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ON THE FETISH CHARACTER IN MUSIC AND THE REGRESSION OF LISTENING

Complaints about the decline of musical taste begin only a little later than mankind's twofold discovery, on the threshold of historical time, that music represents at once the immediate manifestation of impulse and the locus of its taming. It stirs up the dance of the Maenads and sounds from Pan's bewitching flute, but it also rings out from the Orphic lyre, around which the visions of violence range themselves, pacified. Whenever their peace seems to be disturbed by bacchantic agitation, there is talk of the decline of taste. But if the disciplining function of music has been handed down since Greek philosophy as a major good, then certainly the pressure to be permitted to obey musically, as elsewhere, is today more general than ever. Just as the current musical consciousness of the masses can scarcely be called Dionysian, so its latest changes have nothing to do with taste. The concept of taste is itself outmoded. Responsible art adjusts itself to criteria which approximate judgements: the harmonious and the inharmonious, the correct and incorrect. But otherwise, no more choices are made; the question is no longer put, and no one demands the subjective justification of the conventions. The very existence of the subject who could

verify such taste has become as questionable as has, at the opposite pole, the right to a freedom of choice which empirically, in any case, no one any longer exercises. If one seeks to find out who 'likes' a commercial piece, one cannot avoid the suspicion that liking and disliking are inappropriate to the situation, even if the person questioned clothes his reactions in those words. The familiarity of the piece is a surrogate for the quality ascribed to it. To like it is almost the same thing as to recognize it. An approach in terms of value judgements has become a fiction for the person who finds himself hemmed in by standardized musical goods. He can neither escape impotence nor decide between the offerings where everything is so completely identical that preference in fact depends merely on biographical details or on the situation in which things are heard. The categories of autonomously oriented art have no applicability to the contemporary reception of music; not even for that of the serious music, domesticated under the barbarous name of classical so as to enable one to turn away from it again in comfort. If it is objected that specifically light music and everything intended for consumption have in any case never been experienced in terms of those categories, that must certainly be conceded. Nevertheless, such music is also affected by the change in that the entertainment, the pleasure, the enjoyment it promises, is given only to be simultaneously denied. In one of his essays, Aldous Huxley has raised the question of who, in a place of amusement, is really being amused. With the same justice, it can be asked whom music for entertainment still entertains. Rather, it seems to complement the reduction of people to silence, the dying out of speech as expression, the inability to communicate at all. It inhabits the pockets of silence that develop between people moulded by anxiety, work and undemanding docility. Everywhere it takes over, unnoticed, the deadly sad role that fell to it in the time and the specific situation of the silent films. It is perceived purely as background. If nobody can any longer speak, then certainly nobody can any longer listen. An American specialist in radio advertising, who indeed prefers to make use of the musical medium, has expressed scepticism as to the value of this advertising, because people have learned to deny their attention to what they are hearing even while listening to it. His observation is questionable with respect to the

advertising value of music. But it tends to be right in terms of the reception of the music itself.

In the conventional complaints about declining taste, certain motifs constantly recur. There is no lack of pouting and sentimental comments assessing the current musical condition of the masses as one of 'degeneration'. The most tenacious of these motifs is that of sensuality, which allegedly enfeebles and incapacitates heroic behaviour. This complaint can already be found in Book III of Plato's *Republic* in which he bans 'the harmonies expressive of sorrow' as well as the 'soft' harmonies 'suitable for drinking,' without its being clear to this day why the philosopher ascribes these characteristics to the mixed Lydian, Lydian, bass Lydian and Ionian modes. In the Platonic state, the major of later Western music, which corresponds to the Ionian, would have been tabooed. The flute and the 'panharmonic' stringed instruments also fall under the ban. The only modes to be left are 'warlike, to sound the note or accent which a brave man utters in the hour of danger and stern resolve, or when he faces injury, defeat or death, or any other misfortune, with the same steadfast endurance'. Plato's *Republic* is not the utopia it is called by the official history of philosophy. It disciplines its citizens in terms of its existence and will to exist even in music, where the distinction made between soft and strong modes was by Plato's time already little more than a residue of the mustiest superstition. The Platonic irony reveals itself mischievously in jeering at the flute-player Marsyas, flayed by the sober-sided Apollo. Plato's ethical-musical programme bears the character of an Attic purge in Spartan style. Other perennial themes of musical sermonizing are on the same level. Among the most prominent of these are the charge of superficiality and that of a 'cult of personality'. What is attacked is chiefly progress: social, essentially the specifically aesthetic. Intertwined with the forbidden allurements are sensual gaiety and differentiating consciousness. The predominance of the person over the collective compulsion in music marks the movement of subjective freedom which breaks through in later phases, while the profanation which frees it from its magic circle appears as superficiality. Thus, the lamented moments have entered into the great music of the West: sensory stimulation as the gate of entry into the harmonic and eventually the colouristic dimensions; the unbridled person as the bearer of expression and

of the humanization of music itself; 'superficiality' as a critique of the mute objectivity of forms, in the sense of Haydn's choice of the 'gallant' in preference to the learned. Haydn's choice indeed, and not the recklessness of a singer with a golden throat or an instrumentalist of lip-smacking euphony. For those moments entered into great music and were transformed in it; but great music did not dissolve into them. In the multiplicity of stimulus and expression, its greatness is shown as a force for synthesis. Not only does the musical synthesis preserve the unity of appearance and protect it from falling apart into diffuse culinary moments, but in such unity, in the relation of particular moments to an evolving whole, there is also preserved the image of a social condition in which above those particular moments of happiness would be more than mere appearance. Until the end of prehistory, the musical balance between partial stimulus and totality, between expression and synthesis, between the surface and the underlying, remains as unstable as the moments of balance between supply and demand in the capitalist economy. *The Magic Flute*, in which the utopia of the Enlightenment and the pleasure of a light opera comic song precisely coincide, is a moment by itself. After *The Magic Flute* it was never again possible to force serious and light music together.

But what are emancipated from formal law are no longer the productive impulses which rebelled against conventions. Impulse, subjectivity and profanation, the old adversaries of materialistic alienation, now succumb to it. In capitalist times, the traditional anti-mythological ferments of music conspire against freedom, as whose allies they were once proscribed. The representatives of the opposition to the authoritarian schema become witnesses to the authority of commercial success. The delight in the moment and the gay façade becomes an excuse for absolving the listener from the thought of the whole, whose claim is comprised in proper listening. The listener is converted, along his line of least resistance, into the acquiescent purchaser. No longer do the partial moments serve as a critique of that whole; instead, they suspend the critique which the successful aesthetic totality exerts against the flawed one of society. The unitary synthesis is sacrificed to them; they no longer produce their own in place of the reified one, but show themselves complaisant to it. The isolated moments of enjoyment prove incompatible with the immanent constitution of the work of art,

and whatever in the work goes beyond them to an essential perception is sacrificed to them. They are not bad in themselves but in their diversionary function. In the service of success they renounce that insubordinate character which was theirs. They conspire to come to terms with everything which the isolated moment can offer to an isolated individual who long ago ceased to be one. In isolation, the charms become dulled and furnish models of the familiar. Whoever devotes himself to them is as malicious as the Greek thinkers once were toward oriental sensuality. The seductive power of the charm survives only where the forces of denial are strongest: in the dissonance which rejects belief in the illusion of the existing harmony. The concept of the ascetic is itself dialectical in music. If asceticism once struck down the claims of the aesthetic in a reactionary way, it has today become the sign of an advanced art: not, to be sure, by an archaicizing parsimony of means in which deficiency and poverty are manifested, but by the strict exclusion of all culinary delights which seek to be consumed immediately for their own sake, as if in art the sensory were not the bearer of something intellectual which only shows itself in the whole rather than in isolated topical moments. Art records negatively just that possibility of happiness which the only partially positive anticipation of happiness ruinously confronts today. All 'light' and pleasant art has become illusory and mendacious. What makes its appearance aesthetically in the pleasure categories can no longer give pleasure, and the promise of happiness, once the definition of art, can no longer be found except where the mask has been torn from the countenance of false happiness. Enjoyment still retains a place only in the immediate bodily presence. Where it requires an aesthetic appearance, it is illusory by aesthetic standards and likewise cheats the pleasure-seeker out of itself. Only where its appearance is lacking is the faith in its possibility maintained.

