

Yabancılaşma Kavramı ve Karl Marx Düşünceleri Bağlamında Franz Kafka'nın "Dönüşüm" Hikayesi

Franz Kafka's "The Metamorphosis" Story in the Context of the Concept of Alienation and Karl Marx's Thoughts

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Abstract

The aim of this study is to clarify the formation and transformation of the concept of alienation in modern society through Franz Kafka's (2012) story "The Metamorphosis", to examine the gradual alienation of individuals in this organizational order and the inability of human beings to find a place for themselves in capitalism from the framework of Karl Marx and to provide a plus to the social sciences literature with a compilation. F. Kafka (1883-1924), who helped reconcile image with thought with his own stories and novels in the years when industrialization accelerated, addressed the problems arising from the change and transformation of social relations from a critical and questioning perspective in his work titled "The Metamorphosis". In this study, F. Kafka's story "The Metamorphosis" has been tried to be discussed from the perspective of social scientists, with the interpretation of Karl Marx, the etiology of transformed human relations, family life, communication and the emerging concepts of "alienation" of the society exposed to industrialization. In Kafka's works, which were translated into Turkish under the title "The Metamorphosis", the communication deficiencies of the individual who is alienated from modern society, capitalism-based organizations and himself are discussed within the framework of the characters in the story. In the study, the problem of alienation was analyzed based on the works of Franz Kafka. The concept of alienation, one of the important problems experienced by today's people, appears in every aspect of life. It can be said that the concrete expression of human relations is best seen in literary works. Franz Kafka's works have been examined within the framework of the problem of alienation as an example of the relationship between philosophy, sociology, psychology and literature. It is known that the concept of alienation is discussed in many areas of art and literature, as city life triggers the feeling of alienation as a result of modern social life. In this study, the alienation of today's modern man from his private life and his immediate environment due to his working life that consumes his time and energy, and the fear and depression that surround him afterwards, and the fact that the bureaucracy does not attach importance to human personality, are discussed in Franz Kafka's work "The Metamorphosis" and evaluated from the perspective of Karl Marx. Within the scope of the study, the concepts of communication, non-communication and alienation, which are important components of modern daily life, are discussed based on F. Kafka's story "The Metamorphosis". In other studies in the literature, Max Weber's theory of bureaucracy and Karl Marx's concepts of alienation are also discussed as other phenomena seen in Kafka's texts. Based on these concepts, in Franz Kafka's work "The Metamorphosis", the individual communication and non-communication levels of the characters are examined under the influence of the phenomenon of alienation.

Keywords: Franz Kafka, The Metamorphosis, Alienation, Karl Marx, Modern Society

Genişletilmiş Özet

Sanayileşmenin hızlandığı dönemde kaleme aldığı hikâye ve romanlarla imgeyi düşüncenin hizmetine sunan Franz Kafka (1883- 1924), "Dönüşüm" adlı öyküsünde toplumsal ilişkilerin değişmesinden kaynaklanan sorunları eleştirel bir biçimde ele almıştır. Böylelikle çalışmada, F. Kafka'nın "Dönüşüm" adlı öyküsündeki modern topluma ilişkin görüşleri Karl Marx, Max Weber gibi modern toplumlara karşı eleştirel yaklaşımlar sergileyen filozof ve sosyologların görüşleri yer verilmeye çalışılmıştır. Franz Kafka'nın "Dönüşüm" adlı öyküsünde modern topluma ilişkin eleştirilerini daha çok yabancılaşma kavramı ekseninde yaptığı tespit edilmiştir. Felsefe tarihinde kökeni Antik Yunan filozoflarına kadar dayanan yabancılaşma kavramı, sanayileşmenin hızlanması ve teknolojik unsurların devreye girmesiyle 19. yüzyıldan sonra daha yoğun bir biçimde ele alınmıştır. Literatürde yabancılaşma kavramı ekonomik etkenler, toplumsal nedenler, teknolojik faktörler ve felsefi- varoluşçu öğretilerin yaklaşımlarına göre işlenmektedir. F. Kafka'nın "Dönüşüm" adlı öyküsünde modern topluma ilişkin eleştirilerini daha çok ekonomik etkenleri ön plana çıkartan yabancılaşma açısından ele aldığından bahsedilmiştir. "Dönüşüm" adlı eserde

