

Thesis Report 2020

Submitted by Ayesha Akhtar

Registration: F2016-518

Kanaya -e- Markab

Submitted in partial of the requirements for the degree of

Bachelor of Design (B.Des.)
In Visual Communication Design
At the Beaconhouse National University.

APA Format for styling & citation

INDEX:

<u>Chapter 1</u>	<u>Page</u>
1.1- Keywords	3
1.2- Abstract	3
1.3- Passion	4
1.4- Project Scope	5
1.5- Design Statement	6
1.6- Target Audience	7
<u>Chapter 2</u>	
2.1- Research Questions	7
2.2- Theoretical framework/ Concepts	8
2.3- Literature Review	10
2.4- Visual References	13
2.5- Research Questions Explained	16
<u>Chapter 3</u>	
3.1 - Research methodology/ Data Sources	17
<u>Chapter 4</u>	
4.1 – Medium Of Production	18
4.2 – Pre- Production	19
<u>Chapter 5</u>	
5.1- Production	20
<u>Chapter 6</u>	
6.1 – Conclusion	21

Kanaya e
Markab

Kanaya e
Markab is
an Urdu
word it
means

'Kanaya'
means
metaphor
and
'Markab'
means
mixture.
Mixture
synonym
is hybrid.

Keywords:

Figurative language, Social behavior, emotions, animalistic characteristics, emotions, visual representations, humorous, cultural language, metaphorical meanings, literal meanings, gesture's, history, environment, design, Urdu language, muhavare, community, nationalism, native tongue, anthropomorphism, desi hybrids, Illustrations, Series.

Abstract::

The main idea for the thesis evolved from human animal connection, their bonding with each other, and the way they interact. We have grown up listening to all these metaphorical sentences referring to others, especially animalistic ones, where we tend to refer to it with people and mock them with it. One might imagine that the person might be able to see an animal in another person, maybe that is why he is targeting them with an animalistic metaphor and using it in that specific situation. But in the next moment it will be a different metaphor describing a person with an animal of its similar trait or characteristics. It's a loop of figurative language that is transpiring and is a new way of expressing thoughts about another person that might be dark, subtle, and humorous at the same time. So now, we are also making a favorable situation for people to behave like these animalistic metaphors by making them part of lives by not condemning them. Animal metaphors highlight the brutal reality which we all see on our daily basis as they play a major role in

insensitiveness of masses towards each other. Sometimes they get neglected but in some other ways they are given lives. Many objects featured in our daily life are ascribed to people. The idea is inspired from this to connect these metaphors with people and to figure out the impact on them, to see what the world will look like with a large number of diversities in the formation of people. This thesis will portray these situations by fitting these metaphors in situations and making illustrations of it.

1:
"Metaphor
is a
cognitive
force and
linguistic
structure."

PASSION :

This idea came from my childhood memory, when I used to hear these metaphors to relate or make fun of people and most of the time, it was used in a negative context. As I grew up, I always heard from parents or my friends or relatives saying to each other, "Oh why are you acting like an animal?" and then instantly they would say, "Behave like humans!" These statements always made me think that if they want their children to be civilized, then why do our elders or other people use such terms and humiliate those Children? I started focusing on to what extent these comparisons are constantly used in our daily lives and Routines as some of these statements are not jokes! People's traits, behavior and attributes are consistently Being related to animals. I have used these metaphors in different situations, where a person is acting like an animal, or

where I believe that it might be connecting with the metaphors Being used in my surroundings. I have used the Urdu language to portray these situations because I believe that the local people don't like the idea of seeing a visually human animal hybrid but they still use them on others. The reason they don't like to see the human animal hybrid is because I believe they think that humans are superior to animals and question how they can be combined together. The research I have undertaken will comment on the matter at hand by bringing forth illustrations of such hybrids that these metaphors have incidentally placed into our daily language use, but in a light hearted manner.

PROJECT SCOPE:

Western context has made tremendous content on anthropomorphism, so by using figurative language, I got the opportunity to try something with language and its Meanings visually. Language is an intangible aspect of culture as it gives a different shape to our sentences and Imaginations. While researching on the topic, I was fascinated by the fact that meanings are totally different from the actual metaphoric words. This gave me the idea of creating my own series of experiences which I can relate to as well as others one as it is a common yet universal experience that everyone shares. It inspired me in terms to bring a whole lot of scenarios through the

figurative language as we tend to speak in our daily routines.

