

American Painting During the Cold War

Max Kozloff

This article is a somewhat revised version of the introduction to the catalogue of the exhibition, "Twenty-five Years of American Painting 1948–1973," organized by James T. Demetrian at the Des Moines Art Center (Josef Albers, Ron Davis, Richard Diebenkorn, Richard Estes, Sam Francis, Helen Frankenthaler, Robert Irwin, Jasper Johns, Ellsworth Kelly, Willem de Kooning, Roy Lichtenstein, Richard Lindner, Morris Louis, Barnett Newman, Kenneth Noland, Philip Pearlstein, Jackson Pollock, Robert Rauschenberg, Mark Rothko, Frank Stella, Clyfford Still, Wayne Thiebaud, Mark Tobey, Andy Warhol, and William T. Wiley, March 6–April 22, 1973). Catalogue: 72 pages, perfect bound, 9 3/4" square, 23 black-and-white illustrations, 23 colorplates, brief bibliography, \$7.00. All colorplates used here are somewhat reduced in size and courtesy of the Des Moines art Center.

More celebrated than its counterparts in letters, architecture, and music, American postwar art has become a success story that begs, not to be retold, but told freshly for this decade. The most recent as well as most exhaustive book on Abstract Expressionism is Irving Sandler's *The Triumph of American Painting*, a title that sums up the self-congratulatory mood of many who participated in its career. Three years ago, the Metropolitan Museum enshrined 43 artists of the New York School, 1940–1970, as one pageant in the chapter of its own centennial. Though elevated as a cultural monument of an unassailable but also a fatiguing grandeur, the virtues of this painting and sculpture will survive the present period in which they are taken too much for granted. Yet, if we seem to have explored everything about this art technically, we have not yet asked sufficiently well what past interests have made it so official.

The reputation of the objects themselves has been taken out of the art world's hands by money and media. But this accolade reflects rather than explains a social allure that has been far more seductive overall than even the marvelous formal achievements of the work. I am convinced that this allure stems from an equivocal yet profound glorifying of American civilization. We are not so careless as to assume that such an ideal was consciously articulated by artists, or, always directly perceived by their audiences. Still, that the art in question has been eloquent in surmising our most cherished public myths and values would be hard, on examination, to deny. Their international reputations should not preclude our acknowledgment that a Clyfford Still or a Kenneth Noland, an Andy Warhol or a Roy Lichtenstein, among many others are quintessentially American artists, more meaningful here than anywhere else. It is less evident, though reasonable that they have acquired their present blue-chip status partly through elements in their work that affirm our most recognizable norms and mores. For all the comment on the "triumph of American painting," this aspect of it has been the one least studied, a fact that in itself has historical interest.

If we are to account for this omission, and correct it, we are inevitably led to ask what, after all, can be said of American painting since 1945 in the context of American political ideology, national self-images, and even the history of the country? Such a question has not been seriously raised by our criticism, I think, for two reasons. One is the respectable but unproven suspicion that such an outlying context is too porous and nonexclusive for anything meaningful to be said. The other is the simplistic assumption that avant-garde art is in deep conflict with its social, predominantly middle-class setting. The liberal esthete otherwise variably critical of American attitudes, has been loathe to witness them celebrated in the art he admires, even though this is to subtract from its humanity as art. (The radical philistine correctly senses systems support in American art, but reads its coded signals far too crassly as direct statement.) Professional avant-

garde ideology exhibits a great distaste for the mixing of political evaluations with artistic "purity." Yet however convenient, they dam up the continuing psychological resonance of American art and reinforce the outdated piety with which it is regarded.

Two facts immediately distinguish ambitious American painting from all predecessors in modern art. Before the Second World War, this country had exerted no earlier genuine leadership nor had it any significant cultural prestige in visual art. Distinguished painters were active—Georgia O'Keeffe, Mark Tobey, Edward Hopper, and Stuart Davis—but their example was considered too parochial in coloration, and thus too "unmodern" to provide models for mainstream work. The complete transformation of this state of affairs, the switching of the art capital of the West from Paris to New York, coincided with the recognition that the United States was the most powerful country in the world. In 25 years, no one could doubt that this society was determined from the first to use that power, economic and military, to extend it everywhere so that there would be no corner of the earth free from its influence. The most concerted accomplishments of American art occurred during precisely the same period as the burgeoning claims of American world hegemony. It is impossible to imagine the esthetic advent without, among several internal factors, this political expansion. The two phenomena offer parallels we are forced to admit, but may find hard to specify. Just as the nations of Western Europe were reduced to the level of dependent client and colonized states, so too was their art understood here to be adjunct, at best, to our own. Everywhere in the New York art world there were such easy assumptions of self-importance and natural superiority as not to find their match in any of the noncommunist democracies. Never for one moment did American art become a conscious mouthpiece for any agency as was, say, the Voice of America. But it did lend itself to be treated as a form of benevolent propaganda for foreign intelligentsia. Many critics, including this one, had a significant hand in that treatment. How fresh in memory even now is the belief that American art is the sole trustee of the avant-garde "spirit," a belief so reminiscent of the U.S. government's notion of itself as the lone guarantor of capitalist liberty. In these phenomena above all, our record ascribes to itself an incontrovertible "modernity."

To find historical precedents, I rather imagine, one has to go as far back as the France of the Revolution, Directory, and Napoleon, and imperial Britain of the 19th century. But though the Abstract Expressionists produced a magisterial imagery, it never became a court art under centralized patronage. And though their successors, the Pop artists, tackled everyday themes and presented the most banal icons, no one would judge their work genuinely demotic or sentimental. These pictorial modes were projections toward fantasy audiences by artists who felt themselves estranged from any audience, regardless of the level of their eventual commercial success.

