

the overall structure of the image, the final inter-relationship of the three messages. Given that what is in question is not a 'naive' analysis but a structural description,⁴ the order of the messages will be modified a little by the inversion of the cultural message and the literal message; of the two iconic messages, the first is in some sort imprinted on the second: the literal message appears as the *support* of the 'symbolic' message. Hence, knowing that a system which takes over the signs of another system in order to make them its signifiers is a system of connotation,⁵ we may say immediately that the literal image is *denoted* and the symbolic image *connoted*.

Notes

- 1 The *description* of the photograph is given here with prudence, for it already constitutes a metalanguage.
- 2 By *typical sign* is meant the sign of a system in so far as it is adequately defined by its substance: the verbal sign, the iconic sign, the gestural sign are so many typical signs.
- 3 In French, the expression *nature morte* refers to the original presence of funereal objects, such as a skull, in certain pictures.
- 4 'Naive' analysis is an enumeration of elements, structural description aims to grasp the relation of these elements by virtue of the principle of the solidarity holding between the terms of a structure: if one term changes, so also do the others.
- 5 Cf. R. Barthes, *Éléments de sémiologie*, *Communications* 4, 1964, p. 130 [trans. *Elements of Semiology*, London 1967 & New York 1968, pp. 89–92].

Louis Althusser

IDEOLOGY AND IDEOLOGICAL STATE APPARATUSES

[. . .]

THIS THESIS IS SIMPLY a matter of making my last proposition explicit: there is no ideology except by the subject and for subjects. Meaning, there is no ideology except for concrete subjects, and this destination for ideology is only made possible by the subject: meaning, by the category of the subject and its functioning.

By this I mean that, even if it only appears under this name (the subject) with the rise of bourgeois ideology, above all with the rise of legal ideology,¹ the category of the subject (which may function under other names: e.g., as the soul in Plato, as God, etc.) is the constitutive category of all ideology, whatever its determination (regional or class) and whatever its historical date – since ideology has no history.

I say: the category of the subject is constitutive of all ideology, but at the same time and immediately I add that *the category of the subject is only constitutive of all ideology insofar as all ideology has the function (which defines it) of 'constituting' concrete individuals as subjects.* In the interaction of this double constitution exists the functioning of all ideology, ideology being nothing but its functioning in the material forms of existence of that functioning.

In order to grasp what follows, it is essential to realize that both he who is writing these lines and the reader who reads them are themselves subjects, and therefore ideological subjects (a tautological proposition), i.e. that the author and the reader of these lines both live 'spontaneously' or 'naturally' in ideology in the sense in which I have said that 'man is an ideological animal by nature.'

That the author, insofar as he writes the lines of a discourse which claims to be scientific, is completely absent as a 'subject' from 'his' scientific discourse (for all scientific discourse is by definition a subject-less discourse, there is no 'Subject of

science' except in an ideology of science) is a different question which I shall leave on one side for the moment.

As St Paul admirably put it, it is in the 'Logos,' meaning in ideology, that we 'live, move and have our being.' It follows that, for you and for me, the category of the subject is a primary 'obviousness' (obviousnesses are always primary): it is clear that you and I are subjects (free, ethical, etc. . . .). Like all obviousnesses, including those that make a word 'name a thing' or 'have a meaning' (therefore including the obviousness of the 'transparency' of language), the 'obviousness' that you and I are subjects – and that that does not cause any problems – is an ideological effect, the elementary ideological effect.² It is indeed a peculiarity of ideology that it imposes (without appearing to do so, since these are 'obviousnesses') obviousnesses as obviousnesses, which we cannot *fail to recognize* and before which we have the inevitable and natural reaction of crying out (aloud or in the 'still, small voice of conscience'): 'That's obvious! That's right! That's true!'

At work in this reaction is the ideological *recognition* function which is one of the two functions of ideology as such (its inverse being the function of *misrecognition* – *méconnaissance*).

To take a highly 'concrete' example, we all have friends who, when they knock on our door and we ask, through the door, the question 'Who's there?', answer (since 'it's obvious') 'It's me.' And we recognize that 'it is him,' or 'her.' We open the door, and 'it's true, it really was she who was there.' To take another example, when we recognize somebody of our (previous) acquaintance ((*re*)-*connaissance*) in the street, we show him that we have recognized him (and have recognized that he has recognized us) by saying to him 'Hello, my friend,' and shaking his hand (a material ritual practice of ideological recognition in everyday life – in France, at least; elsewhere, there are other rituals).

In this preliminary remark and these concrete illustrations, I only wish to point out that you and I are *always already* subjects, and as such constantly practice the rituals of ideological recognition, which guarantee for us that we are indeed concrete, individual, distinguishable and (naturally) irreplaceable subjects. The writing I am currently executing and the reading you are currently³ performing are also in this respect rituals of ideological recognition, including the 'obviousness' with which the 'truth' or 'error' of my reflections may impose itself on you.

But to recognize that we are subjects and that we function in the practical rituals of the most elementary everyday life (the hand-shake, the fact of calling you by your name, the fact of knowing, even if I do not know what it is, that you 'have' a name of your own, which means that you are recognized as a unique subject, etc.) – this recognition only gives us the 'consciousness' of our incessant (eternal) practice of ideological recognition – its consciousness, i.e. its *recognition* – but in no sense does it give us the (scientific) *knowledge* of the mechanism of this recognition. Now it is this knowledge that we have to reach, if you will, while speaking in ideology, and from within ideology we have to outline a discourse which tries to break with ideology, in order to dare to be the beginning of a scientific (i.e. subject-less) discourse on ideology.

Thus in order to represent why the category of the 'subject' is constitutive of ideology, which only exists by constituting concrete subjects as subjects, I shall

employ a special mode of exposition: 'concrete' enough to be recognized, but abstract enough to be thinkable and thought, giving rise to a knowledge.

As a first formulation I shall say: *all ideology hails or interpellates concrete individuals as concrete subjects*, by the functioning of the category of the subject.

Notes

- 1 Which borrowed the legal category of 'subject in law' to make an ideological notion: man is by nature a subject.
- 2 Linguists and those who appeal to linguistics for various purposes often run up against difficulties which arise because they ignore the action of the ideological effects in all discourses – including even scientific discourses.
- 3 NB: this double 'currently' is one more proof of the fact that ideology is 'eternal,' since these two 'currentlys' are separated by an indefinite interval; I am writing these lines on 6 April 1969, you may read them at any subsequent time.