The new phase of the musical consciousness of the masses is defined by displeasure in pleasure. It resembles the reaction to sport or advertising. The words 'enjoyment of art' sound funny. If in nothing else, Schoenberg's music resembles popular songs in refusing to be enjoyed. Whoever still delights in the beautiful passages of a Schubert quartet or even in the provocatively healthy fare of a Handel concerto grosso, ranks as a would-be guardian of culture among the butterfly collectors.

What condemns him as an epicure is not perhaps 'new'. The power of the street ballad, the catchy tune and all the swarming forms of the banal has made itself felt since the beginning of the bourgeois era. Formerly, it attacked the cultural privilege of the ruling class. But today, when that power of the banal extends over the entire society, its function has changed. This change of function affects all music, not only light music, in whose realm it could comfortably enough be made innocuous. The diverse spheres of music must be thought of together. Their static separation, which certain caretakers of culture have ardently sought – the totalitarian radio was assigned to the task, on the one hand, of providing good entertainment and diversion, and on the other, of fostering the so-called cultural goods, as if there could still be good entertainment and as if the cultural goods were not, by their administration, transformed into evils – the neat parcelling out of music's social field of force is illusionary.

Just as the history of serious music since Mozart as a flight from the banal reflects in reverse the outlines of light music, so today, in its key representatives, it gives an account of the ominous experiences which appear even in the unsuspecting innocence of light music. It would be just as easy to go in the other direction and conceal the break between the two spheres, assuming a continuum which permits a progressive education leading safely from commercial jazz and hit songs to cultural commodities. Cynical barbarism is no better than cultural dishonesty. What it accomplishes by disillusion on the higher level, it balances by the ideologies of primitivism and return to nature, with which it glorifies the musical underworld: an underworld which has long ceased to assist the opposition of those excluded from culture to find expression, and now only lives on what is handed down to it from above.

The illusion of a social preference for light music as against serious is based on that passivity of the masses which makes the consumption of light music contradict the objective interest of those who consume it. It is claimed that they actually like light music and listen to the higher type only for reasons of social prestige, when acquaintance with the text of a single hit song suffices to reveal the sole function this object of honest approbation can perform. The unity of the two spheres of music is thus that of an unresolved contradiction. They do not hang together

in such a way that the lower could serve as a sort of popular introduction to the higher, or that higher could renew its lost collective strength by borrowing from the lower. The whole cannot be put together by adding the separated halves, but in both there appear, however distantly, the changes of the whole, which only moves in contradiction. If the flight from the banal becomes definitive, if the marketability of the serious product shrinks to nothing, in consequence of its objective demands, then on the lower level the effect of the standardization of successes means it is no longer possible to succeed in an old style, but only in imitation as such. Between incomprehensibility and inescapability, there is no third way; the situation has polarized itself into extremes which actually meet. There is no room between them for the 'individual'. The latter's claims, wherever they still occur, are illusory, being copied from the standards. The liquidation of the individual is the real signature of the new musical situation.

If the two spheres of music are stirred up in the unity of their contradiction, the demarcation line between them varies. The advanced product has renounced consumption. The rest of serious music is delivered over to consumption for the price of its wages. It succumbs to commodity listening. The differences in the reception of official 'classical' music and light music no longer have any real significance. They are only still manipulated for reasons of marketability. The hit song enthusiast must be reassured that his idols are not too elevated for him, just as the visitor to philharmonic concerts is confirmed in his status. The more industriously the trade erects wire fences between the musical provinces, the greater the suspicion that without these, the inhabitants could all too easily come to an understanding. Toscanini, like a second-rate orchestra leader, is called Maestro, if half ironically, and a hit song, 'Music, maestro, please', had its success immediately after Toscanini was promoted to Marshal of the Air with the aid of the radio.

The world of that musical life, the composition business which extends peacefully from Irving Berlin and Walter Donaldson – 'the world's best composer' – by way of Gershwin, Sibelius and Tchaikovsky to Schubert's B Minor Symphony, labelled *The Unfinished*, is one of fetishes. The star principle has become totalitarian. The reactions of the listeners appear to have no relation to the playing of the music. They

have reference, rather, to the cumulative success which, for its part, cannot be thought of unalienated by the past spontaneities of listeners, but instead dates back to the command of publishers, sound film magnates and rulers of radio. Famous people are not the only stars. Works begin to take on the same role. A pantheon of bestsellers builds up. The programmes shrink, and the shrinking process not only removes the moderately good, but the accepted classics themselves undergo a selection that has nothing to do with quality. In America, Beethoven's Fourth Symphony is among the rarities. This selection reproduces itself in a fatal circle: the most familiar is the most successful and is therefore played again and again and made still more familiar. The choice of the standard works is itself in terms of their 'effectiveness' for programmatic fascination, in terms of the categories of success as determined by light music or permitted by the star conductors. The climaxes of Beethoven's Seventh Symphony are placed on the same level as the unspeakable horn melody from the slow movement of Tchaikovsky's Fifth. Melody comes to mean eight-beat symmetrical treble melody. This is catalogued as the composer's 'idea' which one thinks he can put in his pocket and take home, just as it is ascribed to the composer as his basic property. The concept of the idea is far from appropriate to established classical music. Its thematic material, mostly dissected triads, does not at all belong to the author in the same specific sense as in a romantic song. Beethoven's greatness shows itself in the complete subordination of the accidentally private melodic elements to the form as a whole. This does not prevent all music, even Bach, who borrowed one of the most important themes of *The Well-Tempered Clavier*, from being examined in terms of the category of ideas, with musical larceny being hunted down with all the zeal of the belief in property, so that finally one music commentator could pin his success to the title of tune detective.

