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SYMBOLIC INVESTIGATION IN THE MOVIE "THE DONKEY KING"; A SEMIOTIC ANALYSIS

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Abstract

As signs, semiotics, cultural society, and common occurrences are examined. Semiotic analysis is primarily used to investigate, comprehend, and translate signs and the interaction between signs and sign systems. This study seeks to identify the symbols in the motion picture "The Donkey King" through semiotic analysis. Ogden and Richard's Theory of Meaning" is applied to the film "The Donkey King" to comprehend the symbols more deeply. The study is going to find out the symbols in the movie "The Donkey King" while keeping the Pakistani context in mind, and interpretation is done through semiotic analysis. To gain a deeper understanding of the symbols, "Peirce's Theory of Semiotics" is applied in the movie "The Donkey King."

Keywords: ESL Learners, English as a Second Language (ESL), Language Learning Strategies (LLSs), SILL Questionnaire, SPSS, Variables.

Introduction

The process in which distinguish between real-life things and then associates the meaning to non-living things from real-life examples is symbiosis. This can be easily defined that the intrinsic capacity of human beings to access, understand, and produce the signs through critical thinking. A sign can be anything; it can be an image or an object which carries meaning. While meaning that it is delivered depends on the context as everything in visual discourse refers to various interpretations. In human life, each sign is performing different actions and functions. They can be seen differently physically; the actions they are producing, are different and similarly, the meaning they are delivering is different. As Peirce identified; the sign 'represent amen' is something that stands to a person or thing in unequivocal regard of the cut-off. The 'represent amen' addresses somebody and makes in their psyche a comparative sign. It is an 'interpret ant' of the basic sign. The 'interpret ant' addresses something unequivocally the 'article' or 'thought' of the head 'sign', which is a 'referent'.

Saussure as alluded to in [Chandler \(2000\)](#) characterized signifier as the sort of which the sign takes. It is the fabric sign of dialect, the genuine letters, sounds and pictures utilized to talk to what the speaker/writer should pass on. Signified, on the other hand, deals with the concept it represents. It isn't the fabric question in any case a hypothetical thought of what the signifier suggests.

Statement of the Problem

The statement of problem is to find out the symbols used in the movie The Donkey King. The focus of the movie is on the donkey named Mangu. Mangu runs after fame and riches and keeps an eye on the lion of the jungle who is getting old day by day. Mangu seeks to be the king of the jungle.

The study defines the semiotic analysis' boundaries.

In semiotics analysis, semiotics can be applied to anything that can be interpreted as symbolizing something, or everything that has significance in the film. Keep your attention concentrated in particular on the "symbols" and the "recurring motifs". The study's primary goals are to examine the movie "The Donkey King" through semiotic analysis and to identify the film's underlying themes using symbols. The study is important because it has never been used in a relevant movie before. It will be useful for literary and linguistics students to comprehend the film.

The study is significant because it is important to focus on semiotics to understand the signs and symbols that the movie needed to convey.

Review of Literature

If we talk about Semiotics, there are two winning contemporary models of what sets up a sign, those of the Swiss language ace Ferdinand de Saussure and the American logical thinker Charles Sanders Peirce. In their sculpture "The Meaning of Meaning," ([Malinowski et al., 1923](#)), claimed that this could be demonstrably demonstrated by a diagram, in which the three elements that must be considered whenever a statement is made or understood are situated at the triangle's four corners, with the relationships that exist in between the three elements being depicted by the triangle's sides. The previously made point can be restated by stating that, in this appreciation, the bottom of the triangle is quite distinct in composition from both of the other aspects between a thought and an image, casual family members maintain while we speak, the symbolism weren't is triggered partially through the reference we are making and partially with the aid of social and mental factors the purpose for which we are referring, the proposed effect of

our symbols on others, and so on. When we hear what is said, the symbols prompt us to do a reference act and to expect an attitude that will depending on the situation, be more or less similar to the act and attitude of the speaker.

