

CHAPTER ONE

THE WORK OF REPRESENTATION

Stuart Hall

1 REPRESENTATION, MEANING AND LANGUAGE

In this chapter we will be concentrating on one of the key processes in the 'cultural circuit' (see Du Gay et al., 1997, and the Introduction to this volume) – the practices of *representation*. The aim of this chapter is to introduce you to this topic, and to explain what it is about and why we give it such importance in cultural studies.

The concept of representation has come to occupy a new and important place in the study of culture. Representation connects meaning and language to culture. But what exactly do people mean by it? What does representation have to do with culture and meaning? One common-sense usage of the term is as follows: 'Representation means using language to say something meaningful about, or to represent, the world meaningfully, to other people.' You may well ask, 'Is that all?' Well, yes and no. Representation *is* an essential part of the process by which meaning is produced and exchanged between members of a culture. It *does* involve the use of language, of signs and images which stand for or represent things. But this is a far from simple or straightforward process, as you will soon discover.

How does the concept of representation connect meaning and language to culture? In order to explore this connection further, we will look at a number of different theories about how language is used to represent the world. Here we will be drawing a distinction between three different accounts or theories: the *reflective*, the *intentional* and the *constructionist* approaches to representation. Does language simply reflect a meaning which already exists out there in the world of objects, people and events (*reflective*)? Does language express only what the speaker or writer or painter wants to say, his or her personally intended meaning (*intentional*)? Or is meaning constructed in and through language (*constructionist*)? You will learn more in a moment about these three approaches.

Most of the chapter will be spent exploring the *constructionist* approach, because it is this perspective which has had the most significant impact on cultural studies in recent years. This

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