yabancılaşmanın kaynağında daha çok ekonomik nedenlerle bireyin kendi emeğine ve özüne yabancılaşması temalarına yer verilmiştir. Bu çalışmanın genel olarak amacı modern toplumdaki yabancılaşma kavramının oluşumunu Franz Kafka'nın "Dönüşüm" öyküsü üzerinden ortaya çıkarmak, öyküde yer alan karakterler üzerinden modern toplumun yaşadığı yabancılaşma ve dönüşümü ele alabilmek, aynı zamanda modern toplumda yer alan kapitalizm kavramını Karl Marx düşünceleriyle dile getirebilmek, toplumsal düzen içinde bireylerin giderek kendilerine ve diğer bireylere yabancılaşarak yaşamlarına devam ettiğini incelemek olmuştur. "Dönüşüm" öyküsünde sanayileşme süreciyle ortaya çıkan ve giderek yaptığı işe, kendine, çevresine yabancılaşan bireyi konu almaktadır. Romanın bu anlamda bir analizi yapılmış olup, modern toplumlarda yabancılaşan birey(ler) ele alınmıştır. Öncelikle örgüt, toplum, modern toplum, yabancılaşma, aile içerisindeki iletişim ilişkileri gibi kavramlar tanımlanarak, ardından açıklama yapılarak, Franz Kafka'nın "Dönüşüm" öyküsündeki karakterler ile ilişkisi incelenmiş ve buradan çıkarımlar yapılmıştır. Modern toplumda bireyin örgüt içindeki yabancılaşmasının konu olarak ele alındığı F. Kafka'nın "Dönüşüm" öyküsü de bu anlamda analiz edilmiştir. Bu çalışmanın sonuç kısmında ise, modern toplumlarda yabancılaşma kavramıyla ilgili genel bir değerlendirmeye yer verilmiştir. Modern toplum yapısının, kitle iletişiminin yaygınlaştığı buna karşılık bireyin yalnızlaştığı, içine kapandığı ve kişiler arası iletişimin azaldığı, etkisizleştiği bir yapıda olduğu görülmüştür. Özellikle son yıllarda hızlı bir değişim süreci içindeki modern toplum, yaşanan hızlı değişimler sebebiyle toplumsal sorunların baş gösterdiği ve bireyin iletişimsel kopmalar yaşadığı bir ortam haline dönüşmüştür. Dolayısıyla böylesi bir yapıda ortaya çıkan sorunların temelinde iletişim, iletişimsizlik ve yabancılaşma gibi kavramların konu olarak işlenmesi, literatür için önemli sayılmaktadır. İletişim kavramı, günümüzde modern toplumu meydana getiren bireylerin önemli bir ihtiyacı ve sorunsalı haline gelmiş temel toplumsal olgu olarak ele alınmıştır. Alanyazında iletişim kavramı, bir kişiden diğer kişi veya kişilere, bilgi veya anlayışın aktarılması olarak ele alınmıştır. Toplum içerisinde yer alan insan(lar)ın kendini sosyal bir varlık olarak ifade etmesi için iletişim kavramının zorunluluk koşulu sağladığı söylenebilir. İnsanoğlunun her davranışı, konuşması, susması, duruşu, oturma biçimi, kendini ifade etmesidir; yani çevresine sürekli olarak bir mesaj iletmesinden bahsedilmiştir. Günümüz modern toplumu dönüşüm içerisindeyken iletişim öğelerinin ifade edilmesi de değişip, dönüşüm yaşamıştır. Kendisine ve çevresine yabancılaşan bireyler, birbirleriyle ya tamamen iletişimi kesmişlerdir ya da farklı kanallar ile iletişim kurmayı tercih eder duruma gelmişlerdir. İletişim kavramı genellikle bilgi üretme, iletme ve algılama sürecidir ve bu süreçteki amaç, anlaşılabilir mesajların gönderilmesi, karşı tarafın tutum ve davranışlarında değişiklik yapılması yönünde olur. Yabancılaşma kavramı ise felsefeden, psikolojiye, sosyolojiye, ekonomiye kadar geniş bir alanda düşünürlerin ilgi alanları açısından tanımladıkları çok yönlü, multidisipliner bir kavram olarak alanyazında yer almaktadır. Yabancılaşma kavramı çağımızda gündelik dilde de kullanılmaktadır. Toplum, kültür, dil, din, siyaset, ahlak gibi pek çok alanda yabancılaşmadan bahsedilmiş ve literatürde modern toplumun dönüşümünü konu alan bilimsel metinlerde ilişkisi yer almıştır. Toplumsal örgüt biçimleriyle etkisi genişleyen, bu etkisini de bireyin yaşantısında yoğun olarak hissettiren bir durum haline gelmiştir. Yabancılaşma kavramı, insanın yeryüzündeki tarihi kadar eski bir sorun olarak ele alınırken, diğer taraftan da modern sorunlardan biri hatta birçok sorunun kaynağı olarak kabul edilmiştir. Yabancılaşma, bir şeyi ya da kimseyi başka bir şeyden ya da kimseden uzaklaştıran, alıkoyan başka bir şeye ya da kimseye yabancı hale getiren eylem, gelişme olarak tanımlanmıştır. Franz Kafka'nın yabancılaşma noktasındaki önemli başarısı, yabancılaşmanın bireysel hayatın karşılaştığı her yaşantıda ortaya çıkabileceğini ve bunun bireyleri kişiliklerinden, dünyadan uzaklaştıracak kadar etki edeceğini göstermesi olmuştur. Modern toplumda aile ilişkilerinin maddi çıkar ilişkilerine döndüğü, iş hayatının içinden çıkılmaz boğucu çarklarını, iktidarı (gücü) elinde bulunduranların uyguladığı baskıyı Franz Kafka'nın "Dönüşüm" eserinde görmekteyiz. Franz Kafka, adaletin yabancılaşan bireyin umurunda olmadığı, bürokratik, hukuksal örgütlenmelerin kurbanlarının olduğu bir düzeni tasvir etmiş, bu düzenin birey üzerindeki olumsuz etkisini göstermiştir. F. Kafka yabancılaşmanın geldiği son noktayı, modern dünya halini bütün ayrıntılarıyla ele almış ve günümüz bireylerine atfederek göz önüne sermiştir. Bu öyküde birey(ler) düştüğü çıkmazların içinde boğularak, adeta bir bataklığın eşliğinde, tamamen vazgeçişe sürüklenir. Öykünün sonunda birey artık yaşamsal sonunun geldiğini anlamıştır. Franz Kafka "Dönüşüm" eserinde modern bireyin yazgısını başından görmüştür.