However, they best highlight the dyadic model of semiotics developed by using Saussure and linguistics influenced by Saussure, along with Helmsley and Firth (Taverniers, 2008), in their book "Construing Experience Through Meaning: A Language-based Approach to Cognition" from 1999. The authors don't forget language as a semiotic device, they claim.

Peirce conducted a more thorough analysis of the significant connection than Saussure did, emphasizing its irreducible triadic structure.

Holliday and Mathieson have recovered several of Peirce's triads in their systematic progression, although they never explicitly mention Peirce (Peirce 1991-1998).

Their selection of phenomenon as the most prevalent category is an unintentional support of Peirce's argument that his categories have typically been phenomenological rather than ontological.

The systematic trio of being, having, doing, and happening, as well as sensing and proclaiming, corresponds to Peirce's fundamental triad of satisfaction, reaction, and illustration.

According to Wolff-Michael Roth and G. Michael Bowen's article, "Professionals Interpret Graphs: A Semiotic Study," sense and means are not synonymous with semiotic and philosophical traditions. By connecting a signal to its interpreters or the region it takes concerning other signals, meaning is given, and as a result, the signal's location in language gains (Wittgenstein, 1994). that implies requires a suitably extensive rhizomatic or maze-like community of off-Eland reference family members and includes both the

experience (SI) and reference (SR) dimensions of a sign (Descola, 2003). In general, while we learn in real-world scenarios, words and parts of news article text, for instance, are clear. In other words, we read but then we think about the things the book is talking about instead of just the text itself.

Generally, sign alteration is separated into three components: icon, index, and image. Ch. W. Morris established this division initially and introduced semantics to semiotics.

These three concepts have been widely applied in a variety of domains, including technology, linguistics, logic, mass communication, aesthetics, theatre, film, and animation. A set of three indications can be thought of as a triadic relation. With the establishment of a triadic relationship of symptoms, models of fundamental innovation (or message), creative aspects, or possibilities are displayed. (Kourounis et al., 2017).

The movie Donkey King summarizes as Donkey King has an overexcited, hick jackass Mangu (John Rambo) in its middle. His dad (Jawed Sheik) has given at any rate he keeps an eye on his child through an included picture to place sense into his head. Mangu is a dhobi (a launderer).

This development occurs in Azad al-Najjar, a land package ruled by a lion (Ghulam Mohiuddin) who has a delicate liberal teenager who focuses on his quality using electronic frameworks for example Internet-based life. The leader has a clue, a fox named Fitna Begum (Hina Dilpazeer), an opponent in the story trying to sell the ace. When wild creatures do not support his course of action to put the teenager on the bench. She urges him to introduce a record government into the nation and to define the anointing of the ruler (the framework for the rules for the lion's share for example the majority government), which over a long period will set the ace

teenager to take care of everything. Everything is a trick.

If this is not political, then what is it? Be this way, there is no doubt that Aziz Jindani maintains the tone of the film similarly as it is a social meeting rather than a political meeting. The trick lies in substance. The Aziz Jindani uses not only a colossal piece of Urdu sayings and pronouncements about the Radha (the donkey), it likewise uses references from television and film attempts on the subcontinent.

Voice comments are perfect, and the label doesn't get much attention. If this were expressed, it would be equally treacherous for the troublesome work done by specialists.

Likewise, it would not be entirely correct to suggest that other films

produced in Pakistan until recently, The King Donkey King stand front and shoulders on the rest. Not everything is flawless. One without reprimand can stretch very noticeably, anyway, there is no need.

