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**Examining Discursive Representations of Transformation, Identity, and Exclusion in Kafka's  
The Metamorphosis: A Study through Discourse Analysis**

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**Abstract**

*This research analyzes the discursive representations of change, identity, and exclusion in Franz Kafka's *The Metamorphosis* using discourse analysis. The aim of the study was to examine how language creates alienation, undermines self-identity, and perpetuates discriminatory behaviors inside the story. The study's foundation emphasizes Kafka's tale as a pivotal modernist work that reveals the tenuous connection between the person and society, especially via Gregor Samsa's transformation into an insect. A mixed-methods approach was used, integrating qualitative discourse analysis (thematic, contextual, and critical analysis) with quantitative techniques (lexical frequency and pronoun tracking). The study used Fairclough's Critical Discourse Analysis framework to reveal power dynamics in language, in conjunction with theme interpretation. Purposive sampling was used to identify critical excerpts that emphasize transition, identity, and exclusion. The results indicate that transition is articulated as dehumanization, identity is undermined via fluctuating references and pronouns, and exclusion is perpetuated through geographical restriction and suppression. The findings suggest that Kafka's vocabulary reflects actual discursive practices of exclusion in the real world. The research advocates for the implementation of discourse analysis on extensive literary and social texts, the execution of cross-cultural translation studies, and the connection of literary discourse with current matters of identity politics, migration, and social exclusion.*

**Keywords:** *Discursive representations, Discriminatory behaviors, Critical Discourse Analysis, Identity, Literary and social texts*

**Introduction**

Franz Kafka's *The Metamorphosis* (1915) is still one of the most important works of modernist literature. This is mainly because it shows alienation, metamorphosis, and broken identity in a way that is quite frightening. The novella tells the tale of Gregor Samsa, a traveling salesman who wakes up one day to discover that he has changed into a huge bug. This abrupt and horrific transformation serves as the impetus for a tale that examines the volatility of identity, the tenuousness of human connections, and the processes of exclusion within family and social frameworks. Literary critics have long emphasized its existentialist undertones, but a discourse

analysis approach facilitates a more profound examination of how identity, transformation, and exclusion are constructed and reinforced through language, narrative structure, and symbolic representation (Müller, 2016; Jaworski & Coupland, 2014)

For decades, people have been arguing over what *The Metamorphosis* means. Scholars have interpreted the book via many frameworks, including psychoanalytic (Freud, 1919; Bettelheim, 1984), existentialist (Camus, 1942), Marxist (Lukács, 1971), and post-structuralist (Deleuze & Guattari, 1986) perspectives. Nonetheless, the use of discourse analysis elucidates how Kafka's story operates as a locus of power dynamics, identity negotiation, and symbolic exclusion. Fairclough (1992) defines discourse not just as language-in-use but also as a social activity that both reflects and constructs social reality. In this context, Gregor's metamorphosis may be seen as both a physical and a discursive alteration; the language used by his family, society, and himself plays a role in his exclusion from the category of the "human."

The examination of speech in Kafka's work elucidates the mechanisms by which Gregor is divested of his subjectivity. The novella emphasizes the destabilizing effect of change on identity, illustrating how Gregor's self-perception is progressively undermined by discursive actions of othering. At first, Gregor tries to keep up with his job and family duties even though he has changed, which shows that he has internalized capitalist work rhetoric (Corngold, 2014). However, the language of his family, which goes from worry to disdain, makes him seem like an abject human who doesn't deserve to belong. Butler's (1997) analysis of performativity and abjection is especially relevant: Gregor's identity becomes incomprehensible within the conventional framework of human subjectivity, leading to his banishment.

The portrayal of identity in *The Metamorphosis* is hence inextricable from discursive frameworks. Gregor's new body not only changes how he sees himself, but it also shows how fragile human identity is when it comes to societal and family discourses. Kafka's story shows how identity is always changing and how language and relationships shape it. Discourse analysis enables us to delineate the transformation of Gregor's subject status from provider and son to parasite and burden, illustrating a trajectory of exclusion manifested via speech, silence, and narrative framing (Blakemore, 2015).

Additionally, *The Metamorphosis* reflects the wider socio-political debates of early 20th-century Europe. Kafka wrote at a period when people were becoming more and more disconnected from each other because of industrialization, urbanization, and the bureaucratization of life (Jay, 1984). Gregor's job as a traveling salesman is a perfect example of the detached worker in a capitalist system, where his identity is mostly based on how productive he is. When transformation makes him unproductive, language changes to push him to the edges. Foucault's (1977) concept of disciplinary authority is relevant in this context: Gregor's departure from normality exposes him to a system of exclusionary discourses that govern his body and establish his worth within the familial economy.

