

The Open Work

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With an Introduction
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The Poetics of the Open Work

A number of recent pieces of instrumental music are linked by a common feature: the considerable autonomy left to the individual performer in the way he chooses to play the work. Thus, he is not merely free to interpret the composer's instructions following his own discretion (which in fact happens in traditional music), but he must impose his judgment on the form of the piece, as when he decides how long to hold a note or in what order to group the sounds: all this amounts to an act of improvised creation. Here are some of the best-known examples of the process.

i. In *Klavierstück XI*, by Karlheinz Stockhausen, the composer presents the performer a single large sheet of music paper with a series of note groupings. The performer then has to choose among these groupings, first for the one to start the piece and, next, for the successive units in the order in which he elects to weld them together. In this type of performance, the instrumentalist's freedom is a function of the "narrative" structure of the piece, which allows him to "mount" the sequence of musical units in the order he chooses.

2. In Luciano Berio's *Sequence* for *Solo Flute*, the composer presents the performer a text which predetermines the sequence and intensity of the sounds to be played. But the performer is free to choose how long to hold a note inside the fixed framework imposed on him, which in turn is established by the fixed pattern of the metronome's beat.

3. Henri Pousseur has offered the following description of his piece *Scambi*:

Scambi is not so much a musical composition as a field of possibilities, an explicit invitation to exercise choice. It is made up of

sixteen sections. Each of these *can* be linked to any two others, without weakening the logical continuity of the musical process. Two edits sections. for example, arc introduced by similar motifs (after which they evolve in divergent patterns); another pair of sections, on the contrary, tends to develop towards the same climax. Since the performer *can* start or finish with any one section, a considerable number of sequential permutations are made available to him. Furthermore, the two sections which begin on the same motif can be played simultaneously, so as to present a more complex structural polyphony. It is not out of the question that we conceive these formal notations as a marketable product: if they were tape-recorded and the purchaser had a sufficiently sophisticated reception apparatus, then the general public would be in a position to develop a private musical construct of its own and a new collective sensibility in matters of musical presentation and duration could emerge.

4. In Pierre Boulez's *Third Sonata for Piano*, the first section (*Antiphonie*, Formant *t*) is made up of ten different pieces on ten corresponding sheets of music paper. These can be arranged in different sequences like a stack of filing cards, though not all possible permutations are permissible. The second part (*Formant 2*, *Thrope*) is made up of four parts with an internal circularity, so that the performer can commence with any one of them, linking it successively to the others until he comes round full circle. No major interpretative variants are permitted inside the various sections, but one of them, *Parenthese*, opens with a prescribed time beat, which is followed by extensive pauses in which the beat is left to the player's discretion. A further prescriptive note is evinced by the composer's instructions on the manner of linking one piece to the next (for example, *sans retenir*, *enchaîner sans interruption*, and so on).

What is immediately striking in such cases is the macroscopic divergence between these forms of musical communication and the time-honored tradition of the classics. This difference can be formulated in elementary terms as follows: a classical composition, whether it be a Bach fugue, Verdi's *Aida*, or Stravinsky's *Rite of Spring*, posits an assemblage of sound units which the composer arranged in a closed, well-defined manner before presenting it to

the listener. He converted his idea into conventional symbols which more or less oblige the eventual performer to reproduce the format devised by the composer himself, whereas the new musical works referred to above reject the definitive, concluded message and multiply the formal possibilities of the distribution of their elements. They appeal to the initiative of the individual performer, and hence they offer themselves not as finite works which prescribe specific repetition along given structural coordinates but as "open" works, which are brought to their conclusion by the performer at the same time as he experiences them on an aesthetic plane.'

To avoid any confusion in terminology, it is important to specify that here the definition of the "open work," despite its relevance in formulating a fresh dialectics between the work of art and its performer, still requires to be separated from other conventional applications of this term. Aesthetic theorists, for example, often have recourse to the notions of "completeness" and "openness" in connection with a given work of art. These two expressions refer to a standard situation of which we are all aware in our reception of a work of art: we see it as the end product of an author's effort to arrange a sequence of communicative effects in such a way that each individual addressee can refashion the original composition devised by the author. The addressee is bound to enter into an interplay of stimulus and response which depends on his unique capacity for sensitive reception of the piece. In this sense the author presents a finished product with the intention that this particular composition should be appreciated and received in the same form as he devised it. As he reacts to the play of stimuli and his own response to their patterning, the individual addressee is bound to supply his own existential credentials, the sense conditioning which is peculiarly his own, a defined culture, a set of tastes, personal inclinations, and prejudices. Thus, his comprehension of the original artifact is always modified by his particular and individual perspective. In fact, the form of the work of art gains its aesthetic validity precisely in proportion to the number of different perspectives from which it can be viewed and understood. These give it a wealth of different resonances and echoes without impairing its original essence; a road traffic sign, on the other hand, can be viewed in only one sense, and, if it is transfigured into some fantastic meaning by an imaginative driver, it merely ceases to be *that* particular traffic sign

with that particular meaning. A work of art, therefore, is a corn-piece and *closed* form in its uniqueness as a balanced organic whole, while at the same time constituting an *open* product on account of its susceptibility to countless different interpretations which do not impinge on its unadulterable specificity. Hence, every reception of a work of art is both an *interpretation* and a *performance* of it, because in every reception the work takes on a fresh perspective for itself