At its most passionate, musical fetishism takes possession of the public valuation of singing voices. Their sensuous magic is traditional as is the close relation between success and the person endowed with 'material'. But today it is forgotten that it is material. For musical vulgar materialists, it is synonymous to have a voice and to be a singer. In earlier epochs, technical virtuosity, at least, was demanded of singing stars, the castrati and prima donnas. Today, the material as such,

destitute of any function, is celebrated. One need not even ask about capacity for musical performance. Even mechanical control of the instrument is no longer really expected. To legitimate the fame of its owner, a voice need only be especially voluminous or especially high. If one dares even in conversation to question the decisive importance of the voice and to assert that it is just as possible to make beautiful music with a moderately good voice as it is on a moderately good piano, one will immediately find oneself faced with a situation of hostility and aversion whose emotional roots go far deeper than the occasion. Voices are holy properties like a national trademark. As if the voices wanted to revenge themselves for this, they begin to lose the sensuous magic in whose name they are merchandised. Most of them sound like imitations of those who have made it, even when they themselves have made it. All this reaches a climax of absurdity in the cult of the master violins. One promptly goes into raptures at the well-announced sound of a Stradivarius or Amati, which only the ear of a specialist can tell from that of a good modern violin, forgetting in the process to listen to the composition and the execution, from which there is still something to be had. The more modern technique of the violin bow progresses, the more it seems that the old instruments are treasured. If the moments of sensual pleasure in the idea, the voice, the instrument are made into fetishes and torn away from any functions which could give them meaning, they meet a response equally isolated, equally far from the meaning of the whole, and equally determined by success in the blind and irrational emotions which form the relationship to music into which those with no relationship enter. But these are the same relations as exist between the consumers of hit songs and the hit songs. Their only relation is to the completely alien, and the alien, as if cut off from the consciousness of the masses by a dense screen, is what seeks to speak for the silent. Where they react at all, it no longer makes any difference whether it is to Beethoven's Seventh Symphony or to a bikini.

The concept of musical fetishism cannot be psychologically derived. That 'values' are consumed and draw feelings to themselves, without their specific qualities being reached by the consciousness of the consumer, is a later expression of their commodity character. For all contemporary musical life is dominated by the commodity form; the

last pre-capitalist residues have been eliminated. Music, with all the attributes of the ethereal and sublime which are generously accorded it, serves in America today as an advertisement for commodities which one must acquire in order to be able to hear music. If the advertising function is carefully dimmed in the case of serious music, it always breaks through in the case of light music. The whole jazz business, with its free distribution of scores to bands, has abandoned the idea that actual performance promotes the sale of piano scores and phonograph records. Countless hit song texts praise the hit songs themselves, repeating their titles in capital letters. What makes its appearance, like an idol, out of such masses of type is the exchange value in which the quantum of possible enjoyment has disappeared. Marx defines the fetish character of the commodity as the veneration of the thing made by oneself which, as exchange-value, simultaneously alienates itself from producer to consumer – ‘human beings.’ ‘A commodity is therefore a mysterious thing, simply because in it the social character of men’s labour appears to them as an objective character stamped upon the product of that labour; because the relation of the producers to the sum total of their own labour is presented to them as a social relation, existing not between themselves, but between the products of their labour.’ This is the real secret of success. It is the mere reflection of what one pays in the market for the product. The consumer is really worshipping the money that he himself has paid for the ticket to the Toscanini concert. He has literally ‘made’ the success which he reifies and accepts as an objective criterion, without recognizing himself in it. But he has not ‘made’ it by liking the concert, but rather by buying the ticket. To be sure, exchange value exerts its power in a special way in the realm of cultural goods. For in the world of commodities this realm appears to be exempted from the power of exchange, to be in an immediate relationship with the goods, and it is this appearance in turn which alone gives cultural goods their exchange value. But they nevertheless simultaneously fall completely into the world of commodities, are produced for the market, and are aimed at the market. The appearance of immediacy is as strong as the compulsion of exchange value is inexorable. The social compact harmonizes the contradiction. The appearance of immediacy takes possession of the mediated, exchange value itself. If the commodity in general combines exchange value and

use value, then the pure use value, whose illusion the cultural goods must preserve in a completely capitalist society, must be replaced by pure exchange value, which precisely in its capacity as exchange value deceptively takes over the function of use value. The specific fetish character of music lies in this *quid pro quo*. The feelings which go to the exchange value create the appearance of immediacy at the same time as the absence of a relation to the object belies it. It has its basis in the abstract character of exchange value. Every 'psychological' aspect, every ersatz satisfaction, depends on such social substitution.

The change in the function of music involves the basic conditions of the relation between art and society. The more inexorably the principle of exchange value destroys use values for human beings, the more deeply does exchange value disguise itself as the object of enjoyment. It has been asked what the cement is which still holds the world of commodities together. The answer is that this transfer of the use value of consumption goods to their exchange value contributes to a general order in which eventually every pleasure which emancipates itself from exchange values takes on subversive features. The appearance of exchange value in commodities has taken on a specific cohesive function. The woman who has money with which to buy is intoxicated by the act of buying. In American conventional speech, having a good time means being present at the enjoyment of others, which in its turn has as its only content being present. The auto religion makes all men brothers in the sacramental moment with the words: 'that is a Rolls Royce', and in moments of intimacy, women attach greater importance to the hairdressers and cosmeticians than to the situation for the sake of which the hairdressers and cosmeticians are employed. The relation to the irrelevant dutifully manifests its social essence. The couple out driving who spend their time identifying every passing car and being happy if they recognize the trademarks speeding by, the girl whose satisfaction consists solely in the fact that she and her boyfriend 'look good', the expertise of the jazz enthusiast who legitimizes himself by having knowledge about what is in any case inescapable: all this operates according to the same command. Before the theological caprices of commodities, the consumers become temple slaves. Those who sacrifice themselves nowhere else can do so here, and here they are fully betrayed.

In the commodity fetishists of the new model, in the 'sado-masochistic character', in those receptive to today's mass art, the same thing shows itself in many ways. The masochistic mass culture is the necessary manifestation of almighty production itself. When the feelings seize on exchange value it is no mystical transubstantiation. It corresponds to the behaviour of the prisoner who loves his cell because he has been left nothing else to love. The sacrifice of individuality, which accommodates itself to the regularity of the successful, the doing of what everybody does, follows from the basic fact that in broad areas the same thing is offered to everybody by the standardized production of consumption goods. But the commercial necessity of connecting this identity leads to the manipulation of taste and the official culture's pretence of individualism which necessarily increases in proportion to the liquidation of the individual. Even in the realm of the superstructure, the appearance is not merely the concealment of the essence, but proceeds of necessity from the essence itself. The identical character of the goods which everyone must buy hides itself behind the rigour of the universally compulsory style. The fiction of the relation between supply and demand survives in the fictitiously individual nuances.

If the value of taste in the present situation is questioned, it is necessary to understand what taste is composed of in this situation. Acquiescence is rationalized as modesty, opposition to caprice and anarchy; musical analysis has today decayed as fundamentally as musical charm, and has its parody in the stubborn counting of beats. The picture is completed by accidental differentiation within the strict confines of the prescribed. But if the liquidated individual really makes the complete superficiality of the conventions passionately his own, then the golden age of taste has dawned at the very moment in which taste no longer exists. The works which are the basis of the fetishization and become the cultural goods experience constitutional changes as a result. They become vulgarized. Irrelevant consumption destroys them. Not merely do the few things played again and again wear out, like the Sistine Madonna in the bedroom, but reification affects their internal structure. They are transformed into a conglomeration of irruptions which are impressed on the listeners by climax and repetition, while the organization of the whole makes no impression whatsoever.

