long as our state is properly describable as aesthetic feeling, its value is immediate and intrinsic, and consists in the pleasantness or unpleasantness of the state. But when our state comes to be properly describable as impulse, then its value is as usual to be measured in terms of the eventual significance of the impulse. An impulse is a seed of conduct, and an aesthetic feeling is at least a potential seed of impulse; the terms in which we commonly appraise conduct are therefore potentially applicable to it.

The impulse or embryonic conduct resulting from the transmutation of an aesthetic feeling through a shift to the practical attitude may be either a novel impulse in the life of the individual or not. If it is an impulse of a sort already experienced and more or less established with characteristic modes of manifestation in the life of the person concerned, then the reexperiencing of it as aftermath of aesthetic contemplation will not affect the individual's life qualitatively, but only quantitatively. It will be simply fuel to an engine already existing and functioning; it will add to the intensity of some aspect of life but will not alter it in kind, except perhaps indirectly if the changes of intensity involved are such as to upset an equilibrium previously existing, and thus force the recasting of life in a different qualitative pattern.

If however the impulse is a novel one in the life of the individual, then it constitutes directly the seed of a change in the kind of life that has been his. The evolution (whether towards good or evil) of the will-aspect of man's nature does not take place merely through increases in his knowledge of the facts and relations that constitute the field of action of his will, but also through the advent in him of qualitatively novel impulses. Indeed, it might well be argued that mere increase in the quantity as distinguished from the nature of one's knowledge and experience, only furnishes one with new means for the service of old ends, or makes one better aware of the ends to which one's hitherto blind impulses tended; but that, however such increase of knowledge may transform the manifestations of existing longings or impulses, it does not of itself alter their intrinsic nature. Transformation in the nature of the impulses themselves (apart from maturation) seems traceable to experiences of two sorts. One of them is awareness by the individual of the presence of a practically real situation novel in kind in his life. This may call forth in him an impulse hitherto foreign to him. The other is what we might call the surreptitious implantation of the impulse itself in him, through the transmutation which we are now considering of an aesthetic feeling into an impulse, by a shift to the practical attitude.

The aesthetic contemplation of nature and of various aspects of life is, through such a shift of attitude, a source of germs of new impulses and of food for old ones. Some persons are known to the writer, in whom the contemplation for the first time of the ocean, or of great mountains, seems to have produced feelings comparable in point of novelty and depth to those reported by the mystics, and the aftermath of impulse due to which gave to life a different pattern, somewhat as does a religious conversion. But art is capable of being as much more effective in the sowing of such seeds of novel impulse, as, for instance, the study of existing records is more effective than personal investigation in acquiring a knowledge of geography. For one

thing, art is usually easier than nature to contemplate, being, we might almost say, made for that. Again, when nature was its model, art may be described as at least a drastic editing of nature, supplying what she forgot, omitting what was irrelevant, accenting her here or there into unambiguity. The work of art, being created specifically to give objective expression to a given feeling, is likely to have a pointedness of feeling-import which nature matches only by accident. The work of art, moreover, can be contemplated at length and returned to again and again, whereas natural facts and the aspects they show us are mostly beyond our control. They come and go heedless of the conditions which alone would make it possible for us to contemplate them adequately. But lastly, art, although in some ways it falls short of nature, has in another way a range of resources far greater than nature's, for it has at its command the boundless resources of the imagination. What it cannot present it often can represent, and thus set up before our attention objects of contemplation never to be found in nature. It can lead us into new worlds, in the contemplation of which our feelings spontaneously burgeon and bloom in all sorts of new ways. Some poems, some music, some statues and pictures, have had in an extraordinary degree this power to bring to birth in people qualities of feeling that had remained latent in them. One such work of art is Leonardo's *Mona Lisa*. Art theorists whose fundamental dogma is that the end of painting is the representation of plastic form, and who find that picture but indifferently successful in this respect, cannot understand why the theft of it a few years ago should have been deemed a world-calamity. Their only explanation is the aesthetic ineptitude of mankind at large. They cannot see that design and the representation of plastic form is not the whole of the art of painting, but is rather a means which may be used to the ends of art, *when it is important to those ends*. Not the aesthetic ineptitude of mankind, therefore, but the sophomoric character of the measuring-rod by which such theorists would judge Leonardo's picture, is the lesson of the effect produced by that famous theft. There are doubtless people who, in a similar way, would insist on characterizing Socrates essentially as a Greek who was not a "good provider."

LIBERALISM IN AESTHETICS

The principal standards in terms of which works of art and aesthetic objects may be criticized have been considered above, and the general nature of the conclusions reached concerning the significance and validity of such criticisms may now be summarily characterized.

Judgments of mediate or instrumental value are capable of being proved or disproved. Their truth or falsity is objective, in the sense that it is not conferred upon them by the individual's taste, but is a matter of connections in nature independent of the critic's taste. But the *relevance* or importance, if not the truth, of any judgment of mediate value, is a matter of the individual critic's taste or constitution, since for any such critic that relevance depends on a judgment of immediate value by him.