Language has its own beauty and power, but I used our mother language Urdu as it is more commonly used for such phrases called muhavare.

“Typically,
y,
metaphors
are
culturally-
loaded
expressions
whose
meaning
has to be
inferred
through
reference
to shared
cultural
knowledge
e
(Littlemore
e 2001).”

DESIGN STATEMENT:

The thesis idea revolves around the figurative language that is used in our community as an indirect speech to talk about some other person. It is more of the collective experience and extends to society, where sometimes people attribute one another with animalistic characteristics. I have illustrated 2D visuals and using certain types of metaphors of situations or events about people, gives an idea that how our mother tongue, Urdu, gives an extra spice to the situation where some people like it and some do not.

Design helps a lot in making these metaphors visually understandable for the audience. Through design we can easily explain how these statements are used in our daily life, undetected, most of the time, and how they are seen according to others through their imagination. Designing these metaphors is a Passover to understand the nature of the opportunity of that moment when someone imposes these sentences on another person, visualizing themselves in an animal figure. Constantly listening to such statements can either make some people think of it as a joke and laugh it off as nothing and ignore it or they may

consider it as a quite serious offence against them. Either way, it is a way of expression that is unethical for most reasons and far from reality. I am highlighting those moments through digital painting when we eagerly feel the need to say such phrases to another person when he behaves in a way that might be considered more animalistic than human.

TARGET AUDIENCE -

The topic is associated with everyone, though it is opposite from reality; but metaphors are sweet, humorous, as well as negative which are heard from different people, have been visualized from said inspiration. These series are filled with underlying humor, which is subtle and also points to some serious situations but almost everyone can understand that. Teenagers these days are also aware of these terms because they are constantly used in our surroundings or from an early age they have been familiarized with it. Simultaneously the work that is being produced touches different age groups.

Chapter 2

RESEARCH QUESTIONS

- 1. When we use such figurative language for someone do we actually start imaging as a human animal hybrid or do they really portray themselves as human animal hybrid?*
- 2. Why do people need to use such animalistic idioms, similes in their talking?*

3. *How can I visually represent my idea about Urdu animalistic metaphor?*

4. *Based on what characteristics do we convey such phrases that incorporate absurd comparisons between the person and the comparative identity?*

5. *How can I incorporate anthropomorphism with Urdu Muhavare?*

“As

Carter

(1997)

significant

ly

observes

that the

appropriate

ground

of

metaphors

is often

culturally

specific, it

will not

necessarily

be

familiar to

non-

native

sparkers.”

“Metapho

r involves

the

juxtaposition

THEORETICAL FRAMEWORK -

Semiotics: According to my topic some of the writings and the links I have read are related directly or indirectly to it. One of the links that perfectly explains my topic’s semiotics is by Terence Hawks. He explains that figurative language is a language which does not give the actual meaning to what and when it is said. On the other hand literal language is a language which is intended to be taken purely. Figurative language offers us different ways of saying “this is or is like that”, to understand and make the unfamiliar to more familiar. Figurative language is defined in a code which relates to “how” things are represented rather than to “what” is represented. Metaphors are used occasionally in everyday life and usually our attention is drawn to the unusual ones, but most of the time we use many of these figures of speech without really knowing and noticing them. The use of metaphors have become so important because of the culture and the society we live in; our society has made it so common that a speech is not complete without the use of figurative language.

Language:

Anthropomorphism: The term refers to the attributes of human characteristics, intentions or emotions to non-human entities. In religion

on of two and mythology, anthropomorphism was a perception of a divine being or
apparently recognition of human qualities in these beings. Whereas mythologies
unrelated represented the divine as deities with human forms and qualities. They
domains not only represent human beings in appearance or personality but also
(Littlemore some more behaviors such as jealousy, pride and love. Later some
e 2005).” theologians criticized that only religion cannot be talked about, there
must be some other feature which humans can relate to. Language is
one human characteristic which is widely used, and must be present in
deities if humans are to pray to them.

Uncanniness: When we say uncanny, it refers to something strange or
mysterious. Psychologically, it is represented as something strangely
familiar rather than simply mysterious. The relation of uncanny and
metaphors is described by Sadeq Rahimi, where he explains it as a
basic process of ego development. He demonstrates how uncanny is
associated with metaphors of vision, blindness, mirrors and other optical
tropes. Instances of uncanny such as ego, ghosts, alter, split
personhood, twins, living dolls etc., have an important feature which is,
they are closely related with visual tropes.