The memorability of disconnected parts, thanks to climaxes and repetitions, has a precursor in great music itself, in the technique of late romantic compositions, especially those of Wagner. The more reified the music, the more romantic it sounds to alienated ears. Just in this way it becomes 'property'. A Beethoven symphony as a whole, spontaneously experienced, can never be appropriated. The man who in the subway triumphantly whistles loudly the theme of the finale of Brahms' First is already primarily involved with its debris. But since the disintegration of the fetishes puts these themselves in danger and virtually assimilates them to hit songs, it produces a counter tendency in order to preserve their fetish character. If the romanticizing of particulars eats away the body of the whole, the endangered substance is galvanically copper-plated. The climax which emphasizes the reified parts takes on the character of a magical ritual, in which all the mysteries of personality, inwardness, inspiration and spontaneity of reproduction, which have been eliminated from the work itself, are conjured up. Just because the disintegrating work renounces the moment of its spontaneity, this, just as stereotyped as the bits and pieces, is injected into it from the outside. In spite of all talk of new objectivity, the essential function of conformist performances is no longer the performance of the 'pure' work but the presentation of the vulgarized one with a gesture which emphatically but impotently tries to hold the vulgarization at a distance.

Vulgarization and enchantment, hostile sisters, dwell together in the arrangements which have colonized large areas of music. The practice of arrangement extends to the most diverse dimensions. Sometimes it seizes on the time. It blatantly snatches the reified bits and pieces out of their context and sets them up as a pot-pourri. It destroys the multilevel unity of the whole work and brings forward only isolated popular passages. The minuet from Mozart's E Flat Major Symphony, played without the other movement, loses its symphonic cohesion and is turned by the performance into an artisan-type genre piece that has more to do with the 'Stephanie Gavotte' than with the sort of classicism it is supposed to advertise.

Then there is the arrangement in colouristic terms. They arrange whatever they can get hold of, as long as the ukase of a famous interpreter does not forbid it. If in the field of light music the arrangers are

the only trained musicians, they feel called upon to jump around all the more unrestrainedly with cultural goods. All sorts of reasons are offered by them for instrumental arrangements. In the case of great orchestral works, it will reduce the cost, or the composers are accused of lacking technique in instrumentation. These reasons are lamentable pretexts. The argument of cheapness, which aesthetically condemns itself, is disposed of by reference to the superfluity of orchestral means at the disposal of precisely those who most eagerly carry on the practice of arrangement, and by the fact that very often, as in instrumental arrangements of piano pieces, the arrangements turn out substantially dearer than performance in the original form. And finally, the belief that older music needs a colouristic freshening up presupposes an accidental character in the relation between colour and line, such as could be assumed only as a result of the crudest ignorance of Vienna classicism and the so-eagerly arranged Schubert. Even if the real discovery of the colouristic dimension first took place in the era of Berlioz and Wagner, the colouristic parsimony of Haydn or Beethoven is of a piece with the predominance of the principle of construction over the melodic particular springing in brilliant colours out of the dynamic unity. Precisely in the context of such parsimony do the bassoon thirds at the beginning of the third *Leonore Overture* or the oboe cadenza in the reprise of the first movement of the Fifth achieve a power which would be irretrievably lost in a multicoloured sonority.

One must therefore assume that the motives for the practice of arranging are *sui generis*. Above all, arranging seeks to make the great distant sound, which always has aspects of the public and unprivate, assimilable. The tired businessman can clap arranged classics on the shoulder and fondle the progeny of their muse. It is a compulsion similar to that which requires radio favourites to insinuate themselves into the families of their listeners as uncles and aunts and pretend to a human proximity. Radical reification produces its own pretence of immediacy and intimacy. Contrariwise, the intimate is inflated and coloured by arrangements precisely for being too spare. Because they were originally defined only as moments of the whole, the instants of sensory pleasure which emerge out of the decomposing unities are too weak even to produce the sensory stimulus demanded of them in fulfilment of their advertised role. The dressing up and puffing up of

the individual erases the lineaments of protest, sketched out in the limitation of the individual to himself over and against the institution, just as in the reduction of the large-scale to the intimate, sight is lost of the totality in which bad individual immediacy was kept within bounds in great music. Instead of this, there develops a spurious balance which at every step betrays its falsity by its contradiction of the material. Schubert's *Serenade*, in the blown-up sound of the combination of strings and piano, with the silly excessive clarity of the imitative intermediate measures, is as nonsensical as if it has originated in a girls' school. But neither does the prize song from *Meistersinger* sound any more serious when played by a string orchestra alone. In monochrome, it objectively loses the articulation which makes it viable in Wagner's score. But at the same time, it becomes quite viable for the listener, who no longer has to put the body of the song together from different colours, but can confidently give himself over to the single and uninterrupted treble melody. Here one can put one's hands on the antagonism to the audience into which works regarded as classic fall today. But one may suspect that the darkest secret of arrangement is the compulsion not to leave anything as it is, but to lay hands on anything that crosses one's path, a compulsion that grows greater the less the fundamental characteristics of what exists lend themselves to being meddled with. The total social grasp confirms its power and mastery by the stamp which is impressed on anything that falls into its machinery. But this affirmation is likewise destructive. Contemporary listeners would always prefer to destroy what they hold in blind respect, and their pseudo-activity is already prepared and prescribed by the production.

The practice of arrangement comes from salon music. It is the practice of refined entertainment which borrows its pretensions from the *niveau* of cultural goods, but transforms these into entertainment material of the type of hit songs. Such entertainment, formerly reserved as an accompaniment to people's humming, today spreads over the whole of musical life, which is basically not taken seriously by anyone anymore and in all discussion of culture retreats further and further into the background. One has the choice of either dutifully going along with the business, if only furtively in front of the loud-speaker on Saturday afternoon, or at once stubbornly and impenitently

acknowledging the trash served up for the ostensible or real needs of the masses. The un compelling and superficial nature of the objects of refined entertainment inevitably leads to the inattentiveness of the listeners. One preserves a good conscience in the matter since one is offering the listeners first-class goods. To the objection that these are already a drug on the market, one is ready with the reply that this is what they wanted, an argument which can be finally invalidated by a diagnosis of the situation of the listeners, but only through insight into the whole process which unites producers and consumers in diabolical harmony.

But fetishism takes hold of even the ostensibly serious practice of music, which mobilizes the pathos of distance against refined entertainment. The purity of service to the cause, with which it presents the works, often turns out to be as inimical to them as vulgarization and arrangement. The official ideal of performance, which covers the earth as a result of Toscanini's extraordinary achievement, helps to sanction a condition which, in a phrase of Eduard Steuermann, may be called the barbarism of perfection. To be sure, the names of famous works are no longer made fetishes, although the lesser ones that break into the programmes almost make the limitation to the smaller repertoire seem desirable. To be sure, passages are not here inflated or climaxes overstressed for the sake of fascination. There is iron discipline. But precisely iron. The new fetish is the flawlessly functioning, metallicly brilliant apparatus as such, in which all the cogwheels mesh so perfectly that not the slightest hole remains open for the meaning of the whole. Perfect, immaculate performance in the latest style preserves the work at the price of its definitive reification. It presents it as already complete from the very first note. The performance sounds like its own phonograph record. The dynamic is so predetermined that there are no longer any tensions at all. The contradictions of the music material are so inexorably resolved in the moment of sound that it never arrives at the synthesis, the self-production of the work, which reveals the meaning of every Beethoven symphony. What is the point of the symphonic effort when the material on which that effort was to be tested has already been ground up? The protective fixation of the works leads to its destruction, for its unity is realized in precisely that spontaneity which is sacrificed to the fixation. This last fetishism, which seizes on

the substance itself, smothers it; the absolute adjustment of the appearance to the work denies the latter and makes it disappear unnoticed behind the apparatus, just as certain swamp-drainings by labour detachments take place not for their own sake but for that of the work. Not for nothing does the rule of the established conductor remind one of that of the totalitarian Führer. Like the latter, he reduces aura and organization to a common denominator. He is the real modern type of the virtuoso, as bandleader as well as in the Philharmonic. He has got to the point where he no longer has to do anything himself; he is even sometimes relieved of reading the score by the staff musical advisers. At one stroke he provides norm and individualization: the norm is identified with his person, and the individual tricks which he perpetrates furnish the general rules. The fetish character of the conductor is the most obvious and the most hidden. The standard works could probably be performed by the virtuosi of contemporary orchestras just as well without the conductor, and the public which cheers the conductor would be unable to tell that, in the concealment of the orchestra, the musical adviser was taking the place of the hero laid low by a cold.