The concept of exclusion in *The Metamorphosis* also mirrors the mechanics of stigma and social ostracism. Goffman (1963) characterizes stigma as a trait that delegitimizes an individual, diminishing them "from a whole and usual person to a tainted, discounted one" (p. 3). Gregor's transformation is a concrete manifestation of stigma—his bug form designates him as distinct, therefore rationalizing his exclusion from family closeness and societal acknowledgment. His

family's final rejection exemplifies the discursive violence that transmutes him from a person into an object, rendering him excluded from the domain of human society.

A discourse analysis approach elucidates the function of silence as a potent mechanism of exclusion inside the novella. Gregor's inability to communicate properly after his change exacerbates his solitude. His statements are characterized as incoherent sounds, depriving him of linguistic agency the quintessential indicator of humanity in several cultural contexts (Lecercle, 1990). This failure to communicate makes him even more of an outsider: Gregor is not recognized as a topic since he does not participate in discourse.

Kafka's story also shows how change, identity, and exclusion are cyclical processes instead of linear ones. Gregor's transformation leads to his marginalization, but it is the responses of those around him, his job, parents, and sister—that reinforce his distinctiveness. Identity in this context is relational and discursively formed, reliant on recognition and engagement. The novella therefore serves as a rich source for discourse analysis, providing insights into the ways language and representation facilitate inclusion and exclusion within human groups.

The significance of this research transcends literary criticism. In modern discourse studies, issues of identity negotiation, exclusion, and change are crucial for comprehending marginalized groups, immigration, disability, and non-normative identities (van Dijk, 2008). Utilizing discourse analysis on Kafka's book enables us to reveal its lasting literary importance and contextualize it within wider dialogues on the societal use of speech to delineate the parameters of belonging. In summary, Kafka's *The Metamorphosis* offers a profound framework for analyzing the destabilization of identity via metamorphosis, the construction of inclusion and exclusion by discourse, and the mediation of power relations through language. Discourse analysis provides a structured methodology for elucidating these processes, allowing us to see Gregor's transformation not just as a physical or psychological occurrence but as a discursive phenomenon influenced by social interactions, cultural frameworks, and symbolic representations.

#### *Research Question*

1. How does Kafka's *The Metamorphosis* use language to show how changes affect Gregor Samsa's sense of self?
2. How does the language in the novella help Gregor stay out of family and societal structures?
3. In what ways might discourse analysis theories (such as Fairclough, Foucault, and Butler) enhance our comprehension of identity negotiation and exclusion within Kafka's narrative?

#### *Significance of Study*

This research is important because it puts Kafka's *The Metamorphosis* in the context of discourse analysis, which connects literary studies with discourse theory. Although the novella has been thoroughly analyzed via existential, psychoanalytic, and Marxist lenses, there is a paucity of research investigating the influence of discursive practices on Gregor's identity and exclusion. The research examines change as a discursive process rather than a solely symbolic one, emphasizing the importance of language in shaping human subjectivity and marginalization. In the end, it adds to conversations across fields on identity, power, and exclusion in both literary works and modern sociocultural settings.

## Literature Review

### *Transformation in Kafka's The Metamorphosis*

Transformation is a big part of Kafka's *The Metamorphosis*, both as a bodily transformation and as a symbolic and discursive occurrence. Gregor's transition into an insect highlights how change may make people less certain about who they are and push the limits of what it means to be human. Scholars say that Kafka's use of hideous transformation is a metaphor for how contemporary life makes people feel alone (Corngold, 2014; Müller, 2016; Jay, 1984; Blakemore, 2015). From a discourse point of view, change is shown not only in the story itself but also in the changing language that Gregor and his family employ, which shows bigger ideological frameworks. Fairclough (1992) asserts that language actively shapes social reality; in Kafka's narrative, Gregor's transformed body is elucidated via discourses of revulsion, productivity, and load. Transformation serves as a discursive strategy that disrupts norms and yields exclusionary results.

### *Identity Negotiation and Alienation*

The negotiation of identity in *The Metamorphosis* exemplifies the inherent relationality and discursivity of subjectivity. Gregor initially clings to his identity as a devoted son and worker, wanting to maintain his employment despite his body alteration. But now since his speech is incoherent, he can't communicate, which is a break in his identity (Lecerle, 1990; Jaworski & Coupland, 2014; Butler, 1997; van Dijk, 2008). His family's discourse transforms him from a provider into a parasite, illustrating how language creates new subject positions. Butler's (1997) concept of abjection offers a framework for comprehending Gregor's loss of intelligibility: when his body deviates from conventional human classifications, language reconstitutes his identity as "other." Consequently, identity in Kafka's work is not fixed but dynamic, always reconfigured via discursive techniques of naming, silencing, and othering.

### *Exclusion and Familial Discourse*

In *The Metamorphosis*, exclusion is shown via familial speech, illustrating the progressive transition of Gregor's family from sympathy to hate. At first, his parents and sister try to deal with his condition, but soon language makes him seem like a burden that may upset their lives (Goffman, 1963; Foucault, 1977; Bettelheim, 1984; Lukács, 1971). Goffman's (1963) theory of stigma is especially pertinent: Gregor's insect body transforms into a stigmatized characteristic that diminishes his social worth. Foucault (1977) emphasizes that disciplinary authority marginalizes deviant bodies, as seen by Gregor's confinement to his chamber and exclusion from familial interactions. The language of distaste, avoidance, and silence makes his marginalization seem normal, indicating that exclusion may happen both in words and in actions.