Anahtar Kelimeler: Franz Kafka, Dönüşüm, Yabancılaşma, Karl Marx, Modern Toplum

Introduction

F. Kafka (1883-1924), the son of a Jewish family, was born and lived in Prague during the years when industrialization accelerated. He has witnessed that the social structure has changed rapidly and that there has been a transition from traditional social relations to contemporary social relations and that intense problems have been experienced due to the transformation of social relations. F. Kafka experienced these problems intensely and included them in his literary works in different forms and styles. In the literature, Kafka first wrote in 1915, "Die Weissen Blaetter" published in the magazine and its original name "Die Verwandlung" is known as his best-known story. He created his work "The

Metamorphosis", which he wrote at the beginning of the 20th century, as a witness to a time in the last quarter of the 19th century when European people began to view human identity with suspicion due to social and individual reasons and individuals became alienated from their own identities. Each of the heroes in the story "The Metamorphosis" represents the members of modern society, individuals who change, transform and become alienated from themselves day by day. The protagonist of the book, Gregor Samsa, is described as a lonely, helpless and alienated member of the industrial society. Apart from Gregor, other members of the Samsa family in the story include Gregor's mother and father, his sister (Grete) and the manager of the workplace where Gregor works. Gregor is described as a character whose mind is always on his work, who never goes out in the evenings, who spends time at home with his family, who spends his free time reading newspapers and reviewing train schedules or working with a fret saw. It is said that Gregor's father is healthy, has not had a working life for five years, does not want to take responsibility, has a very fat body during these five years without a working life. Gregor's mother is depicted as a woman suffering from asthma, who can hardly move even when she is inside the house and who has to spend a day on the sofa in front of the open window, suffering from breathing difficulties. Gregor's sister (Grete) is described as a 17 year-old young girl whose life consists of dressing nicely, sleeping a lot, helping with the housework, attending a few entertainments and playing the violin, which she loves very much, but there is no excess in her life. The manager at Gregor's workplace is a character who regards those who actually do a job as valuable but sees those who cannot do a job as completely worthless. "... we businessmen often have to ignore a slight illness due to our work... There is no season when no business can be done, Mr. Samsa, and there never should be" (Kafka, 2012, p. 30).

The book "The Metamorphosis" (2012) is about human beings who are alienated from their work and themselves with the industrialization process. By analyzing the book, the alienated individual and his environment in modern capitalist societies are discussed. In general, the concepts of organization, modern society, capitalism and alienation are defined and importance is given to establishing relations with each other. Kafka's "The Metamorphosis", which is the subject of the alienation of the individual in modern society in capitalist societies, has been analyzed in this sense. In the conclusion part of the study, a general evaluation of the concept of alienation in modern societies is included.

Organization and Society

It can be said that today's modern society has become an organized, complex, where individuals can continue their lives (socialize) as social beings, daily life has become mechanized, predictable and can create an addiction and obedience in individuals. From a sociological point of view, organizations are made up of formal and informal groups of people and they are small societies (Şişman, 2007), activities carried out by people who come together to achieve a common goal with a hierarchy of authority and responsibility by division of labor (Schein, 1970), established for specific purposes, social units (Etzioni, 1968), a social structure made up of relationships among its members (March & Simon, 1958), social units that come together to achieve some specific purpose (Parsons, 1966), emerging new economic sectors and employment in new jobs organizational community based on the division of work (Zincirkıran, 2015) can be expressed. Gregor Samsa works as a marketer living in the harsh conditions of city life. One morning, Gregor, who finds himself transformed into a huge insect in his bed, does not understand what happened at first and refers to his transformation into an insect as an absurdity that should be forgotten. Before getting up from his bed, Gregor expresses his

thoughts on his profession, human relations and modern society as follows: "I always spend my days traveling. This aspect is much more tiring than the actual desk job in the store, and the journey also has some problems for me, such as chasing after trains, being judged by irregular and bad meals, having to establish relationships with people that are constantly changing, never sustainable, and always far from sincere" (Kafka, 2012, p. 20). Individuals in the modern society must shape their primary goals and interests according to the aims of the system in which the society is included. It can be interpreted that human beings are standardizing, losing their humanity and turning into a prisoner of bureaucratic devices, being pushed into conformism (Whyte, 1972). "Isn't that early to get up... It makes a fool of you. One has to get his sleep" (Kafka, 2012, p. 21). The fact that we are constantly aiming to reach somewhere in the capital system prevents us from realizing our human motives and actions. In addition, in the organized modern society, there is a constant instinct to compare themselves with others in the subjects that individuals have realized in the position of subordinate-superior relationship. According to Max Weber, who was interested in the sociological aspect of economic phenomena, in the capitalist system, the individual is removed from his emotional and psychological characteristics and thus he is transformed into a cold, rigid, isolated entity (Altıparmak & Durakoğlu, 2016). The characteristic of organizations that should be considered separately from other social units can be expressed as the fact that their social structures are planned and designed for a clearly defined purpose (Etzioni, 1968). Whyte (1972) expresses the experience of working people who are affected by the changing and changing social dynamics, focusing on the individual's becoming an 'organization man' in modern society and the influence and dominance of organizations on the working individual.