Nonetheless, it is obvious that works like those of Berio and Stockhausen are "open" in a far more tangible sense. In primitive terms we *can* say that they are quite literally "unfinished": the author seems to hand them on to the performer more or less like the components of a construction kit. He seems to be unconcerned about the manner of their eventual deployment. This is a loose and paradoxical interpretation of the phenomenon, but the most immediately striking aspect of these musical forms can lead to this kind of uncertainty, although the very fact of our uncertainty is itself a positive feature: it invites us to consider *why* the contemporary artist feels the need to work in this kind of direction, to try to work out what historical evolution of aesthetic sensibility led up to *it* and which factors in modern culture reinforced it. We are then in a position to surmise how these experiences should be viewed in the spectrum of a theoretical aesthetics.

Pousseur has observed that the poetics of the "open" work tends to encourage "acts of conscious freedom" on the part of the performer and place him at the focal point of a network of limitless interrelations, among which he chooses to set up his own form without being influenced by an external *necessity* which definitively prescribes the organization of the work in hand.⁵ At this point one could object (with reference to the wider meaning of "openness" already introduced in this essay) that any work of art, even if it is not passed on to the addressee in an unfinished state, demands a free, inventive response, if only because it cannot really be appreciated unless the performer somehow reinvents it in psychological collaboration with the author himself. Yet this remark represents the theoretical perception of contemporary aesthetics, achieved only after painstaking consideration of the function of artistic performance; certainly an artist of a few centuries ago was far from being aware of these issues. Instead nowadays it is primarily the

artist who is aware of its implications. In fact, rather than submit to the "openness" as an inescapable element of artistic interpretation, *he* subsumes it into a positive aspect of his production, recasting the work so as to expose it to the maximum possible "opening."

The force of the subjective element in the interpretation of a work of art (any interpretation implies an interplay between the addressee and the work as an objective fact) was noticed by classical writers, especially when they set themselves to consider the figurative arts. In the *Sophist* Plato observes that painters suggest proportions not by following some objective canon but by judging them in relation to the angle from which they are seen by the observer. Vitruvius makes a distinction between "symmetry" and "eurhythmy," meaning by this latter term an adjustment of objective proportions to the requirements of a subjective vision. The scientific and practical development of the technique of perspective bears witness to the gradual maturation of this awareness of an interpretative subjectivity pitted against the work of art. Yet it is equally certain that this awareness has led to a tendency to operate against the "openness" of the work, to favor its "closing out." The various devices of perspective were just so many different concessions to the actual location of the observer in order to ensure that he looked at the figure in *the only possible right way*—that is, the way the author of the work had prescribed, by providing various visual devices for the observer's attention to focus on.

Let us consider another example. In the Middle Ages there grew up a theory of allegory which posited the possibility of reading the Scriptures (and eventually poetry, figurative arts) not just in the literal sense but also in three other senses: the moral, the allegorical, and the anagogical. This theory is well known from a passage in Dante, but its roots go back to Saint Paul ("videmus nunc per speculum in aenigmate, tunc autem facie ad faciem"), and it was developed by Saint Jerome, Augustine, Bede, Scotus Erigena, Hugh and Richard of Saint Victor, Alain of Lille, Bonaventure, Aquinas, and others in such a way as to represent a cardinal point of medieval poetics. A work in this sense is undoubtedly

tive key which strikes him as exemplary of this spiritual state. He will *use* the work according to the desired meaning (causing it to come alive again, somehow different from the way he viewed it at an earlier reading). However, in this type of operation, "openness" is far removed from meaning "indefiniteness" of communication, "infinite" possibilities of form, and complete freedom of reception. What in *fact* is made available is a range of rigidly preestablished and ordained interpretative solutions, and these never allow the reader to move outside the strict control of the author. Dante sums up the issue in his thirteenth Letter:

We shall consider the following lines in order to make this type of treatment clearer: *In octal Israel de Egypt^o, donuts Jacob de papulo barbaro, faaa est Judea sanctificatio eius, Israel potestas ems.* Now if we just consider the literal meaning, what is meant here is the departure of the children of Israel from Egypt at the time of Moses. If we consider the allegory, what is meant is our human redemption through Christ. If we consider the moral sense, what is meant is the conversion of the soul from the torment and agony of sin to a state of grace. Finally, if we consider the anagogical sense, what is meant is the release of the spirit from the bondage of this corruption to the freedom of eternal glory.