METHODOLOGY

Research Paradigm

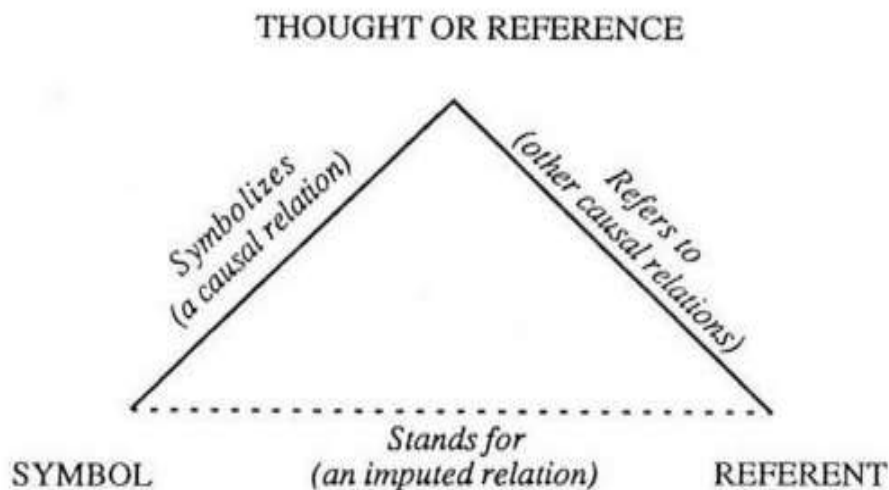
The study's methodology is qualitative, interpretive, and descriptive. It lacks all of the numerical information. Only "The Donkey King" a film produced by Geo Films, has been chosen as the sample from all the animated films.

Method

"Ogden and Richard's Theory of Meaning" is the research's central theme.

As a tool, "Ogden and Richard's Theory of Meaning" was employed.

Semantic Triangle of Ogden & Richards



This triangle was a theoretical framework of Ogden and Richard's theory and by applying this framework to the research one can conduct the data analysis appropriately.

DATA ANALYSIS

Representation of Jan Mangu as a symbol, reference, and thought of reference;

The first object is Jan Mangu, a laundry donkey, and the new king of Azad Nagar. Probably, it is the protagonist of the movie and the whole movie revolves around this character. As per the theoretical framework of Pierce, Jan Mangu (a donkey) is the object and it signifies that he is going to be the king of Azad Nagar. At the start of the movie, Mangu states that every donkey sees himself as a doctor or an engineer but his dream was to become a correlate. Mangu is very much sure about his dream as he recalls the slayings of his father and that you need to dream about things as "to make a dream come true, it is necessary to dream". But, at another point, he recalls Pehalvan Chacha's saying, "Dreams are seen while sleeping, the world moves while awake".

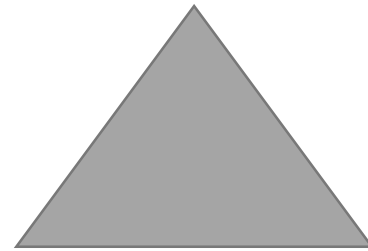
Similarly, at one point, he satirically states that "There is nothing wrong with being a laundress.

The President of the United States also lives in Dhobi Ghat (washing town)". Additionally, he tells about his profession, "Dhobi is also the captain of the neighbouring jungle cricket team (M.S. Dhobi)". So, symbolically he is a laundry donkey. While integrating the movie, the interpreting shows that he (Mangu) is the king of the jungle (Azad Nagar), but, side by side, he is the donkey, and contextually the donkeys are represented as the symbol of foolishness. An example of foolishness is shown in the movie at the time of elections; he stated that "Colleagues! If I become a king, I will fulfil the rights of all donkeys and also protect the rights of human beings who are living their lives worse than animals".

Looking at the picture ironically, it states that "Jan Mangu" as the king is considered to be the icon. While endemic, the daydreaming of the donkey King became the reason to be a millionaire. As stated earlier, the donkey King is influenced by the slayings of his father that you need to dream about things as, "to make a dream come true, it is necessary to dream". So, this became the reason for the donkey to be the king of the jungle.

Represent amen (sign)

The Donkey King



Object

(Jan Mangu)

Interpreting

(Sign of foolishness)

A donkey cannot be the King, but it is here symbolically shown as the king. As it appears to be a foolish King. At that time, his father appears and says that "The donkey is not only in shape but also in intellect". And soon he realized that Fitna gives him the charge of the Jungle so that the jungle could be destroyed and ruined. He tried to convince people and also put an effort to unhide the truth of Miss Fitna. But, people did not trust him because of the thing that he is not capable of being a king. Replying to that Mangu said, "Uncle! By mistake, I am the king now. Now I will show you to be the right king". By executing Miss Fitna, he proclaimed that he is the rightful Heir to the throne.