Language is a way of communication with one another. Just like
different cultures exist around the globe, so do different languages
according to each culture. Humans use language to identify one's
cultural group that differentiates from others. A cultural language which
is known to be famous in the whole state, is further stylized by different
communities either by accent or by using a different word for something.

Muhavare

“Metaphors tend to make language entertaining and memorable (Whitney et al. 1996). Urdu metaphors have the tendency

For example, English is spoken worldwide, but not everyone speaks in the same way. Some might have a British accent and some might use different words for something but with the same meaning.

CONCEPT/S -

to make
Pakistani
English
entertaini
ng and
creative. “

Urdu is a Pakistani language which is 900 years older than Pakistan. Urdu language came into existence when Muslim armies gathered and prepared for their battles. The strong communication between them was the determination of their fate, and that's how the foundation of Urdu language came. And that's when Mohammad Bin Qasim entered Pakistan (India, according to the time), proclaiming the message of One God and His Messenger in 712 AD. For thousands of years Arabs, Persians and Turkish armies conquered the region and that's when Urdu which means “camp” came into power. Urdu was also known as “rekhta” meaning molded. When Pakistan came into existence, khariboli speaking Indians and the Persian speaking Iranians came up with the third language, Urdu. Urdu is a bridge between two branches of Indo-Iranian language, khariboli and persian. Today Urdu has adopted most of the words from Arabic and Persian.

The richness of Urdu language comes when proverbs are added. The Urdu “muhavare” is a specific style of a native speaker, which relates to the structure of the sentences as well as idiomatic phrases in Urdu language. Altaf Hussain Hali, a famous writer and a poet says that, “muhavare” is spoken in accordance to the native speaker’s style. Basically “muhavare” are supposed to be understood in their metaphorical meaning and not in the literal meaning.

LITERATURE REVIEW - While I was researching on this topic, I read many articles about metaphors and their indirect and direct relations with humans through language and how it is indulged in it, I took my inspiration from many articles, novels and even watched some movies.

Muhavare

“The metaphorical expression ‘sher ka bacha’ in the above example suggests courage, fortitude and bravery. In the rural areas of Pakistan, women are often murdered in the name of honour killing. The murderer is held in a high esteem in these areas.”

Hasalam, Nick (2017, April 18) Comparing humans to animals can be expressed in different ways which can either convey negative or positive sentiments. Sometimes cute or loving animal names are provided for children or someone dear, whereas brave people are called lion-hearted and perceptive ones are called eagle-eyed.

Other metaphors are more neutral ones which offer a full range of human attributes. When we call someone a sheep, it means that person is a conformist, whereas calling someone a chicken or a mouse means they are fearful and timid. Some metaphors can be used to tell someone’s physical characteristics such as a cow or toad.

Intensely reviled animals such as snakes, rats and leeches make more insulting metaphors. When someone uses such metaphors for a person, they do not literally see them like those animals, rather they transfer the emotions they felt towards the animal to that person.

There are some metaphors that are highly objectionable as the comparison itself is dehumanizing. Calling someone an ape, monkey or dog is basically likening them to animals that are not disliked, unlike rats or snakes. These metaphors convey the message that these people are literally subhuman. We can distinguish metaphors by saying that some offensive metaphors are degrading while others are disgusting.

“It has been demonstrated that one of the principal ways of

discussing
new
concepts
is by
borrowing
vocabulary
from
existing
fields and
adapting
its
meaning
to the new
context
(Dirven
1985)”

These two kinds of metaphors feature in some of history’s most appalling conflicts. Metaphors that dehumanized people were commonly applied to Indigenous people during the colonial wars.

Though some animal metaphors are highly offensive, most appear to be negative in their connotations.

As per the research done, the most commonly negative attributes are depravity, disagreeableness and stupidity.

In general when we call someone an “animal”, we are ascribing these flaws to them, because we believe humans have morals, they are civilized and smart while animals are not.

It would have been relaxing if dehumanizing metaphors about humans and animals were just historical curiosities, but unfortunately there is ample evidence that they endure.

Animal Farm is the novel that gave me inspiration about the diverse nature of animals. “Animal Farm” was a novel of George Orwell in 1945, where he showed the animal characters so strong and smart, and the way they behave and act towards humans, is incredible. The writer’s main purpose of writing this novel was to create something different which no one would have thought about. He wanted to show his creativity in a unique way by bringing political and artistic purpose together as one. He showed how smart the animals were to play political games with not only the animals but also humans. The story revolves around a farm where the selfish pig wants to lead the rest of the animals.