It can be said that with the tendency of rationalization and formalization in the social order, personal relations are decreasing and the power of the bureaucracy is increasing (Cevizci, 1999). People who live by the rules of the organization, where individuals become robots and there is a uniformity in behavior, internalize these rules and make them a part of their daily life, and then organizations can become an "iron cage" for the individual and society. The concept of the iron cage can be expressed as that individuals cannot go out of the cage, they act in a limited area and with behavioral patterns, the concepts of freedom such as creativity and self-actualization are destroyed by bureaucratic rules and individuals who get used to this return over time also give up their abilities, and they become victims of their own organizational power (Weber, 1993). Bureaucracies, it is defined as rules, positions, hierarchies and structures that limit people and can force people in the society to behave differently than they do, that is, to acquire new personalities and identities. In the world of harsh and unchanging rules of bureaucracy, individuals in the society become "zombified" against each other, and human beings become an accessory of the device they have created (Weber, 1993).

When he wakes up one morning, G. Samsa finds himself transformed into an insect, but since there is no change in his consciousness, he forgets that he has become a machine (robot) as a human being and he worries about how he will return to work, to his old routine. Fearing the risk of losing his job, he made every effort to go to work, even if he had turned into an insect. Gregor, accustomed to such a robotized order of society, as a personality other than himself, tries to live his life as a part of this transformed society in order to be able to help his family, especially his family. He is so caught up in the organization in the society and the pace he lives in in the industrial society that if a person turns into an insect and he is conscious, it does not cause any trouble for him. G. Samsa's only concern was to go to work as soon as possible.

Alienation

Etymologically, the concept of alienation was derived from the Latin verb "alieno", meaning "to alienate", and was transferred to Western languages as "alienation" from the adjective "alienus", meaning "other, stranger" (Bahadır, 2023; Güğercin & Aksay, 2017; Osmanoglu, 2016). The concept of alienation is expressed as "under certain historical conditions, the products of human and social activities (labour, money, the results of social relations, human characteristics and abilities) are perceived as independent of and dominant over these activities, or as different from what they are in their essence" (TDK, 2011, p. 2496).

The term alienation has been extensively discussed in studies in many fields such as religion, philosophy, sociology, psychology, culture, economy and economics. Transfer in law; in sociology, separation from people, one's homeland, and religion; in medicine-psychology, it is mentioned as confusion, madness and mental illness (Elma, 2003). Although the concept of alienation is a situation seen in individuals in almost every period historically, it has manifested itself more widely with the modern period's belief in rationality and industrialization (Bahadır, 2023). While the historical origin of alienation is mentioned in sources such as Homer's Iliad and the Old Testament, it first stands out in the works of Platinus (Çapan, 2009 cited in Tekin, 2012). The concept of alienation can be expressed as a reality that is defined in different ways in different disciplines and examined in different dimensions (Fıncioğulları, 2015).

Marx prefers to discuss the concept of alienation on a historical and social basis, rather than on a philosophical basis (Göymen, 2007). Discussing alienation from a social dimension, Marx clarifies that alienation is not a concept that is valid always and everywhere, but is a historical phenomenon (Osmanoglu, 2016). According to Marx, alienation can be expressed as the worker's forced labor for the capitalist system, the capitalist's appropriation of the product of his work, and his separation from the means of production, which appear as an alien, enslaving force to the worker since they are owned by the capitalist (Marx, 1986). In the process of capitalism, instead of man commanding his own work, his own action turns into an alien power, a system that opposes him and enslaves him (Marx & Engels, 1987). According to Marx, the capitalist system alienates the individual from his labor, work and himself and turns labor into a commodity (Tekin, 2014). According to Marx, the concept of alienation is not a phenomenon specific to capitalism, but capitalism includes objective conditions that maximize human alienation (Ergil, 1980). It can be said that as the world of objects gains value, the devaluation of the world of people will also increase (Marx, 1997).

Plotinos and Augustine, was clarified by the German idealist and philosopher F. Hegel, while the concept was clarified by thinkers from many different disciplines (philosophy, sociology, psychology etc.), including the German materialist and philosopher Karl Marx (Ulusoy, 1988; Cevizci, 1999; Aytac, 2005; Gündüz, 2011). According to Marx (2010), the concept of "alienation" deals with the destructive and disruptive effects of the capitalist mode of production and consumption on the individual in society and its transformation on society (Ritzer, 2014). "The concept of alienation is considered as a problem as old as human history on earth and it can be said that it is accepted as one of the modern problems and even the source of many problems" (Ertoy, 2007, p. 16). Alienation is the inability of individuals to feel themselves as a whole, actions and experiences that cause divisions in their consciousness, feeling separated from the value judgments of the society and the business environment they are in, associating individuals within the society with the dimensions of powerlessness, isolation and anomie, human beings being governed by the forces they create and

