

Ideology and ideological state apparatuses
(notes towards an investigation)
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[. . .]

Ideology is a 'representation' of the imaginary relationship of individuals to their real conditions of existence

In order to approach my central thesis on the structure and functioning of ideology, I shall first present two theses, one negative, the other positive. The first concerns the object which is 'represented' in the imaginary form of ideology; the second concerns the materiality of ideology.

THESES I: Ideology represents the imaginary relationship of individuals to their real conditions of existence.

We commonly call religious ideology, ethical ideology, legal ideology, political ideology, etc. so many 'world outlooks'. Of course, assuming that we do not live one of these ideologies as the truth (e.g. 'believe' in God, Duty, Justice, etc. . . .), we admit that the ideology we are discussing from a critical point of view, examining it as the ethnologist examines the myths of a 'primitive society', that these 'world outlooks' are largely imaginary, i.e. do not 'correspond to reality'.

However, while admitting that they do not correspond to reality, i.e. that they constitute an illusion, we admit that they do make allusion to reality, and that they need only be 'interpreted' to discover the reality of the world behind their imaginary representation of that world (ideology = *illusion/allusion*).

[. . .]

All these interpretations thus take literally the thesis which they presuppose, and on which they depend, i.e. that what is reflected in the

imaginary representation of the world found in an ideology is the conditions of existence of men, i.e. their real world.

Now I can return to a thesis which I have already advanced: it is not their real conditions of existence, their real world, that 'men' 'represent to themselves' in ideology, but above all it is their relation to those conditions of existence which is represented to them there. It is this relation which is at the centre of every ideological, i.e. imaginary, representation of the real world. It is this relation that contains the 'cause' which has to explain the imaginary distortion of the ideological representation of the real world. Or rather, to leave aside the language of causality, it is necessary to advance the thesis that it is the *imaginary nature of this relation* which underlies all the imaginary distortion that we can observe (if we do not live in its truth) in all ideology.

[. . .] [W]hy is the representation given to individuals of their (individual) relation to the social relations which govern their conditions of existence and their collective and individual life necessarily an imaginary relation? And what is the nature of this imaginarity? Posed in this way, the question explodes the solution by a 'clique', by a group of individuals (Priests or Despots) who are the authors of the great ideological mystification, just as it explodes the solution by the alienated character of the real world. [. . .]

THESIS II: Ideology has a material existence.

[. . .]

While discussing the Ideological State Apparatuses and their practices, I said that each of them was the realization of an ideology (the unity of these different regional ideologies – religious, ethical, legal, political, aesthetic, etc. – being assured by their subjection to the ruling ideology). I now return to this thesis: an ideology always exists in an apparatus, and its practice, or practices. This existence is material.

Of course, the material existence of the ideology in an apparatus and its practices does not have the same modality as the material existence of a paving stone or a rifle. But, at the risk of being taken for a Neo-Aristotelian (NB: Marx had a very high regard for Aristotle), I shall say that 'matter is discussed in many senses', or rather that it exists in different modalities, all rooted in the last instance in 'physical' matter.

Having said this, let me move straight on and see what happens to the 'individuals' who live in ideology, i.e. in a determinate (religious, ethical, etc.) representation of the world whose imaginary distortion depends on their imaginary relation to their conditions of existence; in other words, in the last instance, to the relations of production and to class relations (ideology = an imaginary relation to real relations). I shall say that this imaginary relation is itself endowed with a material existence.

[. . .] The individual in question behaves in such and such a way, adopts such and such a practical attitude, and, what is more, participates in certain regular practices which are those of the ideological apparatus on which 'depend' the ideas which he has in all consciousness freely chosen as a subject. If he believes in God, he goes to church to attend Mass, kneels, prays, confesses, does penance (once it was material in the ordinary sense

of the term) and naturally repents, and so on. If he believes in Duty, he will have the corresponding attitudes, inscribed in ritual practices 'according to the correct principles'. If he believes in Justice, he will submit unconditionally to the rules of the Law, and may even protest when they are violated, sign petitions, take part in a demonstration, etc.

Throughout this schema we observe that the ideological representation of ideology is itself forced to recognize that every 'subject' endowed with a 'consciousness', and believing in the 'ideas' that his 'consciousness' inspires in him and freely accepts, must 'act according to his ideas', must therefore inscribe his own ideas as a free subject in the actions of his material practice. If he does not do so, 'that is wicked'.