It is obvious at this point that all available possibilities of interpretation have been exhausted. The reader can concentrate his attention on one sense rather than on another, in the limited space of this four-tiered sentence, but he must always follow rules that entail a rigid univocality. The meaning of allegorical figures and emblems which the medieval reader is likely to encounter is already prescribed by his encyclopedias, bestiaries, and lapidaries. Any symbolism is objectively defined and organized into *a* system. Underpinning this poetics of the necessary and the univocal is an ordered cosmos, a hierarchy of essences and laws which poetic discourse can clarify at several levels, but which each individual must understand in the only possible way, the one determined by the creative *logos*. The order of a work of art in this period is a mirror of imperial and theocratic society. The laws governing textual interpretation are the laws of an authoritarian regime which guide the indi-

vidual in his every action, prescribing the ends for him and offering him the means to attain them.

It is not that the *four* solutions of the allegorical passage are quantitatively more limited than the *many* possible solutions of a contemporary "open" work. As I shall try to show, it is a different vision of the world which lies under these different aesthetic experiences.

If we limit ourselves to a number of cursory historical glimpses, we can find one striking aspect of "openness" in the "open form" of Baroque. Here it is precisely the static and unquestionable definitiveness of the classical Renaissance form which is denied: the canons of space extended round a central axis, closed in by symmetrical lines and shut angles which cajole the eye toward the center in such a way as to suggest an idea of "essential" eternity rather than movement. Baroque form is dynamic; it tends to an indeterminacy of effect (in its play of solid and void, light and darkness, with its curvature, its broken surfaces, its widely diversified angles of inclination); it conveys the idea of space being progressively dilated. Its search for kinetic excitement and illusory effect leads to a situation where the plastic mass in the Baroque work of art never allows a privileged, definitive, frontal view; rather, it induces the spectator to shift his position continuously in order to see the work in constantly new aspects, as if it were in a state of perpetual transformation. Now if Baroque spirituality is to be seen as the first clear manifestation of modern culture and sensitivity, it is because here, for the first time, man opts out of the canon of authorized responses and finds that he is faced (both in art and in science) by a world in a fluid state which requires corresponding creativity on his part. The poetic treatises concerning "*maraviglia*," "*wit*," "*agudezas*," and so on really strain to go further than their apparently Byzantine appearance: they seek to establish the new man's inventive role. He is no longer to see the work of art as an object which draws on given links with experience and which demands to be enjoyed; now he sees it as a potential mystery to be solved, a role to fulfill, a stimulus to quicken his imagination. Nonetheless, even these conclusions have been codified by modern criticism and organized into aesthetic canons. In fact, it would be rash to interpret Baroque poetics as a conscious theory of the "open work."

Between classicism and the Enlightenment, there developed a

further concept which is of interest to us in the present context. The concept of "pure poetry" gained currency for the very reason that general notions and abstract canons fell out of fashion, while the tradition of English empiricism increasingly argued in favor of the "freedom" of the poet and set the stage for the coming theories of creativity. From Burke's declarations about the emotional power of words, it was a short step to Novalis's view of the pure evocative power of poetry as an art of blurred sense and vague outlines. An idea is now held to be all the more original and stimulating insofar as it "allows for a greater interplay and mutual convergence of concepts, life-views, and attitudes. When a work offers a multitude of intentions, a plurality of meaning, and above all a wide variety of different ways of being understood and appreciated. then under these conditions we can only conclude that it is of vital interest and that it is a pure expression of personality."

To close our consideration of the Romantic period, *it* will be useful to refer to the first occasion when a conscious poetics of the open work appears. The moment is late-nineteenth-century Symbolism: the text is Verlaine's *Art Poétique*:

De la musique avant toute chose, et
pour cela préfère l'impair
plus vague et plus soluble dans l'air
sans rien en lui qui pose et qui pose.

Music before everything else.

and, to that end, prefer the uneven more
vague and more soluble in air with
nothing in it that is heavy or still.

Mallarmé's programmatic statement is even more explicit and pronounced in this context: "Nommer un objet c'est supprimer les trois quarts de la jouissance du poème, qui est faite du bonheur de deviner peu à peu: le suggérer . . . voilà le rêve" ("To name an object is to suppress three-fourths of the enjoyment of the poem, which is composed of the pleasure of guessing little by little: to suggest . . . there is the dream"). The important thing is to prevent a single sense from imposing itself at the very outset of the receptive process. Blank space surrounding a word, typographical adjustments, and spatial composition in the page setting of the poetic

text—all contribute to create a halo of indefiniteness and to make the text pregnant with infinite suggestive possibilities.

This search for *suggestiveness* is a deliberate move to "open" the work to the free response of the addressee. An artistic work that suggests is also one that can be performed with the full emotional and imaginative resources of the interpreter. Whenever we read poetry there is a process by which we try to adapt our personal world to the emotional world proposed by the text. This is all the more true of poetic works that are deliberately based on suggestiveness, since the text sets out to stimulate the private world of the addressee so that he can draw from inside himself some deeper response that mirrors the subtler resonances underlying the text.

