Annotated Bibliography

What we have called social semiotics is in some respects a particular route through a diverse set of readings from many different disciplines. In order to help readers to use our book more effectively as a point of departure for their own purposes, we list some of the more important authors and texts that we have drawn on or reacted against. These should also enable readers to place our argument in a broader context of debate. We have limited ourselves as far as possible to texts which are readily available, including some introductory texts where appropriate.

Semiotics and discourse

On Saussure, some major theorists have written commentaries, including E. Benveniste, 'Saussure after half a century' (1971), R. Jakobson, 'Sign and system of language' (1980), and J. Derrida in *Of Grammatology* (1976). J. Culler's *Saussure* (1976) is a useful short introduction.

Other influential exponents of semiotics who have developed some of the themes of social semiotics include R. Barthes, especially in *Mythologies* (1973) and the essays in *Image–Music–Text* (1977), and U. Eco, especially in *The Role of the Reader* (1978).

Post-structuralist theorists tend to be difficult, precisely because they seek to emphasize the difficulties and instabilities of structures and structuralism. Some important and challenging works along these lines include J. Derrida, *Writing and Difference* (1978), J. Lyotard, *The Postmodern Condition* (1984), and J. Kristeva, *Desire in Language* (1980). C. Norris, *Deconstruction* (1982), R. Coward and J. Ellis, *Language and Materialism* (1977), and C. Belsey, *Critical Practice* (1980) provide useful introductions to different aspects of this tradition.

There are a number of distinct versions of discourse analysis. Foucault's fullest exposition of his methods is *The Archeology of Knowledge* (1972). Our use of his work draws most directly on his 'Orders of Discourse' (1971). A recent though critical introduction to his work is J. G. Merquior, *Foucault* (1986). See also M. Poster, *Foucault, Marxism and History* (1984).

M. Pêcheux in *Language, Semantics, Ideology* (1982) attempted to link the categories of discourse and ideology (in an Althusserian version of the term) with formal methods of linguistic analysis, in an ambitious contribution to social semiotics. J. Habermas, in such works as *Theory and Practice* (1974) has developed a sophisticated framework for a critical practice of discourse analysis. One critical account of types of discourse analysis is J. B. Thompson *Studies in the Theory of Ideology* (1984).

A number of philosophers of language have contributed useful insights to a theory of social semiotics. Apart from Peirce (1940/65) and Wittgenstein, *Philosophical Investigations* (1967), some important works are A. Schütz, *Collected Papers* (1970–3), G. Mead, *Mind, Self and Society* (1934), and J. L. Austin, *How to Do Things with Words* (1962). Voloshinov's ideas on language and ideology are most forcefully put in his *Marxism and the Philosophy of Language* (1973). D. Silverman and B. Torode, *The Material Word* (1980) provides a number of provocative critical readings of influential texts in sociology and the philosophy of language.

Much work in contemporary linguistic theory can be safely ignored by anyone interested in language or social semiotics. One major exception is Michael Halliday, best approached through the essays in *Learning How to Mean* (1971) and *Language as Social Semiotic* (1978), which have had a profound influence on our own theory. In sociolinguistics, major works and figures are B. Bernstein, *Class, Codes and Control* (1971), Dell Hymes, particularly his 'Models of the interaction of language and social life' (1972) and *Foundations in Sociolinguistics: an Ethnographic Approach* (1974), and W. Labov *Sociolinguistic Patterns* (1978). A useful introduction to sociolinguistics is W. Downes, *Language and Society* (1984).

Other helpful texts include A. Cicourel, *Cognitive Sociology* (1973) and J. Gumperz (ed.), *Language and Social Identity* (1982).

The theory of language of the critical linguistics approach has its fullest expression in G. R. Kress and R. Hodge, *Language As Ideology* (1979). R. Fowler et al., *Language and Control* (1979) also contains useful statements and analyses, while P. Chilton (ed.), *Language and the Nuclear Arms Debate* (1985) includes a range of recent applications and criticisms of the approach.

Society, culture, ideology

There is a very large and diverse body of work in social and political theory that is relevant to social semiotics. Our work is within the tradition deriving from the classics of European sociology, Marx, Weber and Durkheim, as represented by such contemporary works as A. Giddens, *New Rules of Sociological Method* (1976). Among contemporary sociologists, particularly significant is the work of P. Bourdieu: *Distinction* (1984) and *Language and Symbolic Power* (1988).

Anthropology has contributed many works that have been important for social semiotics. B. Malinowski in 'The problem of meaning in primitive languages' (1923) is the most relevant for social semiotics. C. Lévi-Strauss is best approached through the essays collected in *Structural Anthropology* (1963) and *Structural Anthropology II* (1976). G. Bateson, *Steps to an Ecology of Mind*

(1973) covers the main contributions to social semiotics of this important theorist. M. Douglas, *Purity and Danger* (1970) and the essays collected in *Rules and Meanings* (1973) are useful exercises in structural analysis. E. Leach, *Genesis as Myth* (1969) contains a number of exemplary structuralist analyses. Two elegant and stimulating theorists of symbolic structures in non-Western societies are C. Geertz, *The Interpretation of Cultures* (1973) and V. Turner, *The Forest of Symbols* (1967).