In 1945, the United States emerged intact and unbombed from a devastating world war that had left its allies traumatized and its enemies prostrate. We were a country, according to Dean Acheson, still at an adolescent stage of emotional development, yet burdened with vast adult responsibilities of global reconstruction and leadership.⁽¹⁾ Compared to Soviet Russia's overwhelming armed might on the ground, America possessed a terrifyingly counterweighted superweapon, the atomic bomb. We had also a heavy war industry whose reconversion to peacetime needs was being urged by public opinion and economic good sense.

In the worldview of the untried president, Truman, the European civil war had removed a buffer that had hitherto stood against the eruptive forces of Euro-Asiatic communism. Comparable to Axis enslavement, these forces clearly had no legitimate aim in establishing for themselves a security zone in Eastern Europe. Here was a situation that called for the stepping up rather than the relaxation of the American militancy that had just proved itself with such effectiveness in actual combat. It was necessary to alert the idealist spirit of the Americans to a new danger when they were feeling their first relief from war weariness and pleading for widespread demobilization. At Truman's disposal, significantly, were two important psychological levers: the recent illusion of national omnipotence, and the conviction, no less illusory, that all the world's peoples wanted to

be, indeed had a right to be, like Americans. "We will lift Shanghai up and up, ever up, until it is just like Kansas City," a U.S. Senator once remarked.(2)

To galvanize such attitudes, and to justify the allocation of funds that would contain the communist menace, Truman dramatized world politics as a series of perpetual crises instigated by a tightly coordinated, monolithic Red conspiracy. He made his point graphically in Iran, Greece, Berlin, and eventually Korea. "It must be," he said, "the policy of the United States to support free peoples who are resisting subjugation by armed minorities or by outside pressures."(3) The Marshall Plan, Truman Doctrine, the Atlantic Alliance and Point Four, and above all, National Security Council paper 68 were measures, infused sometimes with extraordinary generosity and always with extreme boldness, to strengthen economies whose weakness made them vulnerable to "subjugation," and not incidentally to invest in their resources and to improve their position to buy American products, the better to ensure our political dominance. Thus when these activities were countered by the Russians, was initiated the era of mounting interventions, "atomic diplomacy," the arms race, and increasing international scares—the era known to us as the Cold War.

The generation of painters that first came of age during this period—whose tension, in retrospect, was so favorable to the development of all the American arts—felt united on two issues. They knew what they had to reject in terms of past idioms and mentality. At the same time, they were aware that achievement depended on a new and pervasive creative principle. Pollock, Still, Rothko, de Kooning, Newman, Gottlieb, and Gorky were prideful, enormously knowledgeable men who had passed through the government-sponsored WPA phase of their careers and now knew themselves, no longer charity cases, to be cast out on their own. During and shortly after the war, they were still semi-underground personalities with first one-man shows ahead of them, although they were on the average forty years old. For them, regionalist painting, rigid geometric abstraction, and politically activist art were very infertile breeding grounds for new, breakthrough ideas. On the hostile American scene in general, they counted not at all.

In 1943 some of them contributed to a statement which, in part, reads:

As a nation we are now being forced to outgrow our narrow political isolationism. Now that America is recognized as the center where art and artists of all the world meet, it is time for us to accept cultural values on a global scale.(4)

No doubt the remark reflects the personal and quite natural impact of the leaders of modern European art, temporarily present in New York as emigrés from the war. That their tradition had been blasted apart does not seem so much to have depressed as excited the Americans. Jealous understudies were preparing to take over the roles of those whom they considered failing stars. Above all, there was to be no convergence of immediate aims or repeating of European "mistakes," such as Surrealist illusionism or Neoplastic abstraction. Where artists like Léger and Mondrian deeply sympathized with the urban vitality of America, this was precisely the motif—especially in its accent on machined rhythms—that the Abstract Expressionists thought deadening to the human soul and had to escape.

It is remarkable that art searching to give form to emotional experience immediately after the most cataclysmic war in history should have been completely lacking in overt reference to the hopes or the absurdities of modern industrial power. These Americans were neither enthusiasts of the modern age nor nihilist victims of it. None of them had been physically involved in the great bloodletting. The violence and exalted, tragic spirit of their work internalized consciousness of the war and found a striking synthesis in expressive brushwork contained by increasingly generalized and reductive masses. Theirs came also to be a most spacious, enveloping art, its spontaneity or sheer willfulness writ large and innocent of the mockery and despair, the charnel elements in such Europeans of their own generation as Francis Bacon and Jean Dubuffet, whose works flared with atrocious memories.

The native rhetoric, rather, was an imperious toughness, a hardboiled aristocracy. In 1949, William Baziotos wrote: "when the demagogues of art call on you to make the social art, the intelligible art, the good art—spit on them and go back to your dreams . . ." (5) All the ideas of the New York School were colored by antagonism to the practical mind, not as to some disembodied attitude, but as an inimically lowbrow and literalist obstacle to an authentic understanding of their work in America. Nothing was more irrelevant and foreign to their conception of terror in the world than American "knowhow," exactly at the moment when that "knowhow" was to provide a backup in concerted U.S. tactics of saber-rattling.

On the contrary, in choosing primitive icons from many cultures, Southwest Indian or Imperial Roman, for example, they attempted to find "universal" symbols for their own alienation. Their art was suffused with totems of atavistic faith raised in protection of man against unknowable, afflicting nature.

