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The Function of the Studio*

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translated by THOMAS REPENSEK

Of all the frames, envelopes, and limits—usually not perceived and certainly never questioned—which enclose and constitute the work of art (picture frame, niche, pedestal, palace, church, gallery, museum, art history, economics, power, etc.), there is one rarely even mentioned today that remains of primary importance: *the artist's studio*. Less dispensable to the artist than either the gallery or the museum, it precedes both. Moreover, as we shall see, the museum and gallery on the one hand and the studio on the other are linked to form the foundation of the same edifice and the same system. To question one while leaving the other intact accomplishes nothing. Analysis of the art system must inevitably be carried on in terms of the studio as the *unique space* of production and the museum as the *unique space* of exposition. Both must be investigated as customs, the ossifying customs of art.

What is the function of the studio?

1. It is the place where the work originates.
2. It is generally a private place, an ivory tower perhaps.
3. It is a *stationary* place where *portable* objects are produced.

The importance of the studio should by now be apparent; it is the first frame, the first limit, upon which all subsequent frames/limits will depend.

What does it look like, physically, architecturally? The studio is not just any hideaway, any room.¹ Two specific types may be distinguished:

1. The European type, modelled upon the Parisian studio of the turn of the century. This type is usually rather large and is characterized

* This essay, written in 1971 and published here for the first time, is one of three texts dealing with the art system. The others were "Function of the Museum," published first by the Museum of Modern Art, Oxford, and subsequently in *Artforum*, September 1973; and "Function of an Exhibition," *Studio International*, December 1973.

1. I am well aware that, at least at the beginnings of and sometimes throughout their careers, all artists must be content with squalid hovels or ridiculously tiny rooms; but I am describing the studio as an archetype. Artists who maintain ramshackle work spaces despite their drawbacks are obviously artists for whom the *idea* of possessing a studio is a necessity. Thus they often dream of possessing a studio very similar to the archetype described here.

primarily by its high ceilings (a minimum of 4 meters). Sometimes there is a balcony, to increase the distance between viewer and work. The door allows large works to enter and to exit. Sculptor's studios are on the ground floor, painters' on the top floor. In the latter, the lighting is natural, usually diffused by windows oriented toward the north so as to receive the most even and subdued illumination.²

2. The American type,³ of more recent origin. This type is rarely built according to specification, but, located as it is in reclaimed lofts, is generally much larger than its European counterpart, not necessarily higher, but longer and wider. Wall and floor space are abundant. Natural illumination plays a negligible role, since the studio is lit by electricity both night and day if necessary. There is thus equivalence between the products of these lofts and their placement on the walls and floors of modern museums, which are also illuminated day and night by electricity.

This second type of studio has influenced the European studio of today, whether it be in an old country barn or an abandoned urban warehouse. In both cases, the architectural relationship of studio and museum—one inspiring the other and vice versa—is apparent.⁴ (We will not discuss those artists who transform part of their studios into exhibition spaces, nor those curators who conceive of the museum as a permanent studio.)

These are some of the studio's architectural characteristics; let us move on to what usually happens there. A private place, the studio is presided over by the artist-resident, since only that work which he desires and allows to leave his studio will do so. Nevertheless, other operations, indispensable to the functioning of galleries and museums, occur in this private place. For example, it is here that the art critic, the exhibition organizer, or the museum director or curator may calmly choose among the works presented by the artist those to be included in this or that exhibition, this or that collection, this or that gallery. The studio is thus a convenience for the organizer: he may compose his exhibition according to his own desire (and not that of the artist, although the artist is usually perfectly content to leave well enough alone, satisfied with the prospect of an exhibition).

2. Thus the architect must pay more attention to the lighting, orientation, etc., of the studio than most artists ever pay to the exhibition of their works once they leave the studio!

3. We are speaking of New York, since the United States, in its desire to rival and to supplant the long lamented "School of Paris," actually reproduced all its defects, including the insane centralization which, while ridiculous on the scale of France or even Europe, is absolutely grotesque on the scale of the United States, and certainly antithetical to the development of art.

4. The American museum with its electric illumination may be contrasted with its European counterpart, usually illuminated by natural light thanks to a profusion of skylights. Some see these as opposites, when in fact they merely represent a stylistic difference between European and American production.

Thus chance is minimized, since the organizer has not only selected the artist in advance, but also selects the works he desires in the studio itself. The studio is thus also a boutique where we find ready-to-wear art.

Before a work of art is publicly exhibited in a museum or gallery, the studio is also the place to which critics and other specialists may be invited in the hope that their visits will release certain works from this, their purgatory, so that they may accede to a state of grace on public (museum/gallery) or private (collection) walls. Thus the studio is a place of multiple activities: production, storage, and finally, if all goes well, distribution. It is a kind of commercial depot.

