“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” (op.cit, p.39)

“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’”. (op.cit, p. 41)

“Yes, the subjects ‘work by themselves’. The whole mystery of this effect lies in the first two moments of the quadruple system I have just discussed, or, if you prefer, in the ambiguity of the term subject. In the ordinary use of the term, subject in fact means: (1) a free subjectivity, a centre of initiatives, author of and responsible for its actions; (2) a subjected being, who submits to a higher authority, and is therefore stripped of all freedom except that of freely accepting his submission. This last note gives us the meaning of this ambiguity, which is merely a reflection of the effect which produces it: the individual is interpellated as a (free) subject in order that he shall submit freely to the commandments of the Subject, i.e. in order that he shall (freely) accept his subjection, i.e. in order that he shall make the gestures and actions of his subjection ‘all by himself’. There are no subjects except by and for their subjection. That is why they ‘work all by themselves’”. (op.cit, p. 46)

“Besides, we are indebted to Pascal’s defensive ‘dialectic’ for the wonderful formula which will enable us to invert the order of the notional schema of ideology. Pascal says more or less: ‘Kneel down, move your lips in prayer, and you will believe.’ […]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: the materialities of a displacement for going to mass, of kneeling down, of the gesture of the sign of the cross, or of the mea culpa, of a sentence, of a prayer, of an act of contrition, of a penitence, of a gaze, of a hand-shake, of an external verbal discourse or an ‘internal’ verbal discourse (consciousness), are not one and the same materiality” (op.cit, p. 35-6)

**QUESTIONS** (choose one)

1. Could we say, that according to Althusser, in ideology what it presented in a distorted fashion in men’s consciousness are the conditions of their existence?
2. In which text/s does Althusser argue for the universal character of ideology and how does he mean it?
3. Which idea does Althusser draw from Pascal?