Indeed, if he does not do what he ought to do as a function of what he believes, it is because he does something else, which, still as a function of the same idealist scheme, implies that he has other ideas in his head as well as those he proclaims, and that he acts according to these other ideas, as a man who is 'inconsistent' ('no one is willingly evil') or cynical, or perverse.

In every case, the ideology of ideology thus recognizes, despite its imaginary distortion, that the 'ideas' of a human subject exist in his actions, or ought to exist in his actions, and if that is not the case, it lends him other ideas corresponding to the actions (however perverse) that he does perform. This ideology talks of actions: I shall talk of actions inserted into *practices*. And I shall point out that these practices are governed by the *rituals* in which these practices are inscribed, within the *material existence of an ideological apparatus*, be it only a small part of that apparatus: a small Mass in a small church, a funeral, a minor match at a sports club, a school day, a political party meeting, etc. [. . .]

I shall therefore say that, where only a single subject (such and such an individual) is concerned, the existence of the ideas of his belief is material in that *his ideas are his material actions inserted into material practices governed by material rituals which are themselves defined by the material ideological apparatus from which derive the ideas of that subject*. Naturally, the four inscriptions of the adjective 'material' in my proposition must be affected by different modalities. [. . .]

[. . .] [I]t is clear that certain notions have purely and simply disappeared from our presentation, whereas others on the contrary survive, and new terms appear.

Disappeared: the term *ideas*.

Survive: the term *subject, consciousness, belief, actions*.

Appear: the terms *practices, rituals, ideological apparatus*. [. . .]

Ideas have disappeared as such (in so far as they are endowed with an ideal or spiritual existence), to the precise extent that it has emerged that their existence is inscribed in the actions of practices governed by rituals defined in the last instance by an ideological apparatus. It therefore appears that the subject acts in so far as he is acted by the following system (set out in the order of its real determination): ideology existing in a material

ideological apparatus, prescribing material practices governed by a material ritual, which practices exist in the material actions of a subject acting in all consciousness according to his belief. [. . .]

Ideology interpellates individuals as subjects

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 made possible only by the subject; meaning: *by the category of the subject* and its functioning.

[. . .] [T]he 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 constitutive of all ideology only in so far 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 [...].

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. 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'. [...]

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. [...]

I shall then suggest that ideology 'acts' or 'functions' in such a way that it 'recruits' subjects among the individuals (it recruits them all), or 'transforms' the individuals into subjects (it transforms them all) by *that*

very precise operation which I have called *interpellation* or hailing, and which can be imagined along the lines of the most commonplace everyday police (or other) hailing: 'Hey, you there!'

Assuming that the theoretical scene I have imagined takes place in the street, the hailed individual will turn round. By this mere one-hundred-and-eighty-degree physical conversion, he becomes a *subject*. Why? Because he has recognized that the hail was 'really' addressed to him, and that 'it was really *him* who was hailed' (and not someone else). [. . .]

I might add: what thus seems to take place outside ideology (to be precise, in the street), in reality takes place in ideology. What really takes place in ideology seems therefore to take place outside it. That is why those who are in ideology believe themselves by definition outside ideology: one of the effects of ideology is the practical *denegation* of the ideological character of ideology by ideology: ideology never says 'I am ideological.' [. . .]

That an individual is always-already a subject, even before he is born, is nevertheless the plain reality, accessible to everyone and not a paradox at all. Freud shows that individuals are always 'abstract' with respect to the subjects they always-already are, simply by noting the ideological ritual that surrounds the expectation of a 'birth', that 'happy event'. Everyone knows how much and in what way an unborn child is expected. Which amounts to saying, very prosaically, if we agree to drop the 'sentiments', i.e. the forms of family ideology (paternal/maternal/conjugal/fraternal) in which the unborn child is expected: it is certain in advance that it will bear its Father's Name, and will therefore have an identity and be irreplaceable. Before its birth, the child is therefore always-already a subject, appointed as a subject in and by the specific familial ideological configuration in which it is 'expected' once it has been conceived. I hardly need add that this familial ideological configuration is, in its uniqueness, highly structured, and that it is in this implacable and more or less 'pathological' (presupposing that any meaning can be assigned to that term) structure that the former subject-to-be will have to 'find; its' place, i.e. 'become' the sexual subject (boy or girl) which it already is in advance. It is clear that this ideological constraint and pre-appointment, and all the rituals of rearing and then education in the family, have some relationship with what Freud studied in the forms of the pre-genital and genital 'stages' of sexuality, i.e. in the 'grip' of what Freud registered by its effects as being the unconscious. But let us leave this point, too, on one side. [. . .]