The consciousness of the mass listeners is adequate to fetishized music. It listens according to formula, and indeed debasement itself would not be possible if resistance ensued, if the listeners still had the capacity to make demands beyond the limits of what was supplied. But if someone tried to 'verify' the fetish character of music by investigating the reactions of listeners with interviews and questionnaires, he might meet with unexpected puzzles. In music as elsewhere, the discrepancy between essence and appearance has grown to a point where no appearance is any longer valid, without mediation, as verification of the essence. The unconscious reactions of the listeners are so heavily veiled and their conscious assessment is so exclusively oriented to the dominant fetish categories that every answer one receives conforms in advance to the surface of that music business which is attacked by the theory being 'verified'. As soon as one presents the listener with the primitive question about liking or disliking, there comes into play the whole machinery which one had thought could be made transparent and eliminated by the reduction to this question. But if one tries to replace the most elementary investigative procedures with others which take account of the real dependence of the listener on the

mechanism, this complication of the investigative procedure not merely makes the interpretation of the result more difficult, but it touches off the resistance of the respondents and drives them all the deeper into the conformist behaviour in which they think they can remain concealed from the danger of exposure. No causal nexus at all can properly be worked out between isolated 'impressions' of the hit song and its psychological effects on the listener. If indeed individuals today no longer belong to themselves, then that also means that they can no longer be 'influenced'. The opposing points of production and consumption are at any given time closely co-ordinated, but not dependent on each other in isolation. Their mediation itself does not in any case escape theoretical conjecture. It suffices to remember how many sorrows he is spared who no longer thinks too many thoughts, how much more 'in accordance with reality' a person behaves when he affirms that the real is right, how much more capacity to use the machinery falls to the person who integrates himself with it uncomplainingly, so that the correspondence between the listener's consciousness and the fetishized music would still remain comprehensible even if the former did not unequivocally reduce itself to the latter.

The counterpart to the fetishism of music is a regression of listening. This does not mean a relapse of the individual listener into an earlier phase of his own development, nor a decline in the collective general level, since the millions who are reached musically for the first time by today's mass communications cannot be compared with the audience of the past. Rather, it is contemporary listening which has regressed, arrested at the infantile stage. Not only do the listening subjects lose, along with the freedom of choice and responsibility, the capacity for conscious perception of music, which was from time immemorial confined to a narrow group, but they stubbornly reject the possibility of such perception. They fluctuate between comprehensive forgetting and sudden dives into recognition. They listen atomistically and dissociate what they hear, but precisely in this dissociation they develop certain capacities which accord less with the concepts of traditional aesthetics than with those of football and motoring. They are not child-like, as might be expected on the basis of an interpretation of the new type of listener in terms of the introduction to musical life of groups previously unacquainted with music. But they are childish;

their primitivism is not that of the undeveloped, but that of the forcibly retarded. Whenever they have a chance, they display the pinched hatred of those who really sense the other but exclude it in order to live in peace, and who therefore would like best to root out the nagging possibility. The regression is really from this existent possibility, or more concretely, from the possibility of a different and oppositional music. Regressive, too, is the role which contemporary mass music plays in the psychological household of its victims. They are not merely turned away from more important music, but they are confirmed in their neurotic stupidity, quite irrespective of how their musical capacities are related to the specific musical culture of earlier social phases. The assent to hit songs and debased cultural goods belongs to the same complex of symptoms as do those faces of which one no longer knows whether the film has alienated them from reality or reality has alienated them from the film, as they wrench open a great formless mouth with shining teeth in a voracious smile, while the tired eyes are wretched and lost above. Together with sport and film, mass music and the new listening help to make escape from the whole infantile milieu impossible. The sickness has a preservative function. Even the listening habits of the contemporary masses are certainly in no way new, and one may readily concede that the reception of the pre-war hit song 'Puppchen' was not so very different from that of a synthetic jazz children's song. But the context in which such a children's song appears, the masochistic mocking of one's own wish for lost happiness, or the compromising of the desire for happiness itself by the reversion to a childhood whose unattainability bears witness to the unattainability of joy – this is the specific product of the new listening, and nothing which strikes the ear remains exempt from this system of assimilation. There are indeed social differences, but the new listening extends so far that the stultification of the oppressed affects the oppressors themselves, and they become victims of the superior power of self-propelled wheels who think they are determining their direction.

Regressive listening is tied to production by the machinery of distribution, and particularly by advertising. Regressive listening appears as soon as advertising turns into terror, as soon as nothing is left for the consciousness but to capitulate before the superior power of the advertised stuff and purchase spiritual peace by making the imposed goods

literally its own thing. In regressive listening, advertising takes on a compulsory character. For a while, an English brewery used for propaganda purposes a billboard that bore a deceptive likeness to one of the whitewashed brick walls which are so numerous in the slums of London and the industrial cities of the North. Properly placed, the billboard was barely distinguishable from a real wall. On it, chalk-white, was a careful imitation of awkward writing. The words said: 'What we want is Watney's.' The brand of beer was presented like a political slogan. Not only does this billboard give an insight into the nature of up-to-date propaganda, which sells its slogans as well as its wares, just as here the wares masquerade as a slogan; the type of relationship suggested by the billboard, in which masses make a commodity recommended to them the object of their own action, is in fact found again as the pattern for the reception of light music. They need and demand what has been palmed off on them. They overcome the feeling of impotence that creeps over them in the face of monopolistic production by identifying themselves with the inescapable product. They thereby put an end to the strangeness of the musical brands which are at once distant from them and threateningly near, and in addition, achieve the satisfaction of feeling themselves involved in Mr Know-Nothing's enterprises, which confront them at every turn. This explains why individual expressions of preference – or, of course, dislike – converge in an area where object and subject alike make such reactions questionable. The fetish character of music produces its own camouflage through the identification of the listener with the fetish. This identification initially gives the hit songs power over their victims. It fulfils itself in the subsequent forgetting and remembering. Just as every advertisement is composed of the inconspicuous familiar and the unfamiliar conspicuous, so the hit song remains salutarily forgotten in the half-dusk of its familiarity, suddenly to become painfully over-clear through recollection, as if in the beam of a spotlight. One can almost equate the moment of this recollection with that in which the title or the words of the initial verse of his hit song confront the victim. Perhaps he identifies himself with this because he identifies it and thereby merges with his possession. This compulsion may well drive him to recall the title of the hit song at times. But the writing under the

note, which makes the identification possible, is nothing else but the trademark of the hit song.