feeling alienated, can be expressed as a power. According to Marx (2010), since the concept of "commodity fetishism" is considered as a product independent of the human factor in the essence of the commodity and associated with money and other commodities, human beings experience alienation from their own labor over time. In capitalist societies, the dominance of exchange value over use value and the glorification of monetary relations, human relations, individual's misuse of each other and the fact that people are forced to work in order to earn money cause the problem of alienation with the concept of commodity fetishism. With the concept of money in capitalism, human beings, who have the power to buy everything, come into contact with commodities and people that they cannot relate to on the basis of their personal needs and characteristics (Ollman, 2015). S. Gregor had a relationship with his boss at work in order to pay off the debt of his family to the boss, that is, to earn money. In fact, he was not satisfied with the job he was working because he was not happy and did not receive any satisfaction. In Gregor's words in the book, "If I hadn't been holding back because of my mother and father, I would have quit my job long ago, I would have confronted the boss and told him exactly what I thought" (Kafka, 2012, p. 47). The concept of alienation against work can be expressed as the individual's lack of interest in the work he has shown, less freedom and control towards work, negative emotions consisting of being away from career goals and not being able to adapt to professional norms, a feeling of powerlessness and loss of control. According to Marx, it can be said that the concept of alienation is about the separation of things that naturally belong together and the antagonism between things that are in balanced harmony. The concept of alienation, at its most basic, refers to the alienation of people from the states of human nature. In the concept of alienation, which means a break from nature; while human beings aim to establish a second nature for themselves in cultural, social, interpersonal relations and social areas by breaking away from nature, they experience the state of being alien to nature. This is alienation, which is welcomed as a process that explains the process that human beings must naturally experience and is expressed as a necessary process. The second state of alienation is defined as the alienation created by the capitalist market and the capitalist social system. As a result of this process, people become alienated from their own nature. Thus, people experience alienation from themselves, their work, their environment, their interpersonal relationships, the world and life. It becomes one of the cogs operating as an element of the capitalist market. It can be said that the theory of "alienation" is closely related to Marx's understanding of the nature of human beings. It is seen that Marx did not use this concept in the later periods of his works (e.g. Capital), but it can be said that he somehow continued the perspective contained in this concept. It can be explained that commodity fetishism tries to explain the material basis or structure of the alienation of man from his own nature in capitalism and that the content of this explanation consists of the capitalist society's production and exchange relations with each other on the axis of the social division of labor and through their products.

Organizations can be defined as a social structure consisting of relations between organizational members (March & Simon, 1958). Status and titles, which are expressed as hierarchical levels in organizations, create a perception of foreignness and may not reflect the true identity and personality of individuals. While titles create distance between the individual's colleagues and other social segments, thus playing a role in transforming his personality and identity, the individual's true personality becomes shadowed and covered up. The quality of titles causes individuals to perceive their personality as superior or inferior, and this transformative power of titles is not limited only to the institutional framework but can also affect the individual's self and form in social relations. While titles force the individual(s) in the society to engage professionally and to behave in accordance with the environment, the social society expects the title holder to exhibit a certain, stereotyped attitude

and behavior pattern to the extent that individuals value their titles. The position of bosses and employees in Kafka's (2012) book "The Metamorphosis" is explained through a lectern. The person speaking to others from above the lectern is referred to as the boss, and the subordinates listening to him below are defined as the employees. S. Gregor lives lost in the mechanical system within society and has to come to terms with his lack of a social life and the economic exploitation and family conflicts that come with "commodity fetishism" (Tükel, 2012). People in the capitalist system become alienated from each other over time and continue their lives by getting lost in their communities, and the basis of their alienation is based on economic alienation. According to Marx (2010), money is expressed as a commodity that occurs because of the alienated productivity of human beings. According to him, without the concept of "alienation", the concept of "commodity" expressed as money would not exist (Ollman, 2015). Thus, according to Marx (2010), the phenomenon of alienation can be expressed as an inevitable universal pattern in capitalist societies. Family relations are also commodified in the capital system. The family is deeply saddened when Gregor's father, mentioned in the book, screwed things up. Thus, after this situation, Gregor's aim was to make the family forget as quickly as possible the devastation caused by the deterioration of business, which had driven the whole family into despair. For this reason, by working hard, he progressed from apprenticeship to marketing in a short time. The successful results of his work at work were converted into cash in the form of percentages, which he left on the table in front of the surprised and delighted family at home. But over time, according to Gregor, those beautiful, exciting and joyful days could not be repeated with the same brilliance. Over time, he got used to that level and his family, Gregor, took the money with gratitude and gave it to his family happily, but a warm sincerity and intimacy could no longer be established between them. There is no room for petty happiness in capitalism and more is always desired.

The concept of alienation was introduced in the sociology of industry by Rober in 1964. Used for the first time by Blauner. Blauner "Alienation and Freedom" for the first time expressed the concept of "alienation from work" and stated that the types of technology determine the level of alienation. "Among the important factors that determine the level of alienation from work, it can be expressed as control, routine of work, dissatisfaction with work conditions" (Ulusoy, 1988, p. 80). G. Samsa could not go to work, so it can be stated that an employee comes home from his place of work, investigating the reasons that lie under the strict control of an employee who does not go to work and the psychological tensions experienced by the individual about his effort to explain himself can be a source that feeds alienation. "I must have gotten out of bed before a quarter past seven, and by that time someone from the office wondered about me and came to ask me, because the store opens at seven" (Kafka, 2012, p. 43). Kafka combined the concept of alienation with the effects of modernism in his book "The Metamorphosis", one of the best examples of alienation in modern times and tried to reflect the perception of a system that went beyond the individual. "The heroes mentioned in the book found themselves far outside the system they were involved in and could not realize that they were alienated from themselves, their environment and life" (Çiçek, 2015, p. 150). In his book titled "The Metamorphosis", Kafka describes how the human being, who is overwhelmed, alienated and marginalized by the demands and impositions of the bourgeois society, turns into an insect. The helplessness of S. Gregor mentioned in the book against his boss, the fact that he tried to prove that he was loyal, authority and routine duties and responsibilities to earn money reveal how human beings are stuck in a corner in modern society.