Napoleon is the main character which is a selfish but smart pig who kicks out its human owner from the farm and takes over the farm. Pigs took the leadership and made other animals work hard day and night. They started acting like human beings just to portray themselves that they are not less than humans.

‘Chronicles of narnia’ by C.S. LEWIS have depicted talking animals, hybrids in a medieval European style kingdom. She created hybrids from different cultures and ages like Faun, centaur, phoenix, minotaur, satyr.

‘Avatar’ is an action movie by James Cameron, It is one of my inspiration.

Visual References -

For my visual research I found an artist, Hassnain Awais, who worked on changing human faces with beastly animals and giving them a dark reality check that how certain human beings have a dark side in them. He did not want to take his work either completely east or completely towards the west ideal, his message extended to a general society where people at times feature one another with such animalistic attributes.





Alessandro Gallo is an Italian artist who compares humans to not only pigs but donkeys, chickens, rabbits and lizards and also finds a connection between these two lives.



Kate Clark is a sculptor artist who lives in Brooklyn, NY. Kate's fusion of animals and humans creates a fiction that suggests that our humanity is fully realized when we acknowledge not only our

current programming but also our natural instincts. I found these artists mainly set these situations in mundane, everyday life settings relating these two species together.



“The literal meaning does not disappear but plays an essential part in the interpretation of the metaphor (Mooij 1976).”

Cologne based artist “Anja Wulfing”.

RESEARCH QUESTIONS EXPLAINED - When we use such

figurative language for someone do we actually start

imagining as a human animal hybrid or do they really portray themselves as human animal hybrid?

Answer: When we talk in figurative language with someone, we either actually imagine them as a human animal hybrid or we just say it to complete a sentence or to spice up the talk in a funny or serious way. Some people's intentions won't be to mock another person by imagining them in those metaphors, but because their creative mind is so sharp, they can actually imagine the other person clearly in a human animal hybrid. On the other hand some use them to mock others, either in anger or by cracking jokes on someone. Those on whom these figurative language is used sometimes actually do act weird that they portray themselves as human animal hybrids but again they don't do it intentionally, it is somewhere in their personality that shows up clearly at times. For example, some people are so hardworking that once they start off with their work, they won't even look up to say “Hi” to anyone and keep on doing their work. So the people who see them would call such a person as “Ghada kahin ka, ghaday ki trhan kaam kar raha hai!”. Another good example is for those who eat a lot, maybe for some medical reason or they just love food. So those

looking at such people would call them, “suwar ki trhan khata/khati hai!” Sometimes people don’t realize what other people might be going through or what kind of nature they have and they would call them names and compare them with animals which is wrong. But sometimes if anyone knows another person’s nature, then they would intentionally burden them so that others might mock them or call them names for fun.

Indirect speeches help to create some spice in between conversations.

RESEARCH METHODOLOGY- DATA SOURCE/S -

My base research was on qualitative analysis, because since my childhood, I have observed people associating animalistic characters with each other. I have grown up listening to such metaphors when I talk to people. Apart from my own surroundings, I asked my friends about their experiences with metaphors and they also told me how they were associated with animalistic metaphors at different scenarios in their lives. So I further researched public interactions where people use these proverbs and idioms. I did extensive desktop research on my topic where I searched about the metaphors and their meanings, and how it affects people and their personalities. Some of these idioms are positive and some are negative in their own context. The crux of my research was on the common ground, where I found some idioms and metaphors to be embarrassing and others to be funny

and taunting. In my research, I further read some scholarly articles and writings describing these proverbs in the form of humor and taunt showing the beastly side of human beings.

Chapter 4

MEDIUM OF PRESENTATION - My medium was illustration for my project where I chose to make sketches for each proverb and idioms. Initially, I started off with idioms and wanted to describe the situations that happen in our surroundings. My primary approach was pencil sketches and then I made digital sketches for better development. I made two illustrations of idioms as I felt idioms were not in depth, it was just a touch on scenario, so later I took my approach towards proverbs. I used Adobe Illustrator for my illustrations and Photoshop for manipulation.