Yet, it was as if their relish for the absolute inextricably blended with the demands of the single ego, claiming solidarity with the pioneering modernism of European art, and compensating for the inability to establish contact with social experience. Robert Motherwell was the only one among them to express written regrets on this score. The modern artists "value personal liberty because they do not find positive liberties in the concrete character of the modern state." (6) Not being able to identify with debased social values, they paint only for their colleagues, even if this is to condemn them to formalism remote from

a social expression in all its public fullness . . . Modern art is related to the problem of the modern individual's freedom. For this reason the history of modern art tends at certain moments to become the history of modern freedom. (7)

In a very curious backhanded way, Motherwell was by implication honoring his own country. Here, at least, the artist was allowed, if only through indifference, to be at liberty and to pursue the inspired vagaries of his own conscience. Elsewhere in the world, where fascist or communist totalitarianism ruled, or where every energy had been spent in fighting them, the situation was otherwise. Modern American art, abandoning its erstwhile support for left-wing agitation during the '30s, now self-propagandized itself as champion of eternal humanist freedom. It added to the conviction, if not the logic, of the artists' stand that they couched such sentiment in the fancied morality of archaic religion. Prior to the late '60s the only iconographical link, and a wistful one at that, with the activism of their youth, was Motherwell's endless series on black bull's testicles, titled "Elegy to the Spanish Republic."

It is impossible to escape the impression that the simple latitude they enjoyed as artists became for this first generation, part of the necessary content of their work, a theme they reiterated with more intensity, purpose, and at greater length than in any other prior movement. Where Dadaism, a postwar art 30 years earlier, had utilized license for hilarious disdain, the New Yorkers charged "freedom" with a new, sober responsibility, even with a grave sense of mission. Each of their creative decisions had to be supremely exemplary in the context of a spiritual privilege denied at present to most of their fellow men. "The lone artist did not want the world to be different, he wanted his canvas to be a world." (8) Here were radical artists who, at the very inception of their movement, purged themselves of the radical politics in their own background. They did this not because they perceived less domestic need for protest in the late '40s (on the contrary), but because serious politics would drain too much from the courage needed for their own artistic tasks. That they heroicized these tasks in a way suggestive of American Cold War rhetoric was a coincidence that must surely have gone unnoticed by rulers and ruled alike.

Information about these preceptors of American painting would be incomplete without dealing with their understanding of themselves as practitioners of the "sublime." "The large format, at one blow, destroyed the century-long tendency of the French to domesticize modern painting, to make it intimate. We replaced the nude girl and the French door with a modern Stonehenge, with a sense

of the sublime and the tragic that had not existed since Goya and Turner."(9) Going further than even Motherwell here, stressing the need for an unqualified and boundless art, beyond beauty and myth, Newman, personally a very thoughtful anarchist, wrote "We are reasserting men's natural desire for the exalted, for a concern with our relationship to the absolute emotions."(10) Hence was revealed the positive value, an inevitably doomed quest for unlimited power, to which painters of high resources bent their backs. Nothing less would satisfy them than the imposition of a roughhewn grand manner. Avant-gardes are not strangers to self-righteousness. And the unusual feature here was not the assertion of sovereignty over the French tradition, the claim that art history was now definitively being made on these shores—correct, as it turned out. It was, rather, the declaration of total moral monopoly, the separation of the tiny minority in possession of the absolute from the unwashed materialist multitudes.

To be sure, the quest for sublimity invariably emerged as a call *against institutional authoritarianism and was always considered to be a meaningful gesture of defiance against repression*. "There," said Clyfford Still, speaking of his role in the '40s, "I had made it clear that a single stroke of paint, backed by work and a mind that understood its potency and implications, could restore to man the freedom lost in twenty centuries of apologies and devices for subjugation."(11) How one might relate such an overwrought mood to the prevailing fear of atomic destruction is a baffling and disturbing question.

Looking back on this issue, the art historian Robert Rosenblum saw it characteristically in art historical terms:

... a quartet of the largest canvases by Newman, Still, Rothko, and Pollock might well be interpreted as a post-World War II myth of genesis. During the Romantic era, the sublimities of nature gave proof of the divine; today, such supernatural experiences are conveyed through the abstract medium of paint alone.(12)

Their affinity with, one would hesitate to call it a historical derivation from, the deserted, magniloquent, and awesome landscapes of Romantic painting obviously furthered nationalist overtones for these artists as well. By 1950, in none of the recently occupied and worn-out countries could there be painting of such naked, prepossessing self-confidence, such a metaphoric equation of the grandeur of one's homeland with religious veneration.

Still, it would misrepresent this art to call it internally assured. As the '50s wore on, it became evident that however original in pictorial style, American painters had emotional ties with the anxieties and dreads of French existentialism. It is true that they disengaged themselves from the typical Sartrean problem of the translation of personal to political liberty, but they showed great concern for his notion that one is condemned to freedom, that the very necessity to create oneself, to give oneself a distinguishable existence, was a desperate, fateful plight.

The tension of the private myth is the content of every painting of this vanguard. The act on the canvas springs from an attempt to resurrect the saving moment in his "story" when the painter first felt himself released from Value—myth of past self-recognition. Or it attempts to initiate a new moment in which the painter will realize his total personality—myth of future self-recognition.(13)

From quite a famous essay, "The American Action Painters," Harold Rosenberg's sonorous remarks were designed to reveal the heights to which the gestural side of our art aspired by indicating the precipices off which the psychology of gesture might easily fall. One false step, one divergence from the "real act," and you produced merely "apocalyptic wallpaper."

In terms of American tradition, the new painters stand somewhere between Christian Science and Whitman's "gangs of cosmos." That is, between a discipline of vagueness by which one protects

oneself from disturbance while keeping one's eyes open for benefits; and the discipline of the Open Road of risk that leads to the farther side of the object and the outer spaces of the consciousness.(14)

It is certain that however much they may have disagreed with these dialectics, painting, for the American vanguardists, was often an uncertain and obstacle-prone activity, rife with internal challenges to authentic feeling, in which, "As you paint, changing and destroying, nothing can be assumed."(15) Behind their bravado and machismo, a more authentically insecure note is sounded, a tingle of fear in the muscle, acknowledging the very real possibility of sudden failure, and with that, something far more serious indeed, loss of identity. False consciousness was a not so secret enemy within the artist's organism. Rosenberg's article itself ended with an attack on the taste bureaucracy, the enemy without, which was witlessly drawn to modern art for reasons of status, and could not grasp the morality of the quivering strokes for which his whole piece was a singular promotion.