Deconcentration is the perceptual activity which prepares the way for the forgetting and sudden recognition of mass music. If the standardized products, hopelessly like one another except for conspicuous bits such as hit lines, do not permit concentrated listening without becoming unbearable to the listeners, the latter are in any case no longer capable of concentrated listening. They cannot stand the strain of concentrated listening and surrender themselves resignedly to what befalls them, with which they can come to terms only if they do not listen to it too closely. Benjamin's reference to the apperception of the cinema in a condition of distraction is just as valid for light music. The usual commercial jazz can only carry out its function because it is not attended to except during conversation and, above all, as an accompaniment to dancing. Again and again one encounters the judgement that it is fine for dancing but dreadful for listening. But if the film as a whole seems to be apprehended in a distracted manner, deconcentrated listening makes the perception of a whole impossible. All that is realized is what the spotlight falls on – striking melodic intervals, unsettling modulations, intentional or unintentional mistakes, or whatever condenses itself into a formula by an especially intimate merging of melody and text. Here, too, listeners and products fit together; they are not even offered the structure which they cannot follow. If atomized listening means progressive decomposition for the higher music, there is nothing more to decompose in the lower music. The forms of hit songs are so strictly standardized, down to the number of beats and the exact duration, that no specific form appears in any particular piece. The emancipation of the parts from their cohesion, and from all moments which extend beyond their immediate present, introduces the diversion of musical interest to the particular sensory pleasure. Typically, the listeners show a preference not merely for particular showpieces for instrumental acrobatics, but for the individual instrumental colours as such. This preference is promoted by the practice of American popular music whereby each variation, or 'chorus', is played with emphasis on a special instrumental colour, with the clarinet, the piano, or the trumpet as quasi-soloist. This often goes so far that the listener seems to care more about treatment and 'style' than about

the otherwise indifferent material, but with the treatment validating itself only in particular enticing effects. Along with the attraction to colour as such, there is of course the veneration for the tool and the drive to imitate and join in the game; possibly also something of the great delight of children in bright colours, which returns under the pressure of contemporary musical experience.

The diversion of interest from the whole, perhaps indeed from the 'melody', to the charm of colour and to the individual trick, could be optimistically interpreted as a new rupture of the disciplining function. But this interpretation would be erroneous. Once the perceived charms remain unopposed in a rigid format, whoever yields to them will eventually rebel against it. But then they are themselves of the most limited kind. They all centre on an impressionistically softened tonality. It cannot be said that interest in the isolated colour or the isolated sonority awakens a taste for new colours and new sonorities. Rather, the atomistic listeners are the first to denounce such sonorities as 'intellectual' or absolutely dissonant. The charms which they enjoy must be of an approved type. To be sure, dissonances occur in jazz practice, and even techniques of intentional misplaying have developed. But an appearance of harmlessness accompanies all these customs; every extravagant sonority must be so produced that the listener can recognize it as a substitute for a 'normal' one. While he rejoices in the mistreatment the dissonance gives to the consonance whose place it takes, the virtual consonance simultaneously guarantees that one remains within the circle. In tests on the reception of hit songs, people have been found who ask how they should act if a passage simultaneously pleases and displeases them. One may well suspect that they report an experience which also occurs to those who give no account of it.

The reactions to isolated charms are ambivalent. A sensory pleasure turns into disgust as soon as it is seen how it only still serves to betray the consumer. The betrayal here consists in always offering the same thing. Even the most insensitive hit song enthusiast cannot always escape the feeling that the child with a sweet tooth comes to know in the candy store. If the charms wear off and turn into their opposite – the short life of most hit songs belongs in the same range of experience – then the cultural ideology which clothes the upper-level musical business finishes things off by causing the lower to be heard

with a bad conscience. Nobody believes so completely in prescribed pleasure. But the listening nevertheless remains regressive in assenting to this situation despite all distrust and all ambivalence. As a result of the displacement of feelings into exchange value, no demands are really advanced in music any more. Substitutes satisfy their purpose as well, because the demand to which they adjust themselves has itself already been substituted. But ears which are still only able to hear what one demands of them in what is offered, and which register the abstract charm instead of synthesizing the moments of charm, are bad ears. Even in the 'isolated' phenomenon, key aspects will escape them, that is, those which transcend its own isolation. There is actually a neurotic mechanism of stupidity in listening, too; the arrogantly ignorant rejection of everything unfamiliar is its sure sign. Regressive listeners behave like children. Again and again and with stubborn malice, they demand the one dish they have once been served.

A sort of musical children's language is prepared for them; it differs from the real thing in that its vocabulary consists exclusively of fragments and distortions of the artistic language of music. In the piano scores of hit songs, there are strange diagrams. They relate to guitar, ukelele and banjo, as well as the accordion – infantile instruments in comparison with the piano – and are intended for players who cannot read the notes. They depict graphically the fingering for the chords of the plucking instruments. The rationally comprehensible notes are replaced by visual directives, to some extent by musical traffic signals. These signs, of course, confine themselves to the three tonic major chords and exclude any meaningful harmonic progression. The regulated musical traffic is worthy of them. It cannot be compared with that in the streets. It swarms with mistakes in phrasing and harmony. There are wrong pitches, incorrect doublings of thirds, fifths and octave progressions, and all sorts of illogical treatments of voices, sometimes in the bass. One would like to blame them on the amateurs with whom most of the hit songs originate, while the real musical work is first done by the arrangers. But just as a publisher does not let a misspelled word go out into the world, so it is inconceivable that, well-advised by their experts, they publish amateur versions without checking them. The mistakes are either consciously produced by the experts or intentionally permitted to stand – for the sake of the listeners. One

could attribute to the publishers and experts the wish to ingratiate themselves with the listeners, composing as nonchalantly and informally as a dilettante drums out a hit song after hearing it. Such intrigues would be of the same stripe, even if considered psychologically different, as the incorrect spelling in many advertising slogans. But even if one wanted to exclude their acceptance as too far-fetched, the typographical errors could be understood. On the one hand, the infantile hearing demands sensually rich and full sonority, sometimes represented by the luxuriant thirds, and it is precisely this demand in which the infantile musical language is in most brutal contradiction with the children's song. On the other hand, the infantile hearing always demands the most comfortable and fluent resolutions. The consequences of the 'rich' sonority, with correct treatment of voices, would be so far from the standardized harmonic relations that the listener would have to reject them as 'unnatural'. The mistakes would then be the bold strokes which reconcile the antagonisms of the infantile listener's consciousness.

No less characteristic of the regressive musical language is the quotation. Its use ranges from the conscious quotation of folk and children's songs, by way of ambiguous and half accidental allusions, to completely latent similarities and associations. The tendency triumphs in the adaptation of whole pieces from the classical stock or the operatic repertoire. The practice of quotation mirrors the ambivalence of the infantile listener's consciousness. The quotations are at once authoritarian and a parody. It is thus that a child imitates the teacher.