A strong current in contemporary literature follows this use of symbol as a communicative channel for the indefinite, open to constantly shifting responses and interpretative stances. It is easy to think of Kafka's work as "open": trial, castle, waiting, passing sentence, sickness, metamorphosis, and torture—none of these narrative situations is to be understood in the immediate literal sense. But, unlike the constructions of medieval allegory, where the superimposed layers of meaning are rigidly prescribed, in Kafka there is no confirmation in an encyclopedia, no matching paradigm in the cosmos, to provide a key to the symbolism. The various existentialist, theological, clinical, and psychoanalytic interpretations of Kafka's symbols cannot exhaust all the possibilities of his works. The work remains inexhaustible insofar as it is "open," because in it an ordered world based on universally acknowledged laws is being replaced by a world based on ambiguity, both in the negative sense that directional centers are missing and in a positive sense, because values and dogma are constantly being placed in question.

Even when it is difficult to determine whether a given author had symbolist intentions or was aiming at effects of ambivalence or indeterminacy, there is a school of criticism nowadays which tends to view all modern literature as built upon symbolic patterns. W. Y. Tindall, in his book on the literary symbol, offers an analysis of some of the greatest modern literary works in order to test Valéry's declaration that "il n'y a pas de vrai sens d'un texte" ("there is no true meaning of a text"). Tindall eventually concludes that a work of art is a construct which anyone at all, including its author, can put to any use whatsoever, as he chooses. This type of criticism

views the literary work as a continuous potentiality of "openness"—in other words, an indefinite reserve of meanings. This is the scope of the wave of American studies on the structure of metaphor, or of modern work on "types of ambiguity" offered by poetic discourse.¹

Clearly, the work of James Joyce is a major example of an "open" mode, since it deliberately seeks to offer an image of the ontological and existential situation of the contemporary world. The "Wandering Rocks" chapter in *Ulysses* amounts to a tiny universe that can be viewed from different perspectives: the last residue of Aristotelian categories has now disappeared. Joyce is not concerned with a consistent unfolding of time or a plausible spatial continuum in which to stage his characters' movements. Edmund Wilson has observed that, like Proust's or Whitehead's or Einstein's world, "Joyce's world is always changing as it is perceived by different observers and by them at different times."²

In *Finnegans Wake* we are faced with an even more startling process of "openness": the book is molded into a curve that bends back on itself, like the Einsteinian universe. The opening word of the first page is the same as the closing word of the last page of the novel. Thus, the work is *finite* in one sense, but in another sense it is *unlimited*. Each occurrence, each word stands in a series of possible relations with all the others in the text. According to the semantic choice which we make in the case of one unit, so goes the way we interpret all the other units in the text. This does not mean that the book lacks specific sense. If Joyce does introduce some keys into the text, it is precisely because he wants the work to be read in a certain sense. But this particular "sense" has all the richness of the cosmos itself. Ambitiously, the author intends his book to imply the totality of space and time, of all spaces and all times that are possible. The principal tool for this all-pervading ambiguity is the pun, the *calembour*, by which two, three, or even ten different etymological roots are combined in such a way that a single word can set up a knot of different submeanings, each of which in turn coincides and interrelates with other local allusions, which are themselves "open" to new configurations and probabilities of interpretation. The reader of *Finnegans Wake* is in a position similar to that of the person listening to postdodecaphonic serial composition as he appears in a striking definition by Pousseur: "Since the phenom

ena are no longer tied to one another by a term-to-term determination, it is up to the listener to place himself deliberately in the midst of an inexhaustible network of relationships and to choose for himself, so to speak, his own modes of approach, his reference points and his scale, and to endeavor to use as many dimensions as he possibly can at the same time and thus dynamize, multiply, and extend to the utmost degree his perceptual faculties." 6

Nor should we imagine that the tendency toward openness operates only at the level of indefinite suggestion and stimulation of emotional response. In Brecht's theoretical work on drama, we shall see that dramatic action is conceived as the problematic exposition of specific points of tension. Having presented these tension points (by following the well-known technique of epic recitation, which does not seek to influence the audience, but rather to offer a series of facts to be observed, employing the device of "defamiliarization"), Brecht's plays do not, in the strict sense, devise solutions at all. It is up to the audience to draw its own conclusions from what it has seen on stage. Brecht's plays also end in a situation of ambiguity (typically, and more than any other, his *Galileo*), although it is no longer the morbid ambiguousness of a half-perceived infinitude or an anguish-laden mystery, but the specific concreteness of an ambiguity in social intercourse, a conflict of unresolved problems taxing the ingenuity of playwright, actors, and audience alike. Here the work is "open" in the same sense that a debate is "open." A solution is seen as desirable and is actually anticipated, but it must come from the collective enterprise of the audience. In this case the "openness" is converted into an instrument of revolutionary pedagogics.

In all the phenomena we have so far examined, I have employed the category of "openness" to define widely differing situations, but on the whole the sorts of works taken into consideration are substantially different from the post-Weberian musical composers whom I considered at the opening of this essay. From the Baroque to modern Symbolist poetics, there has been an ever-sharpening awareness of the concept of the work susceptible to many different interpretations. However, the examples considered in the preceding section propose an "openness" based on the *theoretical, mental* collaboration of the consumer, who must freely interpret an artistic datum, a

product which has already been organized in its structural entirety (even if this structure allows for an indefinite plurality of interpretations). On the other hand, a composition like *Scambi*, by Pousseur, represents a fresh advance. Somebody listening to a work by Webem freely reorganizes and enjoys a series of interrelations inside the context of the sound system offered to him in that particular (already fully produced) composition. But in listening to *Scambi* the auditor is required to do some of this organizing and structuring of the musical discourse. He collaborates with the composer in *making* the composition.

