Semiotics is a way of explaining how we make meaning. Semiotics recognises that all meaning is encoded in things that create meaning. When we see objects and images or hear / read words we cannot perceive more than an idea. This idea is what we call "meaning". We have learned to decode this meaning as we grow up and are educated. The important realisation is that such meaning is not our own idea but someone else's. For example, if you read the word "coward" you decode it by referring to values that our culture relates both to cowardice and its binary opposite term, heroism. In semiotics, a sign is the smallest single unit of meaning we can decode and which contributes to overall meaning, e.g. your clothes are a group of 'fashion signs' and might have been 'encoded' by you – consciously or otherwise – to create the meaning of 'coolness'; the 'FCUK' on your T-shirt, for example, is a group of signs that create a code of, perhaps, youthful rebelliousness. Simplistically speaking, meaning exists at two "levels": a sign always acts at a basic level – called its denotation; this is a literal meaning; but, when it occurs in certain contexts, a group of signs – a code – can also suggest or connote extra meaning, e.g. a rose denotes a kind of flower; but when handed to a girl by a boy, it also acts to connote romance (and, importantly, in a media text, this would also act to reinforce ways of thinking about how romance 'should' ideally be conducted – one of our society's dominant ideologies).

In semiotics, a code is any group of signs that seem to "fit" together 'naturally' to create an overall unit of meaning (e.g. the rose is a sign which when added to the signs of a girl and a boy creates the 'romance cultural code'; of course, we could call the petals signs, too – if they were wilting, the code would be read differently...). Filmic codes are a form of technical code because filmic equipment is needed to create them, e.g. cameras, microphones, lighting, etc. In semiotics there are three basic types of sign and code:

- **Iconic codes** are created to appear exactly like the thing itself, e.g. an image of a cowboy looks like – signifies – a cowboy. But... importantly, iconic codes always act to represent more than the thing itself, e.g. when we see an image of a cowboy, our culture associates ideas of toughness and action with this particular iconic code (which also acts to reinforce what masculinity 'means' in our culture – an ideological meaning).

- **Indexical signs** are different. They act by indirectly "pointing" or suggesting what they mean by acting as 'cues' to existing knowledge, e.g. smoke signifies fire, sweating suggests hotness or exercise. These codes are a kind of media shorthand. They are very common and useful to media producers.

- **Symbolic codes** act as signifiers of meaning, e.g. a red heart shape acts only to symbolise love; a white dove symbolises peace; red symbolises danger, power or sexuality, white symbolises innocence, etc.

An important realisation is that the meaning a code communicates is always culturally determined, i.e. we learn the meaning as we grow up in a particular group, society or culture, e.g. the national flag means much more than its denotation of a piece of coloured cloth; it also acts to connote patriotism and pride. An important filmic and media code is the enigma code which work by creating an intriguing 'question' that the media text will go on to answer. Cinema trailers and posters use enigma codes to tempt the viewers.

**MISE-EN-SCÈNE**

(i.e. all that the director 'puts into the scene' and records on camera.)

| Cinema and TV codes are created within an area bounded by the edges of a screen. What is shown is entirely controlled by the producer or director and by controlling what is in the frame controls the audience or spectators understanding. Asking 'who, what and where' of the characters and objects and their relative positions, expressions, appearance, costume, makeup, scenery, props, lighting, sounds, etc. in the mise-en-scene will help you analyse and understand it. **What effects** are created in a particular mise-en-scene, **what meaning** do they have (both denotation and connotation), **how** they have been created and **why** created that particular way (which is director's purpose – perhaps to develop a character, a mood, the storyline or plot and always to contribute to the exploration a deeper meaning or idea, i.e. a theme)? |

**EDITING**

Editing is a way of compressing time and space or creating the effect of a dream sequence or flashback; it usually is 'seamless' and natural-seeming such that we tend not to even notice it.

| Editing is the cutting and joining of lengths of film to place separate shots together yet still manage to suggest a sense of a continuing, connected and realistic flow of events and narrative (see below). A **montage** is an edited series of shots that works as an 'individual unit' of meaning greater than the individual mise-en-scenes from which it is created. **Continuity editing** refers to editing techniques that keep the sense of narrative flow such as matched or eye-line cuts. A **jump-cut** is a dramatic edit that breaks time / space continuity yet still appears continuous and 'natural'; an MTV edit is a rapid sequence of fast jump cuts that creates a conscious effect such as in music videos; a cross-cut follows action in two separate scenes; a follow-cut follow action to its consequence, e.g. a character looking out cuts to what they look at. Fades (sometimes to black) and dissolves create the sense of scenes moving forward. A **soundbridge** carries sound across shots. Parallel action allows two scenes to be viewed yet still retain the continuity and realism and uses cross cuts. A **sequence** is a series of shots (i.e. a montage) that leads up to a climax as in a story sequence. |

**SHOT TYPES**

| A shot is a single take. An establishing shot is usually a long shot that helps to set the scene; it helps the spectator locate him or herself within the narrative (see below) of the film. It is often followed by a mid-shot |
### Realism

**Versimilitude**
- **Generic versimilitude**
- **Cultural versimilitude**

The media can offer ultra-high levels of seeming 'realism': the bright screen, clear and powerful Dolby sound, darkened room, etc. are highly compelling and persuasive. Such ‘appearance of reality’ is called versimilitude. This is a **convention** as there is nothing genuinely ‘realistic’ about media images. There are two important types of versimilitude: **generic versimilitude** convinces us because of the genre we are watching (in horror it seems realistic for a vampire to sink its teeth into a person’s neck); **cultural versimilitude** seems realistic because it mimics real life.