Thus the first frame, the studio, proves to be a filter which allows the artist to select his work screened from public view, and curators and dealers to select in turn that work to be seen by others. Work produced in this way makes its passage, in order to exist, from one refuge to another. It should therefore be portable, manipulable if possible, by whoever (except the artist himself) assumes the responsibility of removing it from its place of origin to its place of promotion. A work produced in the studio must be seen, therefore, as an object subject to infinite manipulation. In order for this to occur, from the moment of its production the work must be isolated from the real world. All the same, it is in the studio and only in the studio that it is closest to its own reality, a reality from which it will continue to distance itself. It may become what even its creator had not anticipated, serving instead, as is usually the case, the greater profit of financial interests and the dominant ideology. It is therefore only in the studio that the work may be said to belong.

The work thus falls victim to a mortal paradox from which it cannot escape, since its purpose implies a progressive removal from its own reality, from its origin. If the work of art remains in the studio, however, it is the artist that risks death . . . from starvation.

The work is thus totally foreign to the world into which it is welcomed (museum, gallery, collection). This gives rise to the ever-widening gap between the work and its place (and not its *placement*), an abyss which, were it to become apparent, as sooner or later it must, would hurl the entire parade of art (art as we know it today and, 99% of the time, as it is made) into historical oblivion. This gap is tentatively bridged, however, by the system which makes acceptable to ourselves as public, artist, historian, and critic, the convention that establishes the museum and the gallery as inevitable neutral frames, the unique and definitive locales of art. Eternal realms for eternal art!

The work is made in a specific place which it cannot take into account. All the same, it is there that it was ordered, forged, and only there may it be truly said to be in place. The following contradiction becomes apparent: it is impossible by definition for a work to be seen in place; still, the place where we see it influences the work even more than the place in which it was made and from which it has been cast out. Thus when the work is in place, it does not take place (for the

public), while it takes place (for the public) only when not in place, that is, in the museum.

Expelled from the ivory tower of its production, the work ends up in another, which, while foreign, only reinforces the sense of comfort the work acquires by taking shelter in a citadel which insures that it will survive its passage. The work thus passes—and it can only exist in this way, predestined as it is by the imprint of its place of origin—from one enclosed place/frame, the world of the artist, to another, even more closely confined: the world of art. The alignment of works on museum walls gives the impression of a cemetery: whatever they say, wherever they come from, whatever their meanings may be, this is where they all arrive in the end, where they are lost. This loss is relative, however, compared to the total oblivion of the work that never emerges from the studio!

Thus, the unspeakable compromise of the portable work.

The status of the work that reaches the museum is unclear: it is at the same time in place and in *a* place which is never its own. Moreover, the place for which the work is destined is not defined by the work, nor is the work specifically intended for a place which preexists it and is, for all practical purposes, unknown.

For the work to be in place without being specially placed, it must either be identical to all other existing works, and those works in turn identical among themselves, in which case the work (and all other identical works) may travel and be placed at will; or the frame (museum/gallery) that receives the original work and all other original—that is, fundamentally heterogenous—works must be adjustable, adapting itself to each work perfectly, to the millimeter.

From these two extremes, we can only deduce such extreme, idealizing, yet interesting formulations as:

1. all works of art are absolutely the same, wherever and whenever produced, by whatever artist. This would explain their identical arrangement in thousands of museums around the world, subject to the vagaries of curatorial fashion;
2. all works of art are absolutely different, and if their differences are respected and hence both implicitly and explicitly legible, every museum, every room in every museum, every wall and every square meter of every wall, is perfectly adapted to every work.

The symmetry of these propositions is only apparent. If we cannot conclude logically that all works of art are the same, we must acknowledge at least that they are all installed in the same manner, according to the prevailing taste of a particular time. If on the other hand we accept the uniqueness of each work of art, we must also admit that no museum ever totally adapts itself to the work; pretending to defend the uniqueness of the work, the museum paradoxically acts as if this did not exist and handles the work as it pleases.

To edify ourselves with two examples among many, the administration of the Jeu de Paume in Paris has set impressionist paintings into the museum's

painted walls, which thereby directly frame the paintings. Eight thousand kilometers away at the Art Institute of Chicago paintings from the same period and by the same artists are exhibited in elaborate carved frames, like onions in a row.

Does this mean that the works in question are absolutely identical, and that they acquire their specific meanings only from the intelligence of those who present them? That the “frame” exists precisely to vary the absolute neutrality of all works of art? Or does it mean that the museum adapts itself to the specific meaning of each work? Yet we may ask how it is that, seventy years after being painted, certain canvases by Monet, for example, should be recessed into a salmon-colored wall in a building in Paris, while others in Chicago are encased in enormous frames and juxtaposed with other impressionist works.

