

tional pressure by their unrealistic slowness on the screen. If it be borne in mind that the effect of an actor's performance on the audience is based on its identification by each spectator, it will be easy to relate both examples (the Kabuki play and the Epstein film) to an identical causal explanation. The intensity of perception increases as the didactic process of identification proceeds more easily along a disintegrated action.

Even instruction in handling a rifle can be hammered into the tightest motor-mentality among a group of raw recruits if the instructor uses a "break-down" method.

The most interesting link of the Japanese theater is, of course, its link with the sound film, which can and must learn its fundamentals from the Japanese—the reduction of visual and aural sensations to a common physiological denominator.*

So, it has been possible to establish (cursorily) the permeation of the most varied branches of Japanese culture by a pure cinematographic element—its basic nerve, montage.

And it is only the Japanese cinema that falls into the same error as the "leftward drifting" Kabuki. Instead of learning how to extract the principles and technique of their remarkable acting from the traditional feudal forms of their materials, the most progressive leaders of the Japanese theater throw their energies into an adaptation of the spongy shapelessness of our own "inner" naturalism. The results are fearful and saddening. In its cinema Japan similarly pursues imitations of the most revolting examples of American and European entries in the international commercial film race.

To understand and apply her cultural peculiarities to the cinema, this is the task of Japan! Colleagues of Japan, are you really going to leave this for us to do?

[1919]

* Discussed in the preceding essay.—*trans.*

A DIALECTIC APPROACH TO FILM FORM

In nature we never see anything isolated, but everything in connection with something else which is before it, beside it, under it, and over it.

—*Lenin*†

According to Marx and Engels the dialectic system is only the conscious reproduction of the dialectic course (substance) of the external events of the world.‡

Thus:

The projection of the dialectic system of things
into the brain
into creating abstractly
into the process of thinking
yields: dialectic methods of thinking;
dialectic materialism—

PHILOSOPHY.

And also:

The projection of the same system of things
while creating concretely
while giving form
yields:

ART.

The foundation for this philosophy is a dynamic concept of things:

Being—as a constant evolution from the interaction of two contradictory opposites.

Synthesis—arising from the opposition between thesis and antithesis.

45

A dynamic comprehension of things is also basic to the same degree, for a correct understanding of art and of all art-forms. In the realm of art this dialectic principle of dynamics is embodied in

CONFLICT

as the fundamental principle for the existence of every art-work and every art-form.

For art is always conflict:

- (1) according to its social mission,
- (2) according to its nature,
- (3) according to its methodology.

According to its social mission *because*: It is art's task to make manifest the contradictions of Being. To form equitable views by stirring up contradictions within the spectator's mind, and to forge accurate intellectual concepts from the dynamic clash of opposing passions.

According to its nature *because*: Its nature is a conflict between natural existence and creative tendency. Between organic inertia and purposeful initiative. Hypertrophy of the purposive initiative—the principles of rational logic—ossifies art into mathematical technicalism. (A painted landscape becomes a topographical map, a painted Saint Sebastian becomes

also in the field of absolute thinking. I also regard the inception of new concepts and viewpoints in the conflict between customary conception and particular representation as dynamic—as a dynamization of the inertia of perception—as a dynamization of the "traditional view" into a new one.)

The quantity of interval determines the pressure of the tension. (See in music, for example, the concept of intervals. There can be cases where the distance of separation is so wide that it leads to a break—to a collapse of the homogeneous concept of art. For instance, the "insolubility" of certain intervals.)

The spatial form of this dynamic is expression.

The phases of its tension: rhythm.

This is true for every art-form, and, indeed, for every kind of expression.

Similarly, human expression is a conflict between conditioned and unconditioned reflexes. (In this I cannot agree with Klages, who, *a*) does not consider human expression dynamically as a process, but statically as a result, and who, *b*) attributes everything in motion to the field of the "soul," and only the hindering element to "reason."* ["Reason" and "Soul" of the idealistic concept here correspond remotely with

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