**TIP:** when you struggle to recognise the effect on an audience of a sign, code or element of film language, mentally switch it to something very different. The suggestive power (that is, the connotation) of the code will then become clear.

### Narrative

**Narratives** are stories. They are our way of making sense of our lives and the world. When we want to tell or hear about life, we want to tell it and hear it in the form of a story. This means that we frequently follow a particular **form** and **structure** when we tell about things, whether we tell about real or imaginary events.

We have learned to use narrative as the means of telling about people and events such that it has become a tool we ‘built into’ our mind as the most interesting way to tell about events in life and the world. Because we have grown so used to using it, narrative has become “transparent”, i.e. we don’t know we use it. This means we can call it a **convention**; it seems the natural way to tell of things. The paradox of narrative is that despite massively simplifying reality, it creates the illusion of offering authenticity and truth.

A narrative typically begins with a sense that the world is in equilibrium – a calm place; this equilibrium becomes disrupted before eventually returning to a new equilibrium; because we believe that the world should be in a state of calm, we expect any disruption to be resolvable and to be returned to calm. This results in a connected beginning-middle-end structure in which the calm of a ‘hero’s’ world is disrupted by a ‘villain’. In the real world, of course, people are never wholly good or wholly evil; life is not necessarily ‘naturally’ calm and events are never so simply related one to another. But, that’s the way we see the world and by presenting a word of people and events in the form of a narrative, media texts work easily to trick us into believing we are being shown a **window on the world** – reality.

TV ads are **mini-narratives** in which we add in missed aspects in our desire to see a story unfold and be resolved. Often we become the hero and the advertised product becomes the ‘helper’ – equivalent to the magical potion of ancient fairy tales that helps change the frog into a handsome prince and so on.

### Genre

**Genre** is the kind of narrative being told, e.g. detective, Western. It defines a text by its **similarities to other texts**. Watching a film, we have many pre-existing memories and expectations regarding characters, settings and events: it is this that helps us enjoy predicting **what might happen next** and working out where events will lead. Genre allows a director to create seeming realism because we fail to see that what we see is not reality but a **media convention**. So… in the gangster genre, we don’t mind the owner of a casino being horribly killed because we see him, within this genre, as belonging to the side of the ‘villain’. Film companies use genre both to sell and help make successful films: a popular genre creates a greater chance of commercial success, so genre is a cost efficient way of planning a film, making it cheaper to write new stories and reducing the need for entirely new sets; a negative aspect is that it being ‘safe’, it can also act to reduce choice and creativity.

### Iconography

Iconography is an important aspect of **genre**. We expect to see certain objects on screen when we see a particular genre, for example, in a Western, dusty lonely roads, saloon bars, cowboy hats and horses, jails, sheriffs badges, guns, etc.; in a modern horror film, we expect young girls, ‘normal’ objects, use of dark and light, etc. These ‘genre indicators’ are called the **iconography** of the mise-en-scene or genre.

### ‘The Star System’

Certain film stars can be an important part of a film’s **iconography** and become **signifiers** of meaning; they create expectations of character and action, **genre**, and powerful **iconic representations** of such as masculinity and femininity. In the past, stars were contracted to stop them moving studios and genres.

### Visual Effects / SFX

SFX (‘special effects’) often utilise computer-generated images (CGI) to create realism and meaning.

### Cultural Verisimilitude

A subjective point-of-view shot (POV) is an eye-line shot that allows the spectator to feel as if he or she is a part of the scene.

### Generic Verisimilitude

A subjective POV high angle shot can suggest superiority; a low angle shot can connote weakness.

### Camera Movement

**Zoom track/pan/hand-held**

Camera movement always creates significant meaning. A zoom into a close-up of a face can suggest emotion, a pan across a war scene can suggest widespread chaos; a POV tracking shot or a POV hand-held camera shot can create tension and involvement by making the spectator feel as if he or she is a part of the action. A following shot pans or tracks (on rails or a wheeled platform - a ‘dolly’) to keep the subject in the shot. A hand-held shot can be kept from overly shaking by the use of a steadicam.

### Lighting

**High key, neutral, low key**

Lighting can create atmosphere and mood as well as signify meaning, e.g. in the horror genre, light and shade are codes of meaning. High-key lighting is harsh; soft-key lighting creates romance; spottinglight picks out a character from a group, etc. Available light suggests natural light. Full-face lighting suggests openness and honesty; shadow can suggest fear or lack of trust, and so on.

### ‘Diegesis’ and Sound

The **diegesis** is the ’world of the film’: if something is on the screen (including sounds from objects within the mise-en-scene) it is ‘in the diegesis’ or said to be ‘diegetic’. Sound that is a part of the action is **diegetic**, e.g. wind noise, screeching cars, music from a hi-fi, etc; sound that is added to create mood or atmosphere is **non-diegetic**. Diegetic sounds may, of course, also be **dubbed** after filming, or may be exaggerated for effect (e.g. loud footsteps, whistling wind, etc.).