During the '50s the world-policing United States experienced a series of checks and frustrations that made it both a more sobering and uneasy place in which to live. Washington launched policies on the basic assumption that a loss of face and U.S. backdown in any area of the globe, no matter how remote, would bring about an adverse shift in the balance of power. Even a local defeat would amplify our weakness, shake faith in our resolve, and leave countless nations exposed to our communist enemies. One tends to forget that the domino theory, with its paranoid vision, budded over 20 years ago. It was an era of confrontation. To meet trial and crisis, American bases hemmed in the Iron Curtain on every front, radar nets were extended at ever further remove from our boundaries, the nuclear arsenal was expanded, SAC B-52's flew stepped-up patrol missions, and the defense budget and the armaments industry grew at an accelerated pace. But American influence could not match American power, despite its offensive and defensive potential.

Events proved that we could no more cross the Yalu River with impunity than we could aid the Hungarians when they revolted against Soviet manipulation. Eisenhower's "New Look" depended on the deterrence of "massive retaliation," consistent with the idea that the presence of hyperdestructive weaponry could resolve issues beyond the reach of inadequate manpower in the field. But this concept did not lend itself to flexibility. The discrepancy between commanding rhetoric and the control of actual affairs proved so evident that a noxious climate of suspicion, jingoism, apathy, and megalomania envenomed the American atmosphere. "There are many depressing examples," writes Charles Yost,

of international conflicts in which leaders have first aroused their own people against a neighbor and then discovered to their chagrin that even when they judged the time had come to move toward peace, they were prisoners of the popular passions they had stimulated.(16)

Such was the situation that set the scattered American left in retreat and brought forth the full ire of right-wing criticism of government policy in the American '50s. This manifested itself in a fusillade of civil-rights suppressions, and quickly became exemplified by the choke of McCarthyism.

Liberal personalities in sensitive or influential positions were purged in an ever more promiscuous campaign to root out the cancer of supposed disloyalty. Superpatriots, in their intimidating cry, "Twenty years of treason," conceived that there was as much an internal danger to their ideal America as the foreign threat. A superiority complex began to impose upon American civilization a form of demagogic thought control, ever more sterile, rigid, and unreal, with particular animus against intellectuals of the Eastern variety, stigmatized as "eggheads." Ironically, Stevenson, the chief egghead, felt obliged when campaigning against Eisenhower, to accuse him of not doing enough to stop the communists.

It was the interest of federal government to ward off the accusations that would undermine its credibility as a bona fide cold warrior.

You have to take chances for peace, just as you must take chances in war. Of course we were brought to the verge of war. The ability to get to the verge without getting into war is the necessary art. . . . If you try to run away from it, if you are scared to go to the brink, you are lost. We've had to look it square in the face. We took strong action.(17)

Thus, John Foster Dulles explaining his policy of brinkmanship. In this unwitting mockery of existential realism, such cliff-hanging willingness to gamble the fate of millions (as at Quemoy and Matsu), was naturally accompanied by a persistent negative pattern of action: the refusal to negotiate or instrument test-ban treaties and disarmament proceedings. Moreover, Dulles' ideology of risk, really a form of international "chicken," was steeped in the pieties of Christian faith, whose application, just the same, required "the necessary art." However, the atmosphere eventually became so nightmarish that the conservative republican, Eisenhower, went to the summit with Krushchev, in tacit admission that a stalemate had been reached.

The "haunted fifties," as I.F. Stone called the decade, acted as a psychological depressant on the national consciousness. At Little Rock, the desperation of blacks became once more visible and stayed just as unrectified. Under the gospel of anticolonialism and defense of freedom, the United States was supporting a multitude of corrupt and petty dictators. For all our energy, growth, affluence, and progressiveness, the Pax Americana emerged as the chief banner of counterrevolution. Under the stupefying, stale impact of these contradictions, a whole college generation earned the title "silent," while others, no less conformist in their way, dropped out among the beats. Separated by only a very few years, there appeared William Whyte's *The Organization Man* and Paul Goodman's *Growing Up Absurd*. Mort Sahl could quip that the federal government lived in mortal fear of being cut off without a penny by General Motors, a mild enough acknowledgment, during the plethora of sick jokes, of who was really in charge.

In 1958, Dwight Macdonald submitted an article to Encounter ('America! America!') in which he wondered whether the intellectuals' rush to rediscover their native land (one of the obsessive concerns of the fifties, at almost every level of cultural life) had not produced a somewhat uncritical acquiescence in the American imperium.(18)

Encounter magazine, which rejected Macdonald's piece, was sponsored by the Congress for Cultural Freedom, all of whose branches were discovered, by the '60s, to be supported secretly by dummy foundations set up by the CIA. Here was a group of prominent Cold War intellectuals who

had achieved both autonomy and affluence, as the social value of their services became apparent to the government, to corporations, and to foundations. . . . The modern state, among other things, is an engine of propaganda, alternately manufacturing crises and claiming to be the only instrument which can effectively deal with them. This propaganda, in order to be successful, demands the cooperation of writers, teachers, and artists not as paid propagandists or as state censored time-servers but as free intellectuals. (19)

It signifies a new sophistication in bureaucratic circles that even dense and technical work of the intelligentsia, as long as it was self-censoring in its professional detachment from values, could be used ambassadorially as a commodity in the struggle for American dominance.