If we reject numbers 1 and 2 proposed above, we are still faced with a third, more common alternative that presupposes a necessary relationship between the studio and the museum such as we know it today. Since the work which remains in the studio is a nonentity, if the work is to be made, not to mention seen in another place, in any place whatsoever, either of two conditions must apply; either

1. the definitive place of the work must be the work itself. This belief or philosophy is widely held in artistic circles, even though it dispenses with all analysis of the physical space in which the work is viewed, and consequently of the system, the dominant ideology, that controls it as much as the specific ideology of art. A reactionary theory if ever there was one: while feigning indifference to the system, it reinforces it, without even having to justify itself, since by definition (the definition advanced by this theory’s proponents) the space of the museum has no relation to the space of the work; or

2. the artist, imagining the place where his work will come to grief, is led to conceive all possible situations of every work (which is quite impossible), or a typical space (this he does). The result is the predictable cubic space, uniformly lit, neutralized to the extreme, which characterizes the museum/gallery of today. This state of affairs consciously or unconsciously compels the artist to banalize his own work in order to make it conform to the banality of the space that receives it.

By producing for a stereotype, one ends up of course fabricating a stereotype, which explains the rampant academicism of contemporary work, dissimulated as it is behind apparent formal diversity.

In conclusion, I would like to substantiate my distrust of the studio and its simultaneously idealizing and ossifying function with two examples that have influenced me. The first is personal, the second, historical.

1. While still very young—I was seventeen at the time—I undertook a study of Provençal painting from Cézanne to Picasso with particular attention given to

the influence of geography on works of art. To accomplish my study, I not only traveled throughout southeastern France but also visited a large number of artists, from the youngest to the oldest, from the obscure to the famous. My visits afforded me the opportunity to view their work in the context of their studios. What struck me about all their work was first its diversity, then its quality and richness, especially the sense of reality, that is, the “truth,” that it possessed, whoever the artist and whatever his reputation. This “reality/truth” existed not only in terms of the artist and his work space but also in relation to the environment, the landscape.

It was when I later visited, one after the other, the exhibitions of these artists that my enthusiasm began to fade, and in some cases disappear, as if the works I had seen were not these, nor even produced by the same hands. Torn from their context, their “environment,” they had lost their meaning and died, to be reborn as forgeries. I did not immediately understand what had happened, nor why I felt so disillusioned. One thing was clear, however: deception. More than once I revisited certain artists, and each time the gap between studio and gallery widened, finally making it impossible for me to continue my visits to either. Although the reasons were unclear, something had irrevocably come to an end for me.

I later experienced the same disillusion with friends of my own generation, whose work possessed a “reality/truth” that was clearly much closer to me. The loss of the object, the idea that the context of the work corrupts the interest that the work provokes, as if some energy essential to its existence escapes as it passes through the studio door, occupied all my thoughts. This sense that the main point of the work is lost somewhere between its place of production and place of consumption forced me to consider the problem and the significance of the work’s *place*. What I later came to realize was that it was the reality of the work, its “truth,” its relationship to its creator and place of creation, that was irretrievably lost in this transfer. In the studio we generally find finished work, work in progress, abandoned work, sketches—a collection of visible evidence viewed simultaneously that allows an understanding of process; it is this aspect of the work that is extinguished by the museum’s desire to “install.” Hasn’t the term *installation* come to replace *exhibition*? In fact, isn’t what is installed close to being established?

2. The only artist who has always seemed to me to exhibit real intelligence in his dealings with the museum system and its consequences, and who moreover sought to oppose it by not permitting his works to be fixed or even arranged according to the whim of some departmental curator, is Constantin Brancusi. By disposing of a large part of his work with the stipulation that it be preserved in the studio where it was produced, Brancusi thwarted any attempt to disperse his work, frustrated speculative ventures, and afforded every visitor the same perspective as himself at the moment of creation. He is the only artist who, in order to preserve the relationship between the work and its place of production, dared to present his work in the very place where it first saw light, thereby short-circuiting the



museum's desire to classify, to embellish, and to select. The work is seen, for better or worse, as it was conceived. Thus, Brancusi is also the only artist to preserve what the museum goes to great lengths to conceal: the banality of the work.

It might also be said—but this requires a lengthy study of its own—that the way in which the work is anchored in the studio has nothing whatsoever to do with the “anchorage” to which the museum submits every work it exhibits. Brancusi also demonstrates that the so-called purity of his works is no less beautiful or interesting when seen amidst the clutter of the studio—various tools; other works, some of them incomplete, others complete—than it is in the immaculate space of the sterilized museum.⁵

The art of yesterday and today is not only marked by the studio as an essential, often unique, place of production; it proceeds from it. All my work proceeds from its extinction.

5. Had Brancusi's studio remained in the Impasse Ronsin, or even in the artist's house (even if removed to another location), Brancusi's argument would only have been strengthened. (This text was written in 1971 and refers to the reconstruction of Brancusi's studio in the Museum of Modern Art, Paris. Since then, the main buildings have been reconstructed in front of the Centre Baubourg, which renders the above observation obsolete—author's note.)