Let us therefore consider the Christian religious ideology. [. . .] The Christian religious ideology says something like this:

It says: I address myself to you, a human individual called Peter (every individual is called by his name, in the passive sense, it is never he who provides his own name), in order to tell you that God exists and that you are answerable to him. [. . .] This is your place in the world! This is what you must do! By these means, if you observe the 'law of love' you will be saved, you, Peter, and will become part of the Glorious Body of Christ! Etc. . . .

Now this is quite a familiar and banal discourse, but at the same time quite a surprising one.

Surprising because if we consider that religious ideology is indeed addressed to individuals, in order to 'transform them into subjects', by interpellating the individual, Peter, in order to make him a subject, free to obey or disobey the appeal, i.e. God's commandments; if it calls these individuals by their names, thus recognizing that they are always-already interpellated as subjects with a personal identity (to the extent that Pascal's Christ says: 'It is for you that I have shed this drop of my blood!'); if it interpellates them in such a way that the subject responds: 'Yes, *it really is me!*' if it obtains from them the *recognition* that they really do occupy the place it designates for them as theirs in the world, a fixed residence: 'It really is me, I am here, a worker, a boss or a soldier!' in this vale of tears; if it obtains from them the recognition of a destination (eternal life or damnation) according to the respect or contempt they show to 'God's Commandments', Law become Love – if everything does happen in this way (in the practices of the well-known rituals of baptism, confirmation, communion, confession and extreme unction, etc. . . .), we should note that all this 'procedure' to set up Christian religious subjects is dominated by a strange phenomenon: the fact that there can be such a multitude of possible religious subjects only on the absolute condition that there is a Unique, Absolute *Other Subject*, i.e. God. [. . .]

It then emerges that the interpellation of individuals as subjects presupposes the 'existence' of a Unique and central Other Subject, in whose Name the religious ideology interpellates all individuals as subjects. [. . .]

God thus defines himself as the Subject *par excellence*, he who is through himself and for himself ('I am that I am'), and he who interpellates his subject, the individual subjected to him by his very interpellation, i.e. the individual named Moses. And Moses, interpellated-called by his Name, having recognized that it 'really' was he who was called by God, recognizes that he is a subject, a subject of God, a subject subjected to God, *a subject through the Subject and subjected to the Subject*. [. . .]

God is thus the Subject, and Moses and the innumerable subjects of God's people, the Subject's interlocutors–interpellates: his *mirrors*, his *reflections*. [. . .]

We observe that the structure of all ideology, interpellating individuals as subjects in the name of a Unique and Absolute Subject, is *speculary*, i.e. a mirror-structure, and *doubly specular*: this mirror duplication is constitutive of ideology, and ensures its functioning. Which means that all ideology is *centred*, that the Absolute Subject occupies the unique place of the Centre, and interpellates around it the infinity of individuals into subjects in a double mirror-connection such that it *subjects* the subjects to the Subject, while giving them in the Subject in which each subject can contemplate its own image (present and future) the *guarantee* that this really concerns them and Him, and that since everything takes place in the Family (the Holy Family: the Family is in essence Holy), 'God will *recognize* his own in it', i.e. those who have recognized God, and have recognized themselves in Him, will be saved.

Let me summarize what we have discovered about ideology in general.

The duplicate mirror-structure of ideology ensures simultaneously:

- 1 the interpellation of 'individuals' as subjects;
- 2 their subjection to the Subject;
- 3 the mutual recognition of subjects and Subject, the subjects' recognition of each other, and finally the subject's recognition of himself;
- 4 the absolute guarantee that everything really is so, and that on condition that the subjects recognize what they are and behave accordingly, everything will be all right: Amen – 'So be it.'

Result: caught in this quadruple system of interpellation as subjects, of subjection to the Subject, of universal recognition and of absolute guarantee, the subjects 'work', they 'work by themselves' in the vast majority of cases, with the exception of the 'bad subjects' who on occasion provoke the intervention of one of the detachments of the (Repressive) State Apparatus. But the vast majority of (good) subjects work all right 'all by themselves', i.e. by ideology (whose concrete forms are realized in the Ideological State Apparatuses). They are inserted into practices governed by the rituals of the ISAs. They 'recognize' the existing state of affairs (*das Bestehende*), that 'it really is true that it is so and not otherwise', and that they must be obedient to God, to their conscience, to the priest, to de Gaulle, to the boss, to the engineer, that thou shalt 'love thy neighbour as thyself', etc. Their concrete, material behaviour is simply the inscription in life of the admirable words of the prayer: 'Amen – So be it.'

Yes, the subjects 'work by themselves'. [. . .]