

A User's Guide to Détournement

(1)

by Guy Debord

Every reasonably aware person of our time is aware of the obvious fact that art can no longer be justified as a superior activity, or even as a compensatory activity to which one might honorably devote oneself. The reason for this deterioration is clearly the emergence of productive forces that necessitate other production relations and a new practice of life. In the civil-war phase we are engaged in, and in close connection with the orientation we are discovering for certain superior activities to come, we believe that all known means of expression are going to converge in a general movement of propaganda that must encompass all the perpetually interacting aspects of social reality.

There are several conflicting opinions about the forms and even the very nature of educative propaganda, opinions that generally reflect one or another currently fashionable variety of reformist politics. Suffice it to say that in our view the premises for revolution, on the cultural as well as the strictly political level, are not only ripe, they have begun to rot. It is not just returning to the past which is reactionary; even "modern" cultural objectives are ultimately reactionary since they depend on ideological formulations of a past society that has prolonged its death agony to the present. The only historically justified tactic is extremist innovation.

The literary and artistic heritage of humanity should be used for partisan propaganda purposes. It is, of course, necessary to go beyond any idea of mere scandal. Since opposition to the bourgeois notion of art and artistic genius has become pretty much old hat, [Marcel Duchamp's] drawing of a mustache on the *Mona Lisa* is no more interesting than the original version of that painting. We must now push this process to the point of negating the

negation. Bertolt Brecht, revealing in a recent interview in *France-Observateur* that he makes cuts in the classics of the theater in order to make the performances more educative, is much closer than Duchamp to the revolutionary orientation we are calling for. We must note, however, that in Brecht's case these salutary alterations are narrowly limited by his unfortunate respect for culture as defined by the ruling class — that same respect, taught in the newspapers of the workers parties as well as in the primary schools of the bourgeoisie, which leads even the reddest worker districts of Paris always to prefer *The Cid* over [Brecht's] *Mother Courage*.

It is in fact necessary to eliminate all remnants of the notion of personal property in this area. The appearance of new necessities outmodes previous "inspired" works. They become obstacles, dangerous habits. The point is not whether we like them or not. We have to go beyond them.

Any elements, no matter where they are taken from, can be used to make new combinations. The discoveries of modern poetry regarding the analogical structure of images demonstrate that when two objects are brought together, no matter how far apart their original contexts may be, a relationship is always formed. Restricting oneself to a personal arrangement of words is mere convention. The mutual interference of two worlds of feeling, or the juxtaposition of two independent expressions, supersedes the original elements and produces a synthetic organization of greater efficacy. Anything can be used.

It goes without saying that one is not limited to correcting a work or to integrating diverse fragments of out-of-date works into a new one; one can also alter the meaning of those fragments in any appropriate way, leaving the imbeciles to their slavish reference to "citations."

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