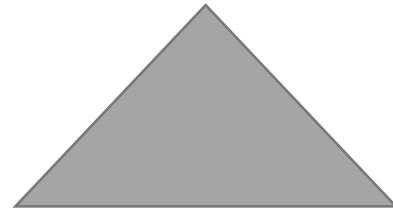
Representation of Miss Fitna as a symbol, reference, and thought of reference;

The second object in this study is another major character of the movie i.e. Miss Fitna, a fox who is the personal secretary to the King. She is the antagonist of the movie and the

whole mess in the jungle is created by the devilish mind of Miss Fitna. Over here, Miss Fitna (the fox) is considered as the object and throughout the movie, her character created a fuss among the King and his people. Contextually looking at the character, the fox is said to be the most intelligent and cleverest animal. As in the movie, she used to say that "I am Miss Fitna, do not think of me that I am a misfit". She was the one who made the whole story like an amalgam as she's the personal secretary to the King so she was just providing inappropriate advice to the King so that the King would become angry and make bad decisions in Anger. For this, she planned and asks his King to use democracy so that people could vote and bring their own King. Though, the King wanted that his son Shah Zada Khan is going to be the new king over their Miss Fitna stated that "My lord! Considering that the prince is ignorant, foolish, and irresponsible, I would say that he is not a lion". I just created the whole scenario for the sake of pleasure. She did every possible thing to break the government. For this, she went to jam Bora and said I have news but you will be going to show no it's bad for two people. She didn't even play with the King but also played with the character of Mangu. Her reviews about Mangu were "At the time of need, the donkey has to become a father, but we are only making a king". Because she knows the fact that the fox is the most intelligent animal and proclaims, "Granted, lions and elephants are more powerful than us, but have you ever seen a fox dancing in a circus?" As the movie progresses, she provided the role of helping hand at the end of the movie her lies are unhidden and so that is why the interpreting to this datum is the devilish nature and the villain role.

Represent amen (sign)

(Personal secretary to the king)



Object

(Miss Fitna, a fox)

Interpret ant

(Devilish & villain role)

Somehow looking at the picture critically the writer came to know that Miss Fitna (the fox) ironically is the personal secretary to the King. But when it comes to the whole fuss created by Miss Fitna; she indexical signifies cleverness. She did not perform her duties as a personal secretary to the King but she was the one who destroyed the jungle and the government. Hence, symbolically she represented herself as having a devilish nature.

Representation of Bad shah Khan as a symbol, reference and thought of reference;

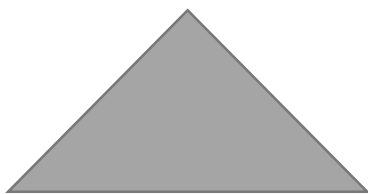
The third object we have in our story is Bad shah Khan, a lion who is the king of the Jungle. He is also one of the main characters in the movie. As per the theory of Pierce, the king itself is the object over here and signifies royalty. When the scenario takes place the king said to his secretary that this time the Royal feast will be important because today's announcement is important. Further added that "Years have passed since we took over the throne, but poor diabetes has left us nowhere and this unfortunate joint pain, we think that the prince will take over the throne from today". But, the king knew that the prince is not capable to hold a charge as the people of Jungle is not happy with the prince. The King then asks his secretary that is there any way that the people of the Jungle consider the prince as the king of the jungle by their heart.