None of this argument should be conceived as passing an aesthetic judgment on the relative validity of the various types of works under consideration. However, it is clear that a composition such as *Scambi* posts a completely new problem. It invites us to identify inside the category of "open" works a further, more restricted classification 'of works which can be defined as "works in movement," because they characteristically consist of unplanned or physically incomplete structural units.

In the present cultural context, the phenomenon of the "work in movement" is certainly not limited to music. There are, for example, artistic products which display an intrinsic mobility, a kaleidoscopic capacity to suggest themselves in constantly renewed aspects to the consumer. A simple example is provided by Calder's mobiles or by mobile compositions by other artists: elementary structures which can move in the air and assume different spatial dispositions. They continuously create their own space and the shapes to fill it.

If we turn to literary production to try to isolate an example of a "work in movement," we are immediately obliged to take into consideration Mallarme's *Livre*, a colossal and far-reaching work, the quintessence of the poet's production. He conceived it as the work which would constitute not only the goal of his activities but also the end goal of the world: "Le monde existe pour aboutir a un livre." Mallarme never finished the book, although he worked on it at different periods throughout his life. But there are sketches for the ending which have recently been brought to light by the acute philological research of Jacques Scherer.'

The metaphysical premises for Mallarme's *Livre* are enormous and possibly questionable. I would prefer to leave them aside in

order to concentrate on the dynamic structure of this artistic object which deliberately set out to validate a specific poetic principle: "Un livre ni commence ni ne finit; tout au plus fait-il semblant." The *Livre* was conceived as a mobile apparatus, not just in the mobile and "open" sense of a composition such as *Un coup de des*, where grammar, syntax, and typesetting introduced a plurality of elements, polymorphous in their indeterminate relation to each other.

However, Mallarme's immense enterprise was utopian: it was embroidered with evermore disconcerting aspirations and ingenuities, and it is not surprising that it was never brought to completion. We do not know whether, had the work been completed, the whole project would have had any real value. It might well have turned out to be a dubious mystical and esoteric incarnation of a decadent sensitivity that had reached the extreme point of its creative parabola. I am inclined to this second view, but it is certainly interesting to find at the very threshold of the modern period such a vigorous program for a *work in movement*, and this is a sign that certain intellectual currents circulate imperceptibly until they are adopted and justified as cultural data which have to be organically integrated into the panorama of a whole period.

In every century, the way that artistic forms are structured reflects the way in which science or contemporary culture views reality. The closed, single conception in a work by a medieval artist reflected the conception of the cosmos as a hierarchy of fixed, pre-ordained orders. The work as a pedagogical vehicle, as a monocentric and necessary apparatus (incorporating a rigid internal pattern of meter and rhymes) simply reflects the syllogistic system, a logic of necessity, a deductive consciousness by means of which reality could be made manifest step by step without unforeseen interruptions, moving forward in a single direction, proceeding from first principles of science which were seen as one and the same with the first principles of reality. The openness and dynamism of the Baroque mark, in fact, the advent of a new scientific awareness: the *tactile* is replaced by the *visual* (meaning that the subjective element comes to prevail) and attention is shifted from the *essence* to the *appearance* of architectural and pictorial products. It reflects the rising interest in a psychology of impression and sensation—in short,

an empiricism which converts the Aristotelian concept of real substance into a series of subjective perceptions by the viewer. On the other hand, by giving up the essential focus of the composition and the prescribed point of view for its viewer, aesthetic innovations were in *fact* mirroring the Copernican vision of the universe. This definitively eliminated the notion of geocentricity and its allied metaphysical constructs. In the modern scientific universe, as in architecture and in Baroque pictorial production, the various component parts are all endowed with equal value and dignity, and the whole construct expands toward a totality which is close to the infinite. It refuses to be hemmed in by any ideal normative conception of the world. It shares in a general urge toward discovery and constantly renewed contact with reality.

In its own way, the "openness" that we meet in the decadent strain of Symbolism reflects a cultural striving to unfold new vistas. For example, one of Mallarmé's projects for a multidimensional, deconstructible book envisaged the breaking down of the initial unit into sections which could be reformulated and which could express new perspectives by being deconstructed into correspondingly smaller units which were also mobile and reducible. This project obviously suggests the universe as it is conceived by modern, non-Euclidean geometries.