If this country was unrivaled in industrial capacity and military might, it must follow that we had a culture of our own, too. One ought not, therefore, be surprised to see the fading away during the late '50s of the official conviction that modern art, however incomprehensible, was subversive. While conquering all worthwhile critics and curators on its home territory, in the process being imitated a hundredfold in every art department in the country, Abstract Expressionism had also

acquired fame in the media and riches in the support of culturally mobile middle-class collectors. A second and even third generation of followers, many of them trained on the G.I. Bill or Fulbright scholarships, had testified to the virility of its original principles. But this onslaught of acceptance, that so vitiated its profound alienation and so undermined its concept of inhospitable life in America, went far to traumatize the movement. It was at the point of a stylistic hesitation that the work of the Abstract Expressionists was sent abroad by official agencies as evidence of America's coming of creative age. Where the USIA had earlier capitulated to furious reaction from right-wing groups when attempting exhibitions of nonrepresentational art or work by "communist tinged" painters, it was now able to mount, without interference, a number of successful programs abetted and amplified by the International Council of The Museum of Modern Art. While the Museum played a pivotal role in making our painting accessible across the seas, private dealers had already initiated the export process as early as 1950. But, now it was to be the austere and eruptive canvases of the early masters, those lordly things, that came to European attention through well organized and publicized traveling shows. This occurred during one of the repeated dips in America's image on the continent. Making much headway in England and Germany, less in France and Italy, the *New American Painting*, as it was called in an important show of 1959, furnished out-of-date and oversimplified metaphors of the actual complexity of American experience.

At the risk of considerable schematization, I would say that the torments of the '50s had enervated and ground down the ideological faculty of the American artist. Never comfortable with manifestoes, he embarked now into an ironic, twisted, and absurdist "Neo-Dada," as it was first known, or a distinctly impersonal, highly engineered chromatic abstraction. Significantly, neither of these modes pretended any philosophical or moral claims at all—the better as it turned out, to *specify* sensations and appearances in the immediate environment. Technology had shown, with dazzling conviction, that means were more important than ends, and that in the vacuum of a society that was losing a sense of its goals, professionalism and specialization had utmost value. Now that their mentors had shown that American art could be "mainstream," members of the younger generation could release their pent-up fascination for their surroundings without fear of being taken—or sometimes even delighting in being taken—for regionalists. In this flattened ethical landscape, public information, often of the most trivial, alarming, or contradictory character, held almost cabalistic sway for a huge percentage of artists. Reciprocally, this meant that there would be greater intensity but also shorter attention spans in the popular regard for what they did. Art thinking, that had been yoked to one field theory for several years, now gave evidence of breaking into many differing spheres of ephemeral, specialized interest. Public conditions stimulated an extreme acceleration of artistic change.

Whether they expanded or restricted the flow of available information, the younger artists tended to adopt a morally neutral stand except to the absorbing studio tasks at hand. Discredited for them were the he-man clichés that once magnified the would-be potentials of art and that bespoke of thorough refusal to accommodate the artistic enterprise to the tastes of the bourgeois audience. In place of Olympian but self-pitying humanism, they insisted on functional attitudes and a cool tone. No longer, for instance, was there any agonizing over personal identity or spiritual resources, the bugbears of crisis-oriented Action painters. Without undue pangs of conscience, work got done almost on a production-line basis.

To speed this mythless art, the '60s provided the tempi of enthusiasm. McNamara's "cost effectiveness" and Kennedy's Youth Corps and Alliance for Progress seemed at the time a heady combination of objectives that would leave behind the embarrassment of Sputnik and the U-2 incident. A "can-do" mentality promised momentum away from the stagnation of the Republican years. Pledging to end a fictional missile gap, the new president also engendered plans for flexible counterinsurgency, created the Green Berets, and masterminded the Bay of Pigs fiasco. Politics became a theater of charismatic hardsell. Science in the universities became a colony of the defense industry. Contingency plans, doomsday scenarios, think tanks, the Velvet Underground, Cape Canaveral, the drug culture: all this hard- and software, to use terms coined during the

period, bobbed together in that indigestible stew of sinister, campy, solid-state effluvia with which the American '60s inundated the world. In retrospect, there is a moment when we can see that Herman Kahn, "thinking the unthinkable," and Andy Warhol, wishing that everyone were like a machine, participate in the same sensibility.

In the beginning, there was Jasper Johns and Robert Rauschenberg. The interest both these men had in the work of Marcel Duchamp and the composer John Cage, from the late '50s on, indicates a deflationary impulse, as far at least as serious, grand manner abstraction was concerned. But it is still a moot point whether the American flags of the one, or the images of Kennedy in the art of the other, were derisory in any social sense. These two artists took from Dada neither its scornful theater nor its lightsome subversions, but rather its malleability, even its ambivalence. The absence in their work of any hierarchical scheme, either of subject or formal relation, was, in any event, far less malign than in Dada. Part of the difference may be explained by the fact that the American polity, unlike the sprawling chaos of the early European interregnum, maintained a high ratio of stability to prosperity. The possibilities of the sardonic were limited in a country whose youth, more and more during these years, was oriented to scientific careerism.

"What does he love, what does he hate?" asked Fairfield Porter of Johns. "He manipulates paint strokes like cards in a patience game." (20) Time and again, the note struck in his work, and that of Rauschenberg, is of a fascinated passivity. It fell to these brilliant Southerners to materialize the slippage of facts from one context to another, the possibilities inherent in the blurring of all definitions, the mutually enhancing collision of programmed chance and standard measurement. And all this was understood in the large, mental simulacrum of a game structure in which, not the potentials, but the deceits of form became the main issue. Theirs was an intellectual response that acknowledged pointlessness by making a subject out of it. They found in the numbness that afflicted any sensitive citizen agog before the disjunctive media stimuli of his world, a source of iconic energy. Instead of an arena of subjective human reflexes and editorialized sentiment, dominated with allusions to man and his space, they conjured a plane laden with neutralized objects or images of objects.