As regards to judgments of immediate value, and in particular of beauty and ugliness, it seems to me that here as in other fields, ultimate analysis leads unavoidably to

the particular constitution of the individual critic (no matter how he may have come by it); as the necessary and sufficient ground for all such judgments. The constitutions of numbers of individual critics may, of course, happen to be alike in some respects; or they can be made more or less alike by subjecting them to the sort of psychological pressure appropriate to the causation of such a result. If a number of critics are constituted alike in some respects, then any one of them will be able to formulate value judgments with which will agree as many of the other critics as are constituted like him in the respects needed for such agreement! I cannot see that "objective validity" in the case of a judgment of immediate value, means anything whatever but this; namely, several people judge alike because they are constituted alike. But whether a given taste be possessed by one person only, or by a thousand alike, the maxim that [there is no disputing about tastes] holds with regard to it.

Is there then no such thing as the refining and educating of taste? Certainly there is,—and there is also such a thing as perversion and deprivation of taste. But the question in any given case is, which is which? No one so far as I know has yet pointed out any way of answering this question otherwise than arbitrarily and dogmatically, i.e., otherwise than in terms of the taste actually possessed by some person or other, usually oneself, *arbitrarily* taken as standard. That question, indeed, is hardly ever frankly faced. Those who have approached it at all seem always to have labored under the strange delusion that if only they succeeded in showing that the tastes of a large number or a majority of people were alike, the question was answered; whereas the truth is on the contrary, as just pointed out, that mere numbers have no bearing whatever on the question. Taking a vote is only a device for ascertaining in advance what would be the outcome of a fight between two groups of people, if every person were as strong as every other and strength alone counted. "Proof" by appeal to a vote is obviously but a civilized form of . . . [arguing with the use of force].

It may be asked, however, whether in the absence of any standard of immediate value objectively valid in any sense other than that described above, it is not possible at least to point to some respects in which the (immediate) value judgments of all people whatever, would agree. Nobody whatever, it may be urged, likes great hunger or thirst or cold, or cuts or burns, etc. Now it may be granted that certainly not many do, but after all there are masochists and ascetics and martyrs. It may be true because tautologous that nobody likes pain; but we must keep in mind that pain and pleasure are the predicates, not the subjects, of immediate-value-judgments. Their subjects are things, situations, experiences. The question is thus not whether painfulness is ever pleasurable, but whether there are any *situations* or *experiences* which everybody without exception finds, for instance, painful. And this is very doubtful. We can probably say only that with regard to some situations or experiences, the dissentients are very few. And as we have just seen, numbers mean nothing at all in such a matter.

This brings us to what may be called a dogmatico-liberalistic position. Neither I nor anyone can refute anyone else's judgments of immediate value,—here, of beauty and ugliness; nor can anyone refute mine. This is the liberalistic aspect of the situation. The fullest insight into it, however, constitutes no reason whatever why any

one should hold to his own immediate valuations any the less strongly. That our own opinion must in the nature of such matters be dogmatic is no reason why it should not be honest, vigorous, and unashamed.


To Think About


1. "The thesis I wish to present here is that culture is not neutral politically, and that it is as impossible for it to be so as it is impossible for any other product of human labour to be detached from its conditions of production and reception. All culture serves someone's interest. Cultural products which present foreign wars as the heroic effort of a master race to ennoble mankind are, to the degree that they are successful as art, objectively in the interests of imperialists, who are people who make foreign wars against other races for profit. Cultural products that present people who have no money or power as innately stupid or depraved, and thus unworthy of money or power, are in the interests of the ruling class and the power structure as it stands. . . . In our times, to refrain from mentioning genocide, racism, cultural schizophrenia, sexual exploitation, and the systematic starvation of entire populations is itself a political act. For no one in our time can be awake enough to write and have avoided noticing these phenomena—though he may not recognize them for what they are. As our bankrupt civilization draws to its close, and as the violence of the powerful against the weak, of the rich against the poor, of the few against the many, becomes more and more apparent, until it becomes impossible to watch a news broadcast and remain unaware of it for a second—as this situation becomes exacerbated, to refrain from mentioning it becomes more and more clearly a political act, an act of censorship or cowardice." *Meredith Tax*
2. "I'll give you a very simple answer. I'm not entertained by entertainment." *Cynthia Ozick*
3. "Beauty in things exists in the mind which contemplates them." *David Hume*
4. "The stage began to be instructive.

"Oil, inflation, war, social struggles, the family, religion, wheat, the meat market, all became subjects for theatrical representation. Choruses enlightened the spectator about facts unknown to him. Films showed a montage of events from all over the world. Projections added statistical material. And as the 'background' came to the front of the stage so people's activity was subjected to criticism. Right and wrong courses of action were shown. People were shown who knew what they were doing, and others who did not. The theatre became an affair for philosophers, but only for such philosophers as wished not just to explain the world but also to change it. So we had philosophy and we had instruction. And where was the amusement in all that?" *Bertolt Brecht*

5. When asked, "What is art?" *Picasso* replied, "What isn't art?"
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