The ambivalence of the retarded listeners has its most extreme expression in the fact that individuals, not yet fully reified, want to extricate themselves from the mechanism of music reification to which they have been handed over, but that their revolts against fetishism only entangle them more deeply in it. Whenever they attempt to break away from the passive status of compulsory consumers and 'activate' themselves, they succumb to pseudo-activity. Types rise up from the masses of the retarded who differentiate themselves by pseudo-activity and nevertheless make the regression more strikingly visible. There are, first, the enthusiasts who write fan letters to radio stations and orchestras and, at well-managed jazz festivals, produce their own enthusiasm as an advertisement for the wares they consume. They call themselves

jitterbugs, as if they simultaneously wanted to affirm and mock their loss of individuality, their transformation into beetles whirring around in fascination. Their only excuse is that the term jitterbugs, like all those in the unreal edifice of films and jazz, is hammered into them by the entrepreneurs to make them think that they are on the inside. Their ecstasy is without content. That it happens, that the music is listened to, this replaces the content itself. The ecstasy takes possession of its object by its own compulsive character. It is stylized like the ecstasies savages go into in beating the war-drums. It has convulsive aspects reminiscent of St Vitus's dance or the reflexes of mutilated animals. Passion itself seems to be produced by defects. But the ecstatic ritual betrays itself as pseudo-activity by the moment of mimicry. People do not dance or listen 'from sensuality' and sensuality is certainly not satisfied by listening, but the gestures of the sensual are imitated. An analogue is the representation of particular emotions in the film, where there are physiognomic patterns for anxiety, longing, the erotic look; for smiling; for the atomistic expressivo of debased music. The imitative assimilation to commodity models is intertwined with folkloristic customs of imitation. In jazz, the relation of such mimicry to the imitating individual himself is quite loose. Its medium is caricature. Dance and music copy stages of sexual excitement only to make fun of them. It is as if desire's surrogate itself simultaneously turned against it; the 'realistic' behaviour of the oppressed triumphs over his dream of happiness while being itself incorporated into the latter. And as if to confirm the superficiality and treachery of every form of ecstasy, the feet are unable to fulfil what the ear pretends. The same jitterbugs who behave as if they were electrified by syncopation dance almost exclusively the good rhythmic parts. The weak flesh punishes the lies of the willing spirit; the gestural ecstasy of the infantile listener misfires in the face of the ecstatic gesture. The opposite type appears to be the eager person who leaves the factory and 'occupies' himself with the music in the quiet of his bedroom. He is shy and inhibited, perhaps has no luck with girls, and wants in any case to preserve his own special sphere. He seeks this as a radio ham. At twenty, he is still at the stage of a boy scout working on complicated knots just to please his parents. This type is held in high esteem in radio matters. He patiently builds sets whose most important parts he must buy ready-made, and scans the air for shortwave secrets,

though there are none. As a reader of Indian stories and travel books, he once discovered unknown lands and cleared his path through the forest primeval. As radio ham he becomes the discoverer of just those industrial products which are interested in being discovered by him. He brings nothing home which would not be delivered to his house. The adventurers of pseudo-activity have already organized themselves on a large scale; the radio amateurs have printed verification cards sent them by the shortwave stations they have discovered, and hold contests in which the winner is the one who can produce the most such cards. All this is carefully fostered from above. Of all fetishistic listeners, the radio ham is perhaps the most complete. It is irrelevant to him what he hears or even how he hears; he is only interested in the fact that he hears and succeeds in inserting himself, with his private equipment, into the public mechanism, without exerting even the slightest influence on it. With the same attitude, countless radio listeners play with the feedback or the sound dial without themselves becoming hams. Others are more expert, or at least more aggressive. These smart chaps can be found everywhere and are able to do everything themselves: the advanced student who in every gathering is ready to play jazz with machine-like precision for dancing and entertainment; the gas station attendant who hums his syncopation ingenuously while filling up the tank; the listening expert who can identify every band and immerses himself in the history of jazz as if it were Holy Writ. He is nearest to the sportsman: if not to the football player himself, then to the swaggering fellow who dominates the stands. He shines by a capacity for rough improvisations, even if he must practise the piano for hours in secret in order to bring the refractory rhythms together. He pictures himself as the individualist who whistles at the world. But what he whistles is its melody, and his tricks are less inventions of the moment than stored-up experiences from acquaintance with sought-after technical things. His improvisations are always gestures of nimble subordination to what the instrument demands of him. The chauffeur is the model for the listening type of the clever fellow. His agreement with everything dominant goes so far that he no longer produces any resistance, but of his own accord always does what is asked of him for the sake of the responsible functionary. He lies to himself about the completeness of his subordination to the rule of the reified mechanism. Thus, the sovereign routine of the

jazz amateur is nothing but the passive capacity for adaptation to models from which to avoid straying. He is the real jazz subject: his improvisations come from the pattern, and he navigates the pattern, cigarette in mouth, as nonchalantly as if he had invented it himself.

Regressive listeners have key points in common with the man who must kill time because he has nothing else on which to vent his aggression, and with the casual labourer. To make oneself a jazz expert or hang over the radio all day, one must have much free time and little freedom. The dexterity which comes to terms with the syncopation as well as with the basic rhythm is that of the auto mechanic who can also repair the loudspeaker and the electric light. The new listeners resemble the mechanics who are simultaneously specialized and capable of applying their special skills to unexpected places outside their skilled trades. But this despecialization only seems to help them out of the system. The more easily they meet the demands of the day, the more rigidly they are subordinated to that system. The research finding, that among radio listeners the friends of light music reveal themselves to be depoliticized, is not accidental. The possibility of individual shelter and of a security which is, as always, questionable, obstructs the view of a change in the situation in which one seeks shelter. Superficial experience contradicts this. The 'younger generation' – the concept itself is merely an ideological catch-all – seems to be in conflict with its elders and their plush culture precisely through the new way of listening. In America, it is just the so-called liberals and progressives whom one finds among the advocates of light popular music, most of whom want to classify their activity as democratic. But if regressive hearing is progressive as opposed to the 'individualistic' sort, it is only in the dialectical sense that it is better fitted to the advancing brutality than the latter. All possible mould has been rubbed off the baseness, and it is legitimate to criticize the aesthetic residue of an individuality that was long since wrested from individuals. But this criticism comes with little force from the sphere of popular music, since it is just this sphere that mummifies the vulgarized and decaying remnants of romantic individualism. Its innovations are inseparably coupled with these remnants.

Masochism in hearing is not only defined by self-surrender and pseudo-pleasure through identification with power. Underlying it is

the knowledge that the security of shelter under the ruling conditions is a provisional one, that it is only a respite, and that eventually everything must collapse. Even in self-surrender one is not good in his own eyes; in his enjoyment one feels that he is simultaneously betraying the possible and being betrayed by the existent. Regressive listening is always ready to degenerate into rage. If one knows that he is basically marking time, the rage is directed primarily against everything which could disavow the modernity of being with-it and up-to-date and reveal how little has in fact changed. From photographs and movies, one knows the effect produced by the modern grown old, an effect originally used by the surrealists to shock and subsequently degraded to the cheap amusement of those whose fetishism fastens on the abstract present. For the regressive listener, this effect is fantastically foreshortened. They would like to ridicule and destroy what yesterday they were intoxicated with, as if in retrospect to revenge themselves for the fact that the ecstasy was not actually such. This effect has been given a name of its own and repeatedly been propagated in press and radio. But we should not think of the rhythmically simpler, light music of the pre-jazz era and its relics as corny; rather, the term applies to all those syncopated pieces which do not conform to the approved rhythmic formula of the present moment. A jazz expert can shake with laughter when he hears a piece which in good rhythm follows a sixteenth note with a punctuated eight, although this rhythm is more aggressive and in no way more provincial in character than the syncopated connection and renunciation of all counter-stress practised later. The regressive listeners are in fact destructive. The old-timer's insult has its ironic justification; ironic, because the destructive tendencies of the regressive listeners are in truth directed against the same thing that the old-fashioned hate, against disobedience as such, unless it comes under the tolerated spontaneity of collective excesses. The seeming opposition of the generations is nowhere more transparent than in rage. The bigots who complain to the radio stations in pathetic-sadistic letters of the jazzing up of holy things and the youth who delights in such exhibitions are of one mind. It requires only the proper situation to bring them together in a united front.