Communication and Family in Modern Times

In today's modern times, it is expected that the distance between people will decrease with the increase and spread of communication channels, while it can be interpreted that individuals move away from each other as a result of extreme modernity. Due to television, internet and social media becoming widespread in society, family members live in a foreign environment, become emotionally poor and prefer to stay away from each other. Apart from the alienation experienced by the members of the family, one of the benefits of modern society is that due to the responsibilities of industrialization, individuals have to assume certain roles in the society, and they have to behave in accordance with these roles. Gregor takes place as the protagonist in the book as a character who has to fulfill the role attributed to him and cannot get rid of this situation. Although he is an insect according to the fiction, he can understand what is spoken, he has emotional thoughts as if he were a human, but because of the fact that he is not a human, he cannot express himself and show his reactions to others even though he understands what is being said. It can be added that this disconnection Gregor experienced emphasizes the lack of communication, which is the biggest problem faced by human beings in modern society. Due to the widespread use of mass media brought by modern life and the widespread use of technology in daily life, it can be interpreted that individuals will get closer to each other in terms of distance, but will distance themselves emotionally (Tükel, 2012). In the modern capitalist society, individuals take part in a life in which the mass media become widespread, the individual is closed to his inner world and becomes lonely, shares little emotionally, defines himself through the structures of which he is a part, and in a sense remains alien to the essence of human beings. "In societies where constant changes occur, individuals may become trapped in this process and become insensitive to the gravity of the conditions they live in" (Gündüz, 2011, p. 84).

In capitalist societies, emotional relations are replaced by solid interests; concepts such as love, respect, unity and togetherness that bind the society together disappear over time, change form and are seen as a burden to be carried on the back, even if it is a useless or unhelpful sibling, son or family member. As Mr. Samsa became incapable of working after turning into an insect, his commercial character in his family's eyes has unfortunately come to an end. His inability to go to work creates an obstacle for his family, the important thing for the family can be expressed as not being able to go to work because they have to pay off their debts rather than turning him into an insect. Before Gregor's transformation into an insect, the family's ability to support the family and pay the debts of the family to the boss in the business placed Gregor in a valuable position in the family's eyes. When evaluated by the family, there was a prevailing opinion that S. Gregor had nothing to be exploited and should be thrown away. Now the new hope of the family, their daughter, Grete, Gregor's sister, was seen as a new commercial object, a new market place for her parents. Grete mentioned in the book is expressed as another person who should take the responsibility of the family, who can especially increase the financial income and save the family from debts. After providing the family with economic income, Grete, who is the person that the family hopes for, was exposed to alienation over time like Gregor. "Grete, as the new name of alienation, was pushed out of the system because of the marginalization of the individual who could not function over time, replaced Gregor and included in a different form of alienation" (Çiçek, 2015, p 145).

"As Grete's mother and father examined her, they thought what a beautiful and curvy girl she had recently become, despite the troubles that had made her cheeks pale, and that it was time to look for a suitable husband for their daughter" (Kafka, 2012, p. 45). Again, Gregor Samsa's relationship with his sister is also tense. His sister, who initially took care of Gregor's needs and took care of him, later

changed his attitude towards him. The wound on Gregor's back does not heal. Thereupon, her sister starts working and gains her economic independence. With his economic power, changes occur in his approach to Gregor. Just as his parents do not want Gregor, his sister Grete does not want Gregor because of the transformation he has experienced (Oraliş, 2009). After Gregor's transformation into an insect, Grete experiences a state of alienation from her brother over time because his appearance changes. Grete was the first family member who wanted to get rid of her brother, who is now an insect, and the first to express this to her family (Çiçek, 2015). "We have to try to get rid of him, his mother couldn't hear anything from coughing, it's going to kill you both. When one has to work like us, one cannot endure this endless torture at home" (Kafka, 2012, p. 76). Gregor actually loves him the most, but it was his sister Grete who betrayed him first (Kafka & Nabokov, 2014). When Grete finds a job and begins to secure herself, seeing that she can stand on her own feet, she abandons Gregor and tries to get rid of him. Kafka (2012) emphasizes that in modern capitalist societies, emotional ties are not at the forefront in the relationships between individuals, but rather materiality and economic superiority are decisive. Members of the family give up on the other family member who does not bring income to the house and whose appearance they cannot accept, and they want to get rid of him as soon as possible so that he does not become a further burden. When evaluated in this context, the feeling of alienation experienced by Gregor emerges more when he is excluded and unwanted by his family, rather than when he turns into an insect.

Purpose

The general purpose of this study is to reveal the formation of the concept of alienation in modern society through Franz Kafka's story "The Metamorphosis", to address the alienation and transformation experienced by modern society through the characters in the story, and at the same time to express the concept of capitalism in modern society through the thoughts of Karl Marx, the aim is to examine how individuals continue their lives by becoming increasingly alienated from themselves and other individuals within the social order. With this study, aim is to consider these concepts, which are considered important in sociology, psychology and other fields of social sciences, as a whole and to provide a reference quality for future research in this genre.

As the method of the study, qualified studies determined through the Google Scholar application, which has become classical and/or published in Turkish and English internationally in recent years, were examined, and within the scope of this study, a search was carried out using certain keywords to describe the relevant articles. In this context, the framework of this study has been tried to be created by accessing the research in the field of social sciences by using the keywords "Franz Kafka", "The Metamorphosis", "alienation", "modern society", "Karl Marx", "sociology", "psychology". A scan was made using the combinations of these expressions and 50 articles, papers and e-books that were thought to be suitable for the purpose of this study were identified. 45 of these studies were examined in depth and included in the study. F. Kafka's work "The Metamorphosis" is evaluated from a sociological point of view, Karl Marx and the concepts of alienation in modern society in the field of social sciences from these publications investigating the applications of human beings in the field of social sciences, how these tools are applied to scientific research in the field of social sciences, what benefits and advantages they create for researchers, and the evaluation of the present with the aim of a compilation by considering the past and future dimensions of the current evaluation is presented. In order to enrich the perspective, documents such as books, theses, e-books, articles, papers, etc. in other fields of social sciences have been examined, but the studies of different fields have been

excluded in order to provide in-depth examination by limiting the subject, and we would like to inform this prediction for future studies.