Hence, it is not overambitious to detect in the poetics of the "open" work—and even less so in the "work in movement"—more or less specific overtones of trends in contemporary scientific thought. For example, it is a critical commonplace to refer to the spatiotemporal continuum in order to account for the structure of the universe in Joyce's works. Pousseur has offered a tentative definition of his musical work which involves the term "field of possibilities." In fact, this shows that he is prepared to borrow two extremely revealing technical terms from contemporary culture. The notion of "field" is provided by physics and implies a revised vision of the classic relationship posited between cause and effect as a rigid,

one-directional system: now a complex interplay of motive

forces is envisaged, a configuration of possible events, a complete dynamism of structure. The notion of "possibility" is a philosophical canon which reflects a widespread tendency contemporary of the science; the discarding of a static, syllogistic view of order, and a

corresponding devolution of intellectual authority to personal decision, choice, and social context.

If a musical pattern no longer necessarily determines the immediately following one, if there is no tonal basis which allows the listener to infer the next steps in the arrangement of the musical discourse from what has physically preceded them, this is just part of a general breakdown in the concept of causation. The two-value truth logic which follows the classical *aut-aut*, the disjunctive dilemma between *true* and *false*, a fact and its contradictory, is no longer the only instrument of philosophical experiment. Multi-value logics are now gaining currency, and these are quite capable of incorporating *indeterminacy* as a valid stepping-stone in the cognitive process. In this general intellectual atmosphere, the poetics of the open work is peculiarly relevant: it posits the work of art stripped of necessary and foreseeable conclusions, works in which the performer's freedom functions as part of the *discontinuity* which contemporary physics recognizes, not as an element of disorientation, but as an essential stage in all scientific verification procedures and also as the verifiable pattern of events in the subatomic world.

From Mallarme's *Livre* to the musical compositions which we have considered, there is a tendency to see every execution of the work of art as divorced from its ultimate definition. Every performance *explains* the composition but does not *exhaust* it. Every performance makes the work an actuality, but is itself only complementary to all possible other performances of the work. In short, we can say that every performance offers us a complete and satisfying version of the work, but at the same time makes it incomplete for us, because it cannot simultaneously give all the other artistic solutions which the work may admit.

Perhaps it is no accident that these poetic systems emerge at the same period as the physicists' principle of *complementarity*, which rules that it is not possible to indicate the different behavior patterns of an elementary particle simultaneously. To describe these different behavior patterns, different *models*, which Heisenberg has defined as adequate when properly utilized, are put to use, but, since they contradict one another, they are therefore also complementary.' Perhaps we are in a position to state that for these works of art an incomplete knowledge of the system is in fact an essential feature in its formulation. Hence one could argue, with Bohr, that

the data collected in the course of experimental situations cannot be gathered in one image but should be considered as complementary, since only the sum of all the phenomena could exhaust the possibilities of information.'

Above I discussed the principle of ambiguity as moral disposition and problematic construct. Again, modern psychology and phenomenology⁷ use the term "perceptive ambiguities," which indicates the availability of new cognitive positions that fall short of conventional epistemological stances and that allow the observer to conceive the world in a fresh dynamics of potentiality before the fixative process of habit and familiarity comes into play. Husserl observed that

each state of consciousness implies the existence of a horizon which varies with the modification of its connections together with other states, and also with its own phases of duration . . . In each external perception, for instance, the sides of the objects which are *actually perceived* suggest to the viewer's attention the unperceived sides which, at the present, are viewed only in a nonintuitive manner and are expected to become elements of the succeeding perception. This process is similar to a continuous *projection* which takes on a new meaning with each phase of the perceptive process. Moreover, perception itself includes horizons which encompass other perceptive possibilities, such as a person might experience by changing deliberately the direction of his perception, by turning his eyes one way instead of another, or by taking a step forward or sideways, and so forth.¹⁰

Sartre notes that the existent object can never be reduced to a given series of manifestations, because each of these is bound to stand in relationship with a continuously altering subject. Not only does an object present different *Abschattungen* (or profiles), but also different points of view are available by way of the same *Abschattung*. In order to be defined, the object must be related back to the total series of which, by virtue of being one possible apparition, it is a member. In this way the traditional dualism between being and appearance is replaced by a straight polarity of finite and infinite, which locates the infinite at the very core of the finite. This sort of "openness" is at the heart of every act of perception. It characterizes every moment of our cognitive experience. It means that each phe

nomenon seems to be "inhabited" by a certain *power*—in other words, "the ability to manifest itself by a series of real or likely manifestations." The problem of the relationship of a phenomenon to its ontological basis is altered by the perspective of perceptive "openness" to the problem of its relationship to the multiplicity of different-order perceptions which we can derive from it."