Replying to this personal secretary said that no one is going to question this because the people are slaves of the King. Badshah khan got angry and said that "The real king is

the one who rules over the hearts of the people, otherwise the crown is on the head of the rooster as well". At that time, Miss Fitna introduced the term democracy to the King and also added that human beings choose their king by voting (democracy). Responded that "we don't have to be like humans; at least in the jungle we have rules and regulations". At the time of the announcement, the king announced that "time is changing so we have decided that we give the throne of Azad Nagar the new king and got myself retired". Soon the king announced the name of Shahzada Khan as the king and as expected, the people did not agree. To this, the king responded that "Why don't people vote in our jungle and choose their prince? I have heard that the same thing happens in humans as well". As this was the verdict of Miss Fitna so the king has to share the idea of it being a personal secretary to the people. Over here, the forwardness and the innocence of the King are shown. Furthermore, Mangu wins the election and the king left his crown at the table saying that "What a mistake from my side, we mix the names of our elders into the dust. Now, I am handing over the fate of Azad Nagar to the donkeys. So here it is shown that the interpreting is cowardness, into innocent trusting his secretary made the reason to fall his government.

Represent amen (sign)

(King of the jungle and Royalty)



Object

Interpreting

(Badshah Khan) (Innocence & forwardness
King Badshah Khan (a lion) is the icon over here. Indexical looking at the picture demonstrates that the king is cowardly and innocent enough to be grasped by the plan of

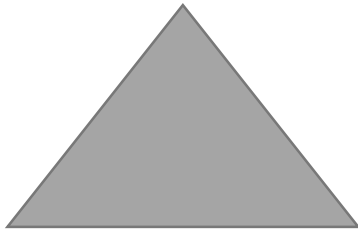
his secretary and ruined his government, and symbolically he is providing the theme of forwardness and innocence because he was the one who took all the decisions by himself.

Representation of Shehzada Khan as a symbol, reference and thought of reference;

Further analyzing, the fourth object we have in our movie is Shehzada Khan, the son of the King, Badshah Khan. He is considered an object because he is representing the youth. At the start of the movie, when Mangu arrived at the palace to give the clothes to Shehzada Khan; he was taking selfies and makes pouts. At this, Mangu got terrified and thought that the price has an attack of paralysis and ask for help. To this, Shehzada Khan replied, "I am not paralyzed, I am taking a selfie". He is not the major character as he is surrounded by Miss Fitna and his father Badshah Khan. Like the youth, the prince also indulged himself in Facebooking and the use of social media. As the new generation, the prince's passion was not towards the people, but towards his beauty. And he thinks of himself as the beautiful creature of God and states that "why I am so beautiful? Beauty is the curse". When it comes to voting the price came to know that the laundry donkey (Mangu) is his contender. At this, he said that "This donkey of two cents will not last even for two seconds". Even though on the day of the results he was asking his father "Daddy! Which jacket suits me and I would get the most likes on social media". So the prince signifies himself as the re-presenter of the youth. While looking at the interpret ant, it provides us with the childish nature of the Prince. His childish nature can be seen at the end of the movie when he states "There are people in the world who give their lives to save others".

Represent amen (sign)

(Representatives of Youth)



Object (The son of the king) **Interpreting** (Childish nature)

Ironically the prince would be the new king of the jungle and he is representative of youth as he indulged himself in social media and he is having a mobile phone in his hand all the time so the mobile phone he is carrying is the icon that represents youth. Due to the hatred created by the prince among the people he did not become the king. While symbolically he is not capable of being the king of the Azad Nagar because of his childish nature.

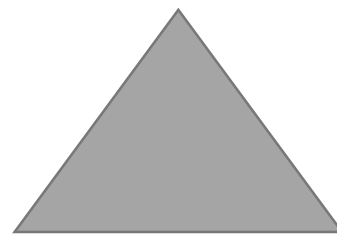
Representation of Changu as a symbol, reference and thought of reference;

In the middle of the research, we are having another character which is Changu, the father of Mangu (the donkey king). He is considered to be the object as per the theory. He's the one who raises the hope in his son that daydreaming is not a bad thing. One must have to dream so that one has a goal in his life. There is a problem if you do not dream then how you could say that your dreams come true? He was the one who kept the hope alive in his son. At that time, when Mangu refused Fitna that he cannot be the king. His father appeared and convinced his son that "People try their luck in life but luck has come to you by itself". He also stated that "It's easy to call the system bad by staying outside, but you have to get into the mud to clean it up". So here we came to know that Changu signifies the role of an advisor to his son.