EXECUTION -

Three months back, when our actual thesis work started, my idea was to display my series in print form in frames. I wanted to give my viewers a real experience by seeing those frames, but sadly, none of us knew that our physical thesis would get canceled because of a pandemic. So now I would be using social platforms to display my thesis and people would be virtually interacting with it.

PRE - PRODUCTION -

Previously I have experimented a lot on this topic which started with me making pencil sketches on idioms and then later I digitized them. I took pictures of myself and then tried photo manipulation on them, turning myself into a hybrid which made me compare how people might be able to relate me with animals. I also made digital sketches over my own pictures where I assumed them as a situation and then proceeded with experimentation on celebrities' faces to form hybrids but it wasn't helping me much in my process.

Then I decided to sketch some of the situations that we usually see or those which commonly exist on an almost daily basis. I used different reference images to help me with the anatomy and body postures which I desired to design. I felt there is more diversity in proverbs so I chose to take them in more literal and metaphorical meanings.

My direction was going towards visual development where it was describing the situations about human social behavior. My art style is a bit detailed because I chose to create a form of depth in my illustrations where it is telling a visual line of real events that are experienced by me or by other people around me. Making characters for every different proverb and idiom was a difficult task and giving a view to the viewer about the scenario that we actually go through.

Chapter 5

PRODUCTION - Good quality pictures of setup/s of your thesis project in studios with you & your support system. Don't forget to take good quality pictures of your final execution, *both with & without an audience.* **50 Words**

Chapter 6

CONCLUSION -

Choosing a thesis topic in the beginning was very difficult for me and I wanted it to be a part of me that I am going to be working on. Honestly 'thesis' words give me goosebumps and I had to make me sure about myself that I can work on a topic for nine months. Working about halfway on this topic, I couldn't figure out why I'm still working on it or how could I, because I get bored very easily and it was a hard task. But after quite some time, I realized that I was angry because small incidents that happened with me were proving to be a distraction for me, but they kept me going for this project and it really put me in a peaceful and happy place, where I fully enjoyed thinking about different ideas and situations. It feels like an artist spending nine months with a topic that I was unable to understand in the beginning but gradually it taught me how to make my work move forward. I began to think

of things that I have never considered before, I grasped all the new things that I had never gone through before. From taking knowledge from outside to and from my own experience I put a lot of hard work in it. This project was very challenging for me because I have never done such a divergent topic that could have so many shades in it. With the term human animal hybrid, I got a very optimistic feedback on it when I started this project. When I heard the name, Human-Animal hybrid, I thought of noticing how people in our society or in our surroundings think about it. Most of them took it positively but some had a negative reaction while others had mixed feelings. Few of the audience started linking my topic with religion that it doesn't allow us and it has its own set of boundaries. For me It was an eye opening project because being an art student you get to face a lot of challenges in your way. An artist is known for its diversity and not most of the people would support or accept that, but as an artist, it's a challenge to make people think out of the box and not just see through a narrow pipe. I am really grateful for my Teachers and advisors who gave me a lot of courage and confidence for believing in my knowledge and efforts that I had never before.

BIBLIOGRAPHY -

Qureshi, Ishrat Amer. 'n.d' RELATION BETWEEN LANGUAGE AND CULTURE IN THE PERSPECTIVE OF HISTORICAL DEVELOPMENT OF URDU LANGUAGE

[https://upload.wikimedia.org/wikipedia/commons/0/00/Language_%26_Culture\(Sociolinguistics\).pdf](https://upload.wikimedia.org/wikipedia/commons/0/00/Language_%26_Culture(Sociolinguistics).pdf)

Hasalam, Nick. (2017, April 18) Why it's so offensive when we call people animals , Retrieved By <https://phys.org/news/2017-04-offensive-people-animals.html>

Anwar, Behzad. (2007, October 10) Urdu Figurative Language and Creativity in Pakistani English

<http://www.languageinindia.com/oct2007/urdufigurative.pdf>

<https://en.wikipedia.org/wiki/Uncanny>

<http://www.pakpassion.net/ppforum/showthread.php?202922-Urdu-Idioms>

Chandler, Danial. 'n.d' Semiotics for beginners

<http://www.visual-memory.co.uk/daniel/Documents/S4B/sem07.html>

Airenti, Gabriella (2018, November 5) The Development of Anthropomorphism in Interaction: Intersubjectivity, Imagination, and Theory of Mind

<https://www.frontiersin.org/articles/10.3389/fpsyg.2018.02136/full>

GLOSSARY - Any difficult terms or fancy words with their meanings.

