

Semiotics in Performance and Dance

Nicoleta Popa Blanariu

Semiotics and performance moving in tandem: A work-in-progress

Along with changes in how the performing arts are understood and practiced, their semiotic approach also naturally evolves, together with the entire field of performance and dance studies. Prefigured since antiquity (Lucian of Samosata [2nd century CE] 2009, Augustine [426 CE] 2002), the semiotics of performance is very indebted, especially since the 1930s–1940s, to The Prague School Theory of Theatre, and even later, in the 1970s, to the linguistic paradigm of structuralism. This has the great advantage of having changed the perspective on the aesthetic object. However, the semiotics of performance emerges with the awareness of the methodological risk to which it is exposed by some “tendency to reduce all the problems of sign to language” (Kowzan 1968, Lehmann [1999] 2002, Barba and Savarese [2008] 2012). In fact, performing arts cannot be reduced to a textual component or to one assimilated to the functioning of verbal language. New symptoms of identity crisis arose again later when the nature of the performance and its semiotic approach were equally and insistently called into question. Semiotics then tried to cover the *performative* turn of theatre which debuted in the sixties. In such a context, semiotics was particularly interested in the “crisis of representation”, the “crisis of the body’s mediation”, and the crisis of the “classic textual invariant” (Helbo 2016: 342–5; Helbo, Bouko, and Verlinden 2011: 100), as well as the crisis of “authoritarian staging” (Pavis 2014: 238). These came together with Kaprow’s “idea of a performance that isn’t theatre” ([1976] 2020) and the replacement of the “dramatic text” with the “performance text” (Schechner 2011: 25).

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