This was not the only occasion where his father supported and advised him; whenever he gets confused in any of the matters his father appears. In one instance, Mangu was unable to say the thankful speech. His Father

appears and just says that "Why do you give up? What comes into the heart speaks openly because what comes out of the heart affects". When Mangu became the King, he did not care about the local people; then again, his father appeared and asked, "what about the local people who made you the King". Furthermore, he said that "Son! Don't fly so high that you fall". But Mangu did not bother. The new king Mangu got confused at a point and he was having a stomach ache. His father came and said, "Son! Is this indigestion issue due to the gas of sins and pride?" Changu just said this due to make him realize that he is the king and he has some responsibilities. Mangu realizes the fact but got confused because he does not know how to help his people. Changu again replied, "hey donkey! You have a head on your shoulder and a little bit, but the brain is present in it". Mangu states that "okay! I'm going to share a post on my Facebook wall so that people came to know that I need them. Changu replied that try to face and fix your problems rather than facebooking them. He gave the last advice to Mangu, "go! Go and tell the world that you were born donkey but you are not a Donkey by the brain. Now you are the King". The interpreting over here shows that Changu is the pure soul who is always there to help his son in his time of need, so, he is the guide.

Represent amen (sign)
(Advisor of the king)



Object (Late father of Mangu) **Interpret ant** (Pure, guide to the king)

Ironically, Changu is the guide to the King as shown in the movie when he comes to help his son from heaven. But, an animated movie, has fictional characters so the fiction created

in the movie is the index. Though he's the father of the king, still he symbolizes himself as the guide.

CONCLUSION

The link between symbols and themes is the main focus of this study. "Ogden and Richard's theory of meaning" provides a thorough explanation of the symbol, notion of reference, and referent. Ogden and Richard's theory of meaning, which provides a detailed analysis of each symbol, the notion of reference, and referent, has been applied to the movie's various symbols and visionary imagery to extract the themes.

Findings

1. Jan Mangu, the movie's main character, is regarded as the study's first object. According to the hypothesis, the represent amen claims to be the donkey king, but interpret and clarified that he is both the monarch and a symbol of stupidity.
2. The second item and the discovery are Miss Fitna (a fox), who is likely the antagonist of the film. Although the represent amen indicates that she is the king's secretary, she served as the interpreting for this study due to her nasty personality and villainous function.
3. Badshah Khan is the next discovery and the studies subject (a lion). The represent men shows that he is the king of the jungle, hence he is entitled to kingship. Yet, the interpreter reveals that he is a coward and innocent enough to have listened to his secretary instead of using his judgment.
4. The son of Badshah Khan, Shehzada Khan, is the next item discovered in this study. The representative said that because he was born into a world that is changing so quickly, he must be the embodiment of youth, but the interpreter reveals that he is simply representing the infantile side of youth because he is a spoiled brat who is addicted to social media.

5. The following discovery, which concerns a different character by the name of Changu—the late father of the donkey king—is equally significant to this investigation. Then represent amen demonstrates that even though he has passed away, he still visits the king and offers him advice. He is the king's counsellor, which means that only Mangu has access to visit him. The interpreter demonstrates that Changu is merely a kind soul who has come to lead his kid.

Recommendations

Recommendations for further researchers are;

1. This essay aims to concentrate on the use of symbols and how one might derive themes from those symbols shows. On the social interactions of the movie's characters, more investigation can be done.
2. Future scholars can also use "Ogden and Richard's theory of meaning" to analyses other animated films.
3. The behaviour of male and female characters can be studied further utilizing conversational analysis.
4. Further, Due to their diverse areas of interest, such as the brutality of masculine society as opposed to the development of the feminine world, research might be done on these symbols as something else.

Conclusion

Finally, in a few words, the purpose of this research was to identify the symbols utilized in the film so that recurring themes could be deduced. Although if it can't be ignored, each person has a unique perspective on the world, the symbols employed in this study will be useful. The children will be able to breathe a little easier and gain a little perspective in several dimensions. All things considered; this study is beneficial for any student who is interested in visual imagery.

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