The commercial success of the Pop artists, legates of Johns and Rauschenberg, is bound up for us, at its inception in 1962 as it is now, with their commercial subjects and styles. There was repeated all over again the controversy that Realist incursions into high art, like Courbet's, had originally provoked. The greatest heat was generated by the question: "Is any of this material esthetically transformed?" However, this time there was no socialist creed to add fuel to the debate—only an objectivity that seemed a mask for the celebration of what everyone, even the artists themselves, admitted to be the most abrasive images in the American urbanscape. Pop symptomized, more than it contributed to, an age noted for visual diarrhea. In that charged atmosphere around the time of the Cuban missile crisis of 1962, the "New Realist" show at the Sidney Janis Gallery deceived some into thinking that a political statement, in accord with their views or not, had been decreed in American art. If anything, however, its omission of any political *parti pris*, in contrast to its highly flagrant themes of crimes, sex, food, and violence gave Pop art the most insurrectionary value. Few people could speak coolly about it at all.

One of the exceptions over a long period, Lawrence Alloway, later wrote:

As an alternative to an aesthetic that isolated visual art from life and from the other arts, there emerged a new willingness to treat our whole culture as if it were art . . . It was recognized in London for what it was ten years ago, a move towards an anthropological view of our society . . . the mass media were entering the work of art and the whole environment was being regarded, reciprocally, by the artists as art, too. (21)

In contrast, Ivan Karp, who dealt in their works, pleaded the case of Warhol, Rosenquist, and Lichtenstein under the banner "Sensitivity is a bore." "Common Image Art," as he called it,

is downright hostile. Its characters and objects are unabashedly egotistical and self-reliant. They do not invite contemplation. The style is happily retrograde and thrillingly insensitive . . . It is too much to endure, like a steel fist pressing in the face.(22)

The worship of brutality and the sociology of popular media as legitimate art folklore, both these attitudes, early and recent, add to rather than distort the record of the movement. For Pop art was simultaneously a tension-building and relieving phenomenon. It processed many of the most encroaching, extreme, and harsh experiences of American civilization into a mesh of grainy rotogravure or a phantasm taken from the dotted pulsations on the face of a cathode tube. Lichtenstein's *Torpedo Los*, cribbed from a comic about a Nazi sub commander, was placed with jokey topicality in the era of Polaris submarines. Here was an art that could shrewdly feed on the Second World War while keeping present, and yet assuaging, the fears of the Cold War.

On the national level, during those early years of the '60s, events were most confused. Under Kennedy the social scene had become relatively enlightened, style conscious, and permissive, with chic and fey undergrounds rivaling the White House court. Without extending himself very much toward the arts, the President made headway among intellectuals by inviting Malraux and Stravinsky to sup at his table. (The composer thought the presidential pair "a couple of nice kids.") Meanwhile, Harvard professors were industriously planning strategy that would inaugurate ten years of mayhem in Vietnam. Culturally there ensued a kind of literate bad faith, the camp attitude, which was never so bitter as cynicism nor so unsophisticated as to allow for moral judgments. It became a necessary emotional veneer for audiences to feel removed from, yet assimilate with full indulgence of their typed, insolent glamorly impulse, events and projects they knew to be hideous and depraved. For having discovered this formula in art, Pop was instantly acculturated and coopted by the mass media upon which it preyed.

The immense publicity and patronage these artists enjoyed was surely no put-on. The masses at large had at last found an avant-garde sensation which they could appreciate quite justifiably on extraesthetic grounds, while its esoteric origins lent piquancy to its appeal. If it had not already had rock music, a whole younger generation could have learned the disciplines of mod cool from Pop art alone. As could never be with Abstract Expressionism, Pop artists and their clients mutually manipulated each other. There were high dividends of communications feedback and product promotion that were difficult to overlook, especially during the epoch when consumership was based almost entirely on style, and packaging had tacitly nothing to do with the value of goods received. Yet the upper bourgeois collectors who boosted Pop art with such adventurism were genuine enthusiasts.

The stereotype that they were parvenu vulgarians on a taste level with the images they so vocally adored, has to be modified under analysis. It is true that some of them were self-made men of nouveau-riche status, but this does not distinguish them at all from the field of the postwar monied in America. Professional or in business, most of them had seriously collected the Abstract Expressionists a few short years before. Pop art, oddly enough, given its exaltation of the standardized, but also explainably, considering its glorification of success, flattered their sense of individualism. Moreover, "Now middle-aged or older, they identify the pop movement with their children's generation. To own these works, they feel, is to stay young."(23) Perhaps an even more telling consideration was the excitement this art suffused in them as an absolutely up-to-the-minute visual phenomenon, a condition they often interpreted by crowding out even their furniture with a plethora of Pop works that could no longer be looked at singly, but had to be taken in montage fashion, with that nonlinear, noncontemplative élan of the trendy Marshal McLuhan.

The Pop artist behaved with aplomb as a celebrity in the New York art world. Such an elevation to stardom, the while he was compelled to behave as a rising businessman, gave to the artist a recognizably new psychology. It was in a spirit of realism that Allan Kaprow, speaking generally of many different studio types, described what he thought were their relevant traits in a much-read article of 1964, "Should the Artist Become a Man of the World?" Kaprow had discerned not only

the collapse of Bohemia, and that "the artist could no longer succeed by failing," but that he was a college trained, white collar bourgeois himself, who resembled the "personnel in other specialized disciplines and industries in America."(24) Best then, to make a moral adjustment and engage in the politics of *culture*, for avoiding it is never to know whether one has proven oneself in "the presence of temptation or simply run away."(25) Kaprow managed to make accommodation to the prevailing cultural powers sound still a heroic task (very clever insinuation), though it was probably an involuntary *fait accompli*. An echo of Abstract Expressionist high-mindedness lurked in this argument. He admonished the new artists that "Political awareness may be all men's duty, but political expertise belongs to the politician. As with art, only the full-time career can yield results"—a separatist line strikingly reminiscent of one taken by Rosenberg and Motherwell in 1948! And yet, as against this, Claes Oldenburg could draw very opposite conclusions three years later: "You must realize cops are just you and I in uniform . . . Art as life is murder . . . Vulgar USA civilization now beginning to interfere my art."(26)