This intellectual position is further accentuated in Merleau-Ponty:

How can anything ever *present itself* truly to us since its synthesis is never completed? How could I gain the experience of the world, as I would of an individual actuating his own existence, since none of the views or perceptions I have of it can exhaust it and the horizons remain forever *open*? ... The belief in things and in the world can only express the assumption of a complete synthesis. Its completion, however, is made impossible by the very nature of the perspectives to be connected, since each of them sends back to other perspectives through its own horizons . . . The contradiction which we feel exists between the world's reality and its incompleteness is identical to the one that exists between the ubiquity of consciousness and its commitment to a field of presence. This ambiguousness does not represent an imperfection in the nature of existence or in that of consciousness; it is its very definition . . . Consciousness, which is commonly taken as an extremely enlightened region, is, on the contrary, the very region of indetermination. i2

These are the sorts of problems which phenomenology picks out at the very heart of our existential situation. It proposes to the artist, as well as to the philosopher and the psychologist, a series of declarations which are bound to act as a stimulus to his creative activity in the world of forms: "It is therefore essential for an object and also for the world to present themselves to us as 'open' . . . and as always promising future perceptions." 13

It would be quite natural for us to think that this flight away from the old, solid concept of necessity and the tendency toward the ambiguous and the indeterminate reflect a crisis of contemporary civilization. On the other hand, we might see these poetical systems, in harmony with modern science, as expressing the positive possibility of thought and action made available to an individual who is

open to the continuous renewal of his life patterns and cognitive processes. Such an individual is productively committed to the development of his own mental faculties and experiential horizons. This contrast is too facile and Manichaean. Our main intent has been to pick out a number of analogies which reveal a reciprocal play of problems in the most disparate areas of contemporary culture and which point to the common elements in a new way of looking at the world.

What is at stake is a convergence of new canons and requirements which the forms of art reflect by way of what we could term *Structural homologies*. This need not commit us to assembling a rigorous parallelism—it is simply a case of phenomena like the "work in movement" simultaneously reflecting mutually contrasted epistemological situations, as yet contradictory and not satisfactorily reconciled. Thus, the concepts of "openness" and dynamism may recall the terminology of quantum physics: indeterminacy and discontinuity. But at the same time they also exemplify a number of situations in Einsteinian physics.

The multiple polarity of a serial composition in music, where the listener is not faced by an absolute conditioning center of reference, requires him to constitute his own system of auditory relationships." He must allow such a center to emerge from the sound continuum. Here are no privileged points of view, and all available perspectives are equally valid and rich in potential. Now, this multiple polarity is extremely close to the spatiotemporal conception of the universe which we owe to Einstein. The thing which distinguishes the Einsteinian concept of the universe from quantum epistemology is precisely this faith in the totality of the universe, a universe in which discontinuity and indeterminacy can admittedly upset us with their surprise apparitions, but in fact, to use Einstein's words, presuppose not a God playing random games with dice but the Divinity of Spinoza, who rules the world according to perfectly regulated laws. In this kind of universe, relativity means the infinite variability of experience as well as the infinite multiplication of possible ways of measuring things and viewing their position. But the objective side of the whole system can be found in the invariance of the simple formal descriptions (of the differential equations) which establish once and for all the relativity of empirical measurement.

This is not the place to pass judgment on the scientific validity of the metaphysical construct implied by Einstein's system. But there is a striking analogy between his universe and the universe of the work in movement. The God in Spinoza, who is made into an untestable hypothesis by Einsteinian metaphysics, becomes a cogent reality for the work of art and matches the organizing impulse of its creator.

The *possibilities* which the work's openness makes available always work within a given *field of relations*. As in the Einsteinian universe, in the "work in movement" we may well deny that there is a single prescribed point of view. But this does not mean complete chaos in its internal relations. What it does imply is an organizing rule which governs these relations. Therefore, to sum up, we can say that the "work in movement" is the possibility of numerous different personal interventions, but it is not an amorphous invitation to indiscriminate participation. The invitation offers the performer the opportunity for an oriented insertion into something which always remains the world intended by the author.

In other words, the author offers the interpreter, the performer, the addressee a work *to be completed*. He does not know the exact fashion in which his work will be concluded, but he is aware that once completed the work in question will still be his own. It will not be a different work, and, at the end of the interpretative dialogue, a form which is *his* form will have been organized, even though it may have been assembled by an outside party in a particular way that he could not have foreseen. The author is the one who proposed a number of possibilities which had already been rationally organized, oriented, and endowed with specifications for proper development.

Berio's *Sequence*, which is played by different flutists, Stockhausen's *Klavierstück XI*, or Pousseur's *Mobiles*, which are played by different pianists (or performed twice over by the same pianists), will never be quite the same on different occasions. Yet they will never be gratuitously different. They are to be seen as the actualization of a series of consequences whose premises are firmly rooted in the original data provided by the author.

This happens in the musical works which we have already examined, and it happens also in the plastic artifacts we considered. The common factor is a mutability which is always deployed

within the specific limits of a given taste, or of predetermined formal tendencies, and is authorized by the concrete pliability of the material offered for the performer's manipulation. Brecht's plays appear to elicit free and arbitrary response on the part of the audience. Yet they are also rhetorically constructed in such a way as to elicit a reaction oriented toward, and ultimately anticipating, a Marxist dialectic logic as the basis for the whole field of possible

responses.

All these examples of "open" works and "works in movement" have this latent characteristic, which guarantees that they will always be seen as "works" and not just as a conglomeration of random components ready to emerge from the chaos in which they previously stood and permitted to assume any form whatsoever.