Result

In Franz Kafka's (2012) book "The Metamorphosis", it is mentioned that human beings experience more alienation from themselves and other types as they spend time in modern society, and that capitalism makes people robotic, and as a result, they experience powerlessness, meaninglessness, irregularity, cultural diffusion, isolation from society, and self-alienation. Weakness; the idea that the future of human beings is no longer determined by itself, but by external factors, that is, by the institutions of capitalism, is meaningless; the lack of comprehensibility or coherent meaning of activity in any field, the idea that life is purposeless, lack of rules (normlessness); absence of a sense of adherence to the rules of behavior adopted by the society, the prevalence of behavioral deviations, insecurity, unlimited individual competition, distancing from society (isolation, isolation); exclusion from social relations, the feeling of being alone, self-alienation; it can be expressed as the inability of people to comprehend their own reality. The fact that modern society is not good for the physical and mental integrity of human beings can be interpreted as the isolation of human beings, who are in the dead end of capitalism, in large communities. According to Weber (1993) due to bureaucracy, human beings become victims of their own organizational power. The process of rationalization is a process that excludes human values that add meaning to life, and it corresponds to the private areas of human life. By becoming the center of human life, it almost obliges them to an "iron cage". Bureaucracies are like prisons that limit people. As a result of rules, positions, hierarchies and similar impositions, it forces human beings to behave differently than they are and to acquire new personalities and identities. Weber mentions that modern bureaucracies produce an effective service that they are a mechanism that does not allow individual creativity, threatens the autonomy of human action, and disrupts personal freedom. In the world of rigid, immutable rules of bureaucracy, human beings become zombies against each other, and human beings become accessories and victims of the apparatus and machines they have created. Thus, if it is desired to express it in general, it can be said that modern society responds quickly to many needs of many individuals in society, and at the same time, it creates a kind of "iron cage" for human beings.

When Franz Kafka's work "The Metamorphosis" (2012) is evaluated from a psychological and sociological perspective, alienation is defined as the alienation of the individual from himself, society and other individuals (Fırıncioğulları, 2015), while alienation reveals factors such as stress and depression, especially the emergence of the new capitalist order. It can be said that the consumer society it has created pushes the individual to alienation (Can, 2016). The approaches put forward on the field of alienation, whether the individual is alienated from his/her interpersonal relationships due to reasons arising from him/herself (psychological) or due to social and unintentional reasons (sociological), are constantly approaching each other, therefore the psychosocial approach comes to the fore (Çorak, 2022).

Modernization, which is gradually increasing, can adversely affect the individuals in the society when evaluated with the concept of alienation, and thus the individuals who make up the society are both alienated from themselves and may experience alienation from their environment. In F. Kafka's work The Metamorphosis (2012), the concept of alienation is discussed as a loss of self-identity and a sociological dissolution according to time, place, values and social roles (Aşkaroğlu, 2017). In The Metamorphosis (2012), the character of Gregor, the person who wants to continue consumption and

have more commodities, turns into a structure that thinks that he will gain an identity in this way and connects to the world by moving away from his abilities, and eventually becomes alienated from himself and the world he lives in (Koç, 2013).

According to Seeman (1959), an alienated person can be expressed as a person who cannot play an active role in what life brings, cannot make sense of his own actions, does not believe in the rules regulating social life, cannot see social values, beliefs, traditions and customs as valuable, and cannot derive pleasure from his actions by moving away from himself (Kiraz, 2015). Gregor's experiences and thoughts mentioned in the story *The Metamorphosis* (2012) coincide with the concept of alienation. Because the concept of alienation in the book; it is described as individuals losing control in their own lives, separation from objects, people, thoughts in the world, and their own self, becoming cold, and becoming dysfunctional (Deryahanoğlu, 2019).

The main emphasis in the story of "*The Metamorphosis*" (2012) is on the fact that an alienated individual is actually disconnected from both himself and the group and society in which he lives (Kırman & Atak, 2020). The concept of alienation maintains its reality as an obstacle that modern societies must overcome. Protecting your own life and taking care to make your choices consciously; A person who pays attention to his work, labor, production and consumption can get rid of the effects of the concept of alienation (Osmanoğlu, 2016). In the story of "*The Metamorphosis*" (2012), the fundamental mood of alienation experienced by Gregor and the other heroes develops with the individual's rejection of the current situation and causes the individual to break away from himself, society or the object (Bahadır, 2023). "Alienated man becomes alienated from the community and his own species existence. A person becomes alienated from other people... What is valid for a person's relationship with his own work, the product of his work and himself is also valid for his relationship with other people... Every person becomes alienated from others..." (Marx cited in Coser, 2010, p. 65).

Since the field of social sciences is open to information exchange with other disciplines, it is often not possible to access every study in the literature due to time and space constraints. F. Kafka's work "*The Metamorphosis*" contains many scientific studies that have been discussed and given importance in depth in the Turkish and English literature. Since this study is a compilation, we have tried to include original and new studies as much as possible.