This furnishes a criticism of the 'new possibilities' in regressive listening. One might be tempted to rescue it if it were something in

which the 'auratic' characteristics of the work of art, its illusory elements, gave way to the playful ones. However it may be with films, today's mass music shows little of such progress in disenchantment. Nothing survives in it more steadfastly than the illusion, nothing is more illusory than its reality. The infantile play has scarcely more than the name in common with the productivity of children. Otherwise, bourgeois sport would not want to differentiate itself so strictly from play. Its bestial seriousness consists in the fact that instead of remaining faithful to the dream of freedom by getting away from purposiveness, the treatment of play as a duty puts it among useful purposes and thereby wipes out the trace of freedom in it. This is particularly valid for contemporary mass music. It is only play as a repetition of prescribed models, and the playful release from responsibility which is thereby achieved does not reduce at all the time devoted to duty except by transferring the responsibility to the models, the following of which one makes into a duty for himself. In this lies the inherent pretence of the dominant music sport. It is illusory to promote the technical-rational moments of contemporary mass music – or the special capacities of the regressive listeners which may correspond to these moments – at the expense of a decayed magic, which nevertheless prescribes the rules for the bare functioning itself. It would also be illusory because the technical innovations of mass music really don't exist. This goes without saying for harmonic and melodic construction. The real colouristic accomplishment of modern dance music, the approach of the different colours to one another to the extent that one instrument replaces another without a break or one instrument can disguise itself as another, is as familiar to Wagnerian and post-Wagnerian orchestral technique as the mute effects of the brasses. Even in the techniques of syncopation, there is nothing that was not present in rudimentary form in Brahms and outdone by Schoenberg and Stravinsky. The practice of contemporary popular music has not so much developed these techniques as conformistically dulled them. The listeners who expertly view these techniques with astonishment are in no way technically educated thereby, but react with resistance and rejection as soon as the techniques are introduced to them in those contexts in which they have their meaning. Whether a technique can be considered progressive and 'rational' depends on this meaning and

on its place in the whole of society as well as in the organization of the particular work. Technical development as such can serve crude reaction as soon as it has established itself as a fetish and by its perfection represents the neglected social tasks as already accomplished. This is why all attempts to reform mass music and regressive listening on the basis of what exists are frustrated, Consumable art music must pay by the sacrifice of its consistency. Its faults are not 'artistic'; every incorrectly composed or outmoded chord bespeaks the backwardness of those to whose demand accommodation is made. But technically consistent, harmonious mass music purified of all the elements of bad pretence would turn into art music and at once lose its mass basis. All attempts at reconciliation, whether by market-oriented artists or collectively-oriented art educators, are fruitless. They have accomplished nothing more than handicrafts or the sort of products with which directions for use or a social text must be given, so that one may be properly informed about the deeper background.

The positive aspect for which the new mass music and regressive listening are praised – vitality and technical progress, collective breadth and relation to an undefined practice, into whose concepts there has entered the supplicant self-denunciation of the intellectuals, who can thereby finally end their social alienation from the masses in order to co-ordinate themselves politically with contemporary mass consciousness – this positive is a negative, the irruption into music of a catastrophic phase of society. The positive lies locked up solely in its negativity. Fetishized mass music threatens the fetishized cultural goods. The tension between the two spheres of music has so grown that it becomes difficult for the official sphere to hold its ground. However little it has to do with technical standards of mass music, if one compares the special knowledge of a jazz expert with that of a Toscanini worshipper the former is far ahead of the latter. But regressive listening represents a growing and merciless enemy not only to museum cultural goods but to the age-old sacral function of music as the locus for the taming of impulses. Not without penalty, and therefore not without restraint, are the debased products of musical culture surrendered to disrespectful play and sadistic humour.

In the face of regressive listening, music as a whole begins to take on a comic aspect. One need only listen to the uninhibited sonority of a

choral rehearsal from outside. This experience was caught with great force in a film by the Marx brothers, who demolish an opera set as if to clothe in allegory the insight of the philosophy of history on the decay of the operatic form, or in a most estimable piece of refined entertainment, break up a grand piano in order to take possession of its strings in their frame as the true harp of the future, on which to play a prelude. Music has become comic in the present phase primarily because something so completely useless is carried on with all the visible signs of the strain of serious work. By being alien to solid people, music reveals their alienation from one another, and the consciousness of alienation vents itself in laughter. In music – or similarly in lyric poetry – the society which judged them comic becomes comic. But involved in this laughter is the decay of the sacral spirit of reconciliation. All music today can very easily sound as *Parsifal* did to Nietzsche's ear. It recalls incomprehensible rites and surviving masks from an earlier time, and is provocative nonsense. The radio, which both wears out music and over-exposes it, makes a major contribution to this. Perhaps a better hour may at some time strike even for the clever fellows: one in which they may demand, instead of prepared material ready to be switched on, the improvisatory displacement of things, as the sort of radical beginning that can only thrive under the protection of the unshaken real world. Even discipline can take over the expression of free solidarity if freedom becomes its content. As little as regressive listening is a symptom of progress in consciousness of freedom, it could suddenly turn around if art, in unity with the society, should ever leave the road of the always-identical.

Not popular music but artistic music has furnished a model for this possibility. It is not for nothing that Mahler is the scandal of all bourgeois musical aesthetics. They call him uncreative because he suspends their concept of creation itself. Everything with which he occupies himself is already there. He accepts it in its vulgarized form; his themes are expropriated ones. Nevertheless, nothing sounds as it was wont to; all things are diverted as if by a magnet. What is worn out yields pliantly to the improvising hand; the used parts win a second life as variants. Just as the chauffeur's knowledge of his old second-hand car can enable him to drive it punctually and unrecognized to its intended destination, so can the expression of a beat-up melody, straining under

the pressure of clarinets and oboes in the upper register, arrive at places which the approved musical language could never safely reach. Such music really crystallizes the whole, into which it has incorporated the vulgarized fragments, into something new, yet it takes its material from regressive listening. Indeed, one can almost think that in Mahler's music this experience was seismographically recorded forty years before it permeated society. But if Mahler stood athwart the concept of musical progress, neither can the new and radical music whose most advanced practitioners give allegiance to him in a seemingly paradoxical way any longer be subsumed exclusively under the concept of progress. It proposes to consciously resist the phenomenon of regressive listening. The terror which Schoenberg and Webern spread, today as in the past, comes not from their incomprehensibility but from the fact that they are all too correctly understood. Their music gives form to that anxiety, that terror, that insight into the catastrophic situation which others merely evade by regressing. They are called individualists, and yet their work is nothing but a single dialogue with the powers which destroy individuality – powers whose 'formless shadows' fall gigantically on their music. In music, too, collective powers are liquidating an individuality past saving, but against them only individuals are capable of consciously representing the aims of collectivity.