Now, a dictionary clearly presents us with thousands upon thousands of words which we could freely use to compose poetry, essays on physics, anonymous letters, or grocery lists. In this sense the dictionary is clearly open to the reconstitution of its raw material in any way that the manipulator wishes. But this does not make it a "work." The "openness" and dynamism of an artistic work consist in factors which make it susceptible to a whole range of integrations. They provide it with organic complements which they graft into the structural vitality which the work already possesses, even if it is incomplete. This structural vitality is still seen as a positive property of the work, even though it admits of all kinds of different conclusions and solutions for it.

The preceding observations are necessary because, when we speak of a work of art, our Western aesthetic tradition forces us to take "work" in the sense of a personal production which may well vary in the ways it can be received but which always maintains a coherent identity of its own and which displays the personal imprint that makes it a specific, vital, and significant act of communication. Aesthetic theory is quite content to conceive of a variety of different poetics, but ultimately it aspires to general definitions, not necessarily dogmatic or *sub specie aeternitatis*, which are capable of applying the category of the "work of art" broadly speaking to a whole variety of experiences, which can range from the *Divine Comedy* to, say, electronic composition based on the different permutations of sonic components.

We have, therefore, seen that (1) "open" works, insofar as they are *in movement*, are characterized by the invitation to *make the work together* with the author and that (2) on a wider level (as a *subgenus in the species* "work in movement") there exist works which, though organically completed, are "open" to a continuous generation of internal relations which the addressee must uncover and select in his act of perceiving the totality of incoming stimuli. (3) *Every* work of art, even though it is produced by following an explicit or implicit poetics of necessity, is effectively open to a virtually unlimited range of possible readings, each of which causes the work to acquire new vitality in terms of one particular taste, or perspective, or personal *performance*.

Contemporary aesthetics has frequently pointed out this last characteristic of *every* work of art. According to Luigi Pareyson:

The work of art . . . is a form, namely of movement, that has been concluded; or we can see it as an infinite contained within finiteness . . . The work therefore has infinite aspects, which are not just "parts" or fragments of it, because each of them contains the totality of the work, and reveals it according to a given perspective. So the variety of performances is founded both in the complex factor of the performer's individuality and in that of the work to be performed . . . The infinite points of view of the performers and the infinite aspects of the work interact with each other, come into juxtaposition and clarify each other by a reciprocal process, in such a way that a given point of view is capable of revealing the whole work only if it grasps it in the relevant, highly personalized aspect. Analogously, a single aspect of the work can only reveal the totality of the work in a new light if it is prepared to wait for the right point of view capable of grasping and proposing the work in all its vitality.

The foregoing allows Pareyson to move on to the assertion that

all performances are definitive in the sense that each one is for the performer, tantamount to the work itself; equally, all performances are bound to be provisional in the sense that each performer knows that he must always try to deepen his own interpretation of the work. Insofar as they are definitive, these

interpretations are parallel, and each of them is such as to exclude the others without in any way negating them."

This doctrine can be applied to all artistic phenomena and to art-works throughout the ages. But it is useful to have underlined that now is the period when aesthetics has paid especial attention to the whole notion of "openness" and sought to expand it. In a sense these requirements, which aesthetics has referred widely to every type of artistic production, are the same as those posed by the poetics of the "open work" in a more decisive and explicit fashion. Yet this does not mean that the existence of "open" works and of "works in movement" adds absolutely nothing to our experience because everything in the world is already implied and subsumed by everything else, from the beginning of time, in the same way that it now appears that every discovery has already been made by the Chinese. Here *we* have to distinguish between the theoretical level of aesthetics as a philosophical discipline which attempts to formulate definitions and the practical level of poetics as programmatic projects for creation. While aesthetics brings to light one of the fundamental demands of contemporary culture, it also reveals the latent possibilities of a certain type of experience in every artistic product, independently of the operative criteria which presided over its moment of inception.

The poetic theory or practice of the "work in movement" senses this possibility as a specific vocation. It allies itself openly and self-consciously to current trends in scientific method and puts into action and tangible form the very trend which aesthetics has already acknowledged as the general background to performance. These poetic systems recognize "openness" as *the* fundamental possibility of the contemporary artist or consumer. The aesthetic theoretician, in his turn, will see a confirmation of his own intuitions in these practical manifestations: they constitute the ultimate realization of a receptive mode which can function at many different levels of intensity.

Certainly this new receptive mode vis-a-vis the work of art opens up a much vaster phase in culture and *in* this sense is not intellectually confined to the problems of aesthetics. The poetics of the "work in movement" (and partly that of the "open" work) sets in motion a new cycle of relations between the artist and his audi

ence, a new mechanics of aesthetic perception, a different status for the artistic product in contemporary society. It opens a new page in sociology and in pedagogy, as well as a new chapter in the history of art. It poses new practical problems by organizing new communicative situations. In short, it installs a new relationship between the *contemplation* and the *utilization* of a work of art.

Seen in these terms and against the background of historical influences and cultural interplay which links art by analogy to widely diversified aspects of the contemporary worldview, the situation of art has now become a situation in the process of development. Far from being fully accounted for and catalogued, it deploys and poses problems in several dimensions. In short, **it** is an "open" situation, *in movement*. A work in progress.