The Kaprow article was published close in time to the Gulf of Tonkin resolution. In that same year, the dealer Leo Castelli printed an ad in *Art International* showing a map of Europe with little flags indicating shows by his artists in various cities, an unobtrusive anticipation of victory at that summer's Venice Biennale. Earlier, Kennedy had come to see that domestic and third world liberties might not exactly flourish under a United States garrison mentality. He gave signs of lessening Cold War pressures, of curbing the CIA, and of ending racial discrimination in jobs. The August 1963 March on Washington, at which Martin Luther King spoke—"I have a dream"—symbolized the unappeased punishing inequity of the blacks. It was to herald, along with the Free Speech movement and student rebellion at Berkeley, the eruptions of the gathering New Left, all the protests, war sit-ins, strikes, guerrilla politics and peace vigils to come. After Kennedy had been killed, the nostalgic flavor of Pop art and the entertainment media in general became particularly evident, as if depiction of the present had all the heart go out of it.

The Pop artists became sporadically active on the fringe of dissent. Sometimes supported by their elders, they contributed to CORE, to many peace causes and moratoria against the Vietnam war. Rosenquist's extraordinary *F-111* could be read (few did so), as an indictment of United States militarism. (On the contrary, the big furor elicited by this work was caused by the relatively minor issue of its exhibition at the Metropolitan.) Rauschenberg secretly financed much of the Artists' Peace Tower against the war in Los Angeles in 1965. But he also celebrated the triumph of American space flight technology, the trip to the moon, for NASA in 1969.

The truth was that Pop art, whatever the angered political sentiments of its creators, was a mode captured by its own ambiguities, and cranked up willy-nilly to express benign sentiments. It could not have been Pop art, that beguiling invention, if its latencies of critique had not been sapped by its endorsement of business. Abroad, this flirtatious product of the "Great Society" was framed with maximum panache. At our lavish installation at the 1967 São Paulo Bienal, Hilton Kramer reported that "such a display of power cannot avoid carrying political implications in an international show . . . Some observers here, including the commissioners of the other national sections, have been quite vocal in condemning what they regard as an excessive display of wealth and chauvinism."(27) Under the tutelage of the National Collection of Fine Arts, Pop art could symbolize a continuing American freedom, but one whose supermarkets and synthetics had roosted in a score of different economies, and had come to speak above all of glut and complacency.

An entirely different kind of freedom was prefigured by the ultracompetitive color-field and systemic abstractionists of the '60s. One sees in the art of Stella, late Louis, Noland, Kelly, Irwin, Poons, and Olitski, an institutionalized counterpart of Pop, polarized with regard to it more in idiom than the mechanized style they both shared. But where Pop was timely and expansive, these artists upheld the timeless and the reductive. The symbolic values latent in such abstraction aspired to a vision of limitless control and ultimate, inhuman perfectibility (which was also a particular aspect of '60s America). The computer and transistorized age of corporate technology

achieved in its striped and serialized emblems, its blocks or spreads of radiant hues, an acrylic metaphor of unsettling power.

Never, in modern art, had such a "purist" enterprise been deployed without recourse to utopian or "futurist" justifications, and it was perhaps because of its very muteness on this point that color-field abstraction now seems to us, in terms of American self-imagery on the world scene, the stick behind the carrot.

The antiseptic surfacing, the compressed, two-dimensional designing, the optical brilliance, and the gigantism of this art's scale, invoke a far more mundane awe than the sublime. And yet, no one can categorize the sources that stimulated this openness of space, or say of such painting that it refers to a concrete experience. Nothing interferes with the efficient plotting of its structure—in fact, efficiency itself becomes its pervasive ideal. The strength, sometimes even the passion of this ideal, rescues the best of this work from the stigma of the decorative, but only to cause it all the more to seem the heraldry of managerial self-respect.

It would not be irrelevant that during this time, the conglomerate executives with their lobbyists and bankers, through the efforts of their technical elites, had achieved an unprecedented hold on the economy. "While in the realm of pure logic, a Federal Power Commission in Washington might tell Standard Oil of California what it might or might not do, in actual fact such an agency is less powerful than the corporation . . . This is the politics of capitalism."(28) It is fruitful to suppose that this diffused, invisible, but immensely consequential reality, with its subtle manipulations, would find some correspondence in the sensitized zone of capitalist art. As Pop art spoke best to the entrepreneurial collector, so expensive-looking color-field abstraction blazoned the walls of banks, boardrooms, and those corporate fiefs, the museums. Never as literally readable or cosmetic as Pop, this art had more appropriately chaste and hierarchical overtones whose stripped functioning materialized a code that was more intuitively grasped than rationally comprehended. No deciphering of the conventions of art was necessary for corporate homage of this art to come across to its patrons. In that sense, though without subject in a strict iconographical sense, it was self-sufficient expressively, and by 1964, no later, immediately meaningful as a consumed signifier.

There is another, larger dimension in which it made itself felt, as well. America had become ugly, fouled with industrial wastes, and split with divisive forces. As Norman Mailer put it:

America was torn by the specter of civil war, and many a patriot and many a big industrialist—they were so often the same—saw the cities and the universities as a collective pit of Black heathen, Jewish revolutionaries, a minority polyglot hirsute scum of nihilists, hippies, sex maniacs, drug addicts, liberal apologists and freaks. Crime pushed the American public to give birth to dreams of order. Fantasies of order had to give way to lusts for new order. Order was restraint, but new order would call for a mighty vault, an exceptional effort, a unifying dream.(29)

Without so intending, American abstraction of the '60s strikes us as the visual anagram of these "lusts for new order." There is something understandable, very contemporary, and also chilling in the spectacle this new art offered. As a psychedelic poster for a whiz-bang at Fillmore East had its definite constituency, so chromatic abstraction would solace those in upper echelons who could not abide the inertial tugs and the irate spasms in the overheated ghettos of our national life.