Despite the criticisms brought by different social scientists, it can be said that it is an important issue that needs to be discussed, emphasizing whether human beings have a passive attitude towards modern society. With this study, in the light of fields such as psychology, sociology, literature and anthropology, which are in different disciplines of social sciences, F. Kafka's "*The Metamorphosis*" and Karl Marx's concepts of alienation can be reconsidered. Human beings, who have the ability to be defensive in the face of a threat to their own personality and values, have become helpless in the face of modern society. In today's modern societies, the transfer of power from man to machine and organization has affected the direction and form of relations between the individual and the apparatus, and in the face of the power, authority and dominance of the power, the individual/society that has lost itself to these devices has lost its freedom in the face of these institutional structures. The individual, who moves away from his job, the institution he works for, his family, friends and loved ones, and his status, has been exposed to the phenomenon of alienation in today's modern societies. This change has been both an important challenge and an opportunity for many researchers in the social sciences who analyze the complexity of human societies.

It is thought that although there are studies on Franz Kafka's great work "The Metamorphosis" in the field of social sciences in the literature, the combination of alienation and Karl Marx's views of capitalism will contribute to the studies in the literature. Again, it can be said that it is a motivating study for social sciences researchers in terms of presenting the purposes of application in social science research with different examples. It is thought that the compilation of research in many different fields of social sciences is important in terms of contributing to the national literature.

Discussion

First, the relationship between technology, productivity, and overall social differentiation is positive, producing an increasingly complex class system. Indeed, contrary to Marx's view, stratification does not inevitably result in a polarization in the form of two basic classes, the class system will become more complex as productivity increases. Marx's relationship is essentially true as production increases with the transition to the agricultural age, but as production reaches its highest levels under capitalism, private ownership becomes increasingly common, property ownership and management often begin to separate and the economic elite's capacity to control the social superstructure weakens. Marx failed to calculate: The proletariat could also exert ideological and political pressure on the state in line with its own interests; it can manage tensions between capitalism and labor by smoothing the state-business cycle; it can be stated that capitalists can avoid being locked into competitive destruction, which forces them to exploit and push the economy into ever deeper recessions. Despite these miscalculations, Marx correctly assessed the fundamental forces that regulate society in general and generate conflicts between the subordinate and the dominant in particular. For this reason, it can be said that Marx remains an important theorist today, especially when the more ideology-laden parts of Marxism are discarded. The subject of Kafka's (2012) story, which was translated into Turkish with the name "Dönüşüm", deals with the loneliness of human beings living in the post-industrial Western society of the 20th century, the alienation process, the separation of the individual from the society and the transition of human beings into a new transformation. The book "The Metamorphosis" (2012) can be expressed as the story of a rebellion against the ossified strict and shallow rules of life, the stereotypical insincere communication in human relations. It can be expressed as an important masterpiece in the history of Turkish literature, as the tragedy of Gregor's turning into an insect only in his external appearance, even though he did not lose his consciousness, but he could not tell his family and people that he was still himself. In the book, the only hope of the family, which was destroyed and disintegrated due to the deterioration of the business of the father, especially the eldest of the family, Gregor, who was working, was a giant insect and the alienation that emerged between the feelings of humiliation, disgust and exclusion in front of the family members, the alienation that emerged between the family members and the problems of existence, process is explained. The ultimate freedom that Gregor can achieve is mentioned as being thrown out of the room with the help of a broom. Gregor's deprivation of his father's authority, the destruction of his emotional life, his experience of economic exploitation, the experience of "commodity fetishism" and the result of this whole process struggles with the concept of alienation. "The Metamorphosis" (2012) is a story in which the alienation process of human beings against the "commodity fetishism" imposed by the social order created by the capital system and the people of an unhappy society is best fictionalized and narrated.

"Everyone lives behind a bar that they carry with them. An expression of longing for a free and natural life. However, natural life for humans is human life. It is very difficult

to live like a human, so there is a desire to get rid of it, at least on a fictional level. As everyone joins the herd, they pass through the roads of the cities to work, to the head of the mangers and to entertainment, in safety. Just like in the office, a well-defined life. In such a life there are only operating instructions, application forms to fill out and rules. They are afraid of freedom and responsibility. That's why people prefer to drown behind bars they made" (Kafka, 1999, p.52).

Franz Kafka depicted an order in which the alienated individual did not care about justice and was the victim of bureaucratic and legal organizations and showed the negative impact of this order on the individual. F. Kafka discussed the state of the modern world in full detail, the final point of alienation, and revealed it by attributing it to today's individuals. In this story, individuals are dragged into complete abandonment, drowning in the impasses they find themselves in, almost on the verge of a swamp. At the end of the story, the individual realizes that his life has come to an end. Franz Kafka saw the fate of the modern individual from the beginning in his work "The Metamorphosis".

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Çatışma Beyanı

Makalenin herhangi bir aşamasında maddi veya manevi çıkar sağlanmamıştır.

Yayın Etiği Beyanı

Bu makalenin planlanmasından, uygulanmasına, verilerin toplanmasından verilerin analizine kadar olan tüm süreçte "Yükseköğretim Kurumları Bilimsel Araştırma ve Yayın Etiği Yönergesi" kapsamında uyulması belirtilen tüm kurallara uyulmuştur. Yönergenin ikinci bölümü olan "Bilimsel Araştırma ve Yayın Etiğine Aykırı Eylemler" başlığı altında belirtilen eylemlerden hiçbiri gerçekleştirilmemiştir. Bu araştırmanın yazım sürecinde bilimsel, etik ve alıntı kurallarına uyulmuş; toplanan veriler üzerinde herhangi bir tahrifat yapılmamıştır. Bu çalışma herhangi başka bir akademik yayın ortamına değerlendirme için gönderilmemiştir.