For the study of semiotic systems in individual and group interaction, the most important theorist is E. Goffman in his *The Presentation of Self in Everyday Life* (1959), *Asylums* (1961) and other works. See also P. Berger and T. Luckmann, *The Social Construction of Reality* (1966) for the exemplary exposition of the argument of their title.

Theories of counselling and therapy have developed some illuminating insights into the dynamics of language and group interaction, though with some unexamined and contentious ideological assumptions behind their therapeutic practices. Most derive from the work of Freud and/or Bateson. See Watzlawick, Beavin, and Jackson, *Pragmatics of Human Communication* (1967), E. Berne, *Games People Play* (1967), M. Selvini Palazzoli et al., *Paradox and Counterparadox* (1978) and R. Bandler and J. Grinder, *Frogs into Princes* (1979). For a more critical approach to therapeutic discursive practices see R. D. Laing, *The Divided Self* (1969), *The Politics of the Family* (1971) and *Knots* (1972).

Theories of ideology are as important as they are numerous. Marx and Engels' fullest treatment is in *The German Ideology* (1970), on which we draw heavily. Important later contributions to a theory of ideology are L. Althusser in 'Ideology and ideological state apparatuses' (1971) and A. Gramsci's concept of hegemony in *Prison Notebooks* (1971). R. Williams discusses the term usefully in *Keywords* (1976).

A recent and productive synthesis of social and political theory with an account of media and the social production of meaning is found in the work of the Birmingham cultural studies group. One of the best introductions to the approach is the collection of essays in S. Hall et al. (eds), *Culture, Media, Language* (1980).

A number of feminists have theorized the issue of gender so powerfully as to have altered the scope and terrain of contemporary social analysis. Among the most significant works for social semiotics are J. Kristeva, *Desire in Language* (1980) and L. Irigaray, *Divine Women* (1986). A helpful commentary on the work of Irigaray is E. Grosz *Irigaray and the Divine* (1986). A. Cranny-Francis has examined the question of gender and genre in 'Gender and genre' (1987) and 'Sexual politics and political repression in Bram Stoker's Dracula' (1987). A linguistic version of the questions around gender and language is Cate Poynton, *Language and Gender* (1985). A most useful survey is B. Thorne et al., *Language, Gender and Society* (1983).

Mind, meaning and consciousness

Freud's work is a major influence in semiotics as in psychiatry. His own expositions of his ideas are so lucid and comprehensive as to need no

popularization: see, for example, his *Introductory Lectures on Psychoanalysis* (1971).

Lacan's influential attempt to synthesize Freud and a version of semiotics is to be found in his *Écrits: a Selection* (1977). This approach has been influential in cinema studies (see, e.g., S. Heath, *Questions of Cinema* (1981) and feminism (see, e.g. J. Mitchell and J. Rose (eds), *Lacan: Feminine Sexuality* (1982)). Another post-structuralist development of Freud is G. Deleuze and F. Guattari, *Anti-Oedipus* (1977).

There have been many critiques of Freud's social theory, in particular from a Marxist perspective. Of particular value for social semiotics has been H. Marcuse, *One Dimensional Man* (1964), which attempts a synthesis of Frankfurt Marxism with Freud and a theory of discourse.

The anthropological–linguistic tradition of Boas, Sapir and Whorf developed its own account of the relation between language, culture and consciousness, though the social and political theory of this school is not strong. Whorf is best approached through the essays collected in *Language, Thought and Reality* (1956), and Sapir in *Selected Writings* (1949).

On the relation between code and culture, H. McLuhan in *Understanding Media* (1964) and other works has been a source of provocative generalizations. More scholarly, with special emphasis on oralcy, is W. Ong, *Orality and Literacy* (1982). W. Benjamin, 'The work of art in an age of mechanical reproduction' (1973) has proved an influential essay on this theme.

Applications/connections

Social semiotics grows out of distinct disciplines, many of them oriented to specific codes and practices. Typically these have fed into social semiotics, rather than being the applications of that theory. The following texts are only a small proportion of those that might be included under this heading.

In literary criticism and cultural studies, a major figure is R. Williams, in *Marxism and Literature* (1977), *Culture and Society 1780–1950* (1958), and *Television: Technology and Cultural Form* (1974). Other significant work is F. Jameson, *The Political Unconscious* (1981) and, in a more structuralist tradition, T. Hawkes, *Structuralism and Semiotics* (1977).

Film and media studies provided a fertile ground for the development of social semiotics. Eisenstein's *The Film Sense* (1968) was an important early work. J. Fiske and J. Hartley, *Reading Television* (1978) is a useful introduction to TV. The Glasgow University Media Group's *Bad News* (1976/80) is a polemical set of studies whose aims have much in common with our own. A. Dorfman and A. Mattelart, *How to Read Donald Duck* (1975) focuses on the issue of cultural imperialism. In the USA, Gerbner's 'cultivation hypothesis' has been a productive focus for research on ideological effects of the media – see, e.g., G. Gerbner, 'Comparative cultural indicators' (1977). On popular song, see R. Barthes in *Image – Music – Text* (1977), R. Hodge, 'Song' (1985) and T. van Leeuwen, 'Music and ideology' (1987).

In art, J. Berger's *Ways of Seeing* (1972) has proved popular and provocative in presenting a critical form of art history which develops many of the same principles as social semiotics.

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