None of this, however, can be assumed to have occupied the artists' conscious minds while at work. The gap between their own technical motives, the demiurge of form pursued for its own sake, and the rarefied prestige their art conferred upon its backers, does not seem to have occasioned any comment among them—nor did it have to. On the contrary, they had been socially insulated by a critical framework—an explanation of purpose and a means of analysis—called formalism. The ineffable criterion of this doctrine, the word "quality," was sparingly applied to

those works which were considered to have advanced the possibilities of radical innovation in painting while maintaining vital contact with its tradition. The artists had to contend with professional standards—none outside formalism were allowable—that were at once more ambitious and yet more conservative than those in the business world. These standards were also nakedly authoritarian, but if nervous-making on that score, they at least assured a seemingly objective superiority to those that had met them.

It is curious that the word "quality," though more abstract in connotation than, say, "risk," is more onerous and arrogant in implication. One went through a rite of passage, a rigorously imposed set of limitations that took the place of any moral stance, and yet arrogated to itself a historical mission. The enemy here was not the defunct School of Paris, but upstart "far-out" American competitors. Clement Greenberg, critic emeritus of formalism, was an intellectual Cold Warrior who traveled during the '60s under government sponsorship to foreign countries with the good news of color-field's ascendance. This message, however, proved to be less noteworthy abroad than in our university art departments, where the styles of Noland and Olitski were perpetuated with a less than becoming innocence.

Meanwhile, if political agitation on the left failed to stir these masters (Stella excepted), the more attenuated, parodistic elements of late Pop sidled into their work. There had been finally less antagonism between them than hitherto supposed. But then, the determination of American art in general to draw nourishment from its environment has been one of its most natural yet underestimated features. Long after the war, our artists were still participating in the vitality of American experience, but they also had a taste of something darker and more demonic within it, the pathology of oppression. This was an awareness that has come increasingly to motivate their social unrest. Toward the end of this development, the time and space of the art of the '60s having run their course, as had the work of the two preceding decades, the Metropolitan Museum accorded it a giant retrospective, with all the honor that venerable establishment is capable of giving. But compared to the projections of fear and desire which underlies our art, that honor, a kind of imperial bearing in state, now looks insignificant indeed.

NOTES

1. Dean Acheson, in a conversation with the author at the Aspen Institute for Humanistic Studies, Aspen, Colorado, Summer, 1966.
2. Quoted in Stephen Ambrose, *Rise to Globalism*, Baltimore, 1971, p. 118.
3. Quoted by Barton Bernstein, "The Limitations of Pluck," *The Nation*, January 8, 1973, p. 40.
4. Quoted by Edward Alden Jewell, *The New York Times*, June 6, 1943, in Irving Sandler, *The Triumph of American Painting*, New York, 1970, p. 33.
5. Quoted in *New York School, The First Generation*, Los Angeles County Museum of Art, 1965, p. 11.
6. Robert Motherwell, "The Modern Painter's World," *Dyn VI*, 1944, quoted in Barbara Rose, *Readings in American Art Since 1900*, New York, 1968, pp. 130–131.
7. Motherwell, *ibid.*
8. Harold Rosenberg, "The American Action Painters," *Art News*, September, 1952, p. 37.
9. Max Kozloff, "An Interview with Robert Motherwell," *Artforum*, September, 1965, p. 37.
10. Barnett Newman, "The Ideas of Art," *Tiger's Eye*, December 15, 1948, p. 53.
11. Clyfford Still, "An Open Letter to an Art Critic," *Artforum*, December, 1963, p. 32.
12. Robert Rosenblum, "The Abstract Sublime," *Art News*, February, 1961, p. 56.
13. Rosenberg, p. 48.
14. Rosenberg, *ibid.*
15. Philip Guston in "Philadelphia Panel," *It Is*, Spring, 1960, p. 34.
16. Charles Yost, *The Conduct and Misconduct of Foreign Affairs*, New York, 1972, quoted by James Reston in *The New York Times*, January 14, 1973.
17. John Foster Dulles, *Look* magazine, January, 1956, quoted in Ambrose, p. 225.

18. Christopher Lasch, "The Cultural Cold War," *Towards A New Past: Dissenting Essays in American History*, ed. Barton Bernstein, New York, 1969, p. 331.
19. Lasch, pp.344–345.
20. Fairfield Porter, "The Education of Jasper Johns," *Art News*, February, 1964, p. 44.
21. Lawrence Alloway, "Popular Culture and Pop Art," *Studies in Popular Communication*, Panthe Record 7, 1969, p. 52.
22. Ivan Karp, "Anti-Sensibility Painting," *Artforum*, September, 1963, p. 26.
23. William Zinsser, *Pop Goes America*, New York, 1969, p. 24.
24. Allan Kaprow, "Should the Artist Become a Man of the World?," *Art News*, October, 1964.
25. Kaprow, *ibid.*
26. Claes Oldenburg, "America: War & Sex, Etc.," *Arts Magazine*, Summer, 1967.
27. Hilton Kramer, "Art: United States' Exhibition Dominates Sao Paulo's 9th Biennial," *The New York Times*, September 20, 1967.
28. Andrew Hacker, *The End of the American Era*, New York, 1970, p. 68.
29. Norman Mailer, *Of A Fire On The Moon*, New York, 1971, p. 65.

<http://www.artforum.com/10203040/id=4641&ord=1&pagenum=0>