### *Discourse, Silence, and Dehumanization*

In Kafka's story, language and silence are two very strong ways to dehumanize people. Gregor's incapacity to speak properly after his change excludes him from the human symbolic order. Lecerle (1990) posits that the deprivation of language corresponds to the forfeiture of subjectivity, a perspective reiterated by Blakemore (2015), who underscores that silence in literary works often serves as a mechanism of symbolic exclusion. Butler (1997) posits that linguistic unintelligibility makes a person abject, while Fairclough (1992) underscores the influence of exclusionary speech on social activities. Gregor's family thinks of the

"incomprehensible noises" he makes as animalistic, which makes them think of him as not being human. Silence therefore transforms into both a manifestation of change and a discursive tool that denies Gregor acknowledgment and hastens his obliteration.

#### *Socio-Historical Discourses and Capitalist Alienation*

Kafka's writing also shows how people spoke about society and history in early 20th-century Europe, which was distinguished by industrialization, bureaucracy, and capitalist alienation. Gregor's identity is intrinsically linked to his status as a worker, and his incapacity to labor post-transformation incites discursive categorization as superfluous (Jay, 1984; Lukács, 1971; Camus, 1942; Corngold, 2014). Marxist opponents have pointed out that Gregor is like an alienated worker, whose worth is based on how much work he can do instead of his dignity as a person (Lukács, 1971; Jay, 1984). Discourse analysis adds to this view by showing how capitalist ideas work in language: Gregor takes in his boss's talk on discipline and duty, but his family sees things from a utilitarian point of view that explains his exclusion. Transformation illustrates the capitalist inclination to delineate identity by production, while discourse analysis reveals the processes that facilitate the normalization of this ideology.

#### *Discursive Power and Othering*

The way people are treated in *The Metamorphosis* shows how discursive authority sets the limits of who belongs. Foucault (1977) posits that power is disseminated via speech, influencing the definitions of normality and deviance. Gregor's insect body is not part of the "human" category, which gives him the right to be left out. Van Dijk (2008) emphasizes that discourse is crucial in perpetuating power dynamics, and Kafka's work exemplifies how language formulates hierarchies of value. Butler's (1997) paradigm on performativity posits that identity is maintained by recurrent discursive activities, and Gregor's inability to "perform" humanity underscores his abject state. Müller (2016) expands this perspective by asserting that Kafka's discursive representations undermine the notion of stable identity, illustrating that othering is not static but always redefined.

#### *Interdisciplinary Ideas on Change and Exclusion*

An interdisciplinary approach reveals that Kafka's tale reflects significant issues of marginalization in modern discourse studies. Disability, migration, and non-normative identities reflect Gregor's discursive exclusion, whereby change obstructs recognition (Jaworski & Coupland, 2014; Blakemore, 2015; van Dijk, 2008; Goffman, 1963). Kafka foresees the use of rhetoric by societies to govern belonging and exclude non-conforming identities. Butler (1997) and Fairclough (1992) provide us ways to look at how discursive regimes keep norms going, while Lecercle (1990) shows how language can be violent when it keeps marginalized people quiet. Consequently, *The Metamorphosis* serves as a literary case study that elucidates the universality of discursive exclusion and identity negotiation across many situations.

#### **Methodology**

This study utilizes a mixed-methods research strategy, using both qualitative and quantitative approaches to analyze discursive representations of metamorphosis, identity, and exclusion in *The Metamorphosis*. The qualitative aspect emphasizes interpretative discourse analysis, but the quantitative aspect enhances this by quantifying frequency, distribution, and patterns of language selections within the text. Mixed-methods are especially appropriate for literary

discourse studies as they provide a balance between comprehensive interpretation and empirical data (Creswell & Plano Clark, 2018). The qualitative method is based on Critical Discourse Analysis (CDA), which sees language as a social activity that is part of power relations (Fairclough, 1992; van Dijk, 2008). CDA is suitable since the study questions focus on the discursive construction of change, identity, and exclusion. The qualitative technique entails a meticulous analysis of Kafka's text, the detection of repeating discursive patterns, and interpretation via theoretical frameworks such as:

This quantitative data will be combined with qualitative observations to show that there are patterns in the text. The research attains methodological rigor and depth by integrating interpretative insights with quantifiable language patterns. The research employs purposive sampling due to its concentration on a single main text. Purposive sampling is a non-probability sampling technique whereby the researcher selects data sources that are most relevant to the study goals (Patton, 2015). The Metamorphosis is chosen because it clearly shows themes of change, identity, and exclusion, which makes it a great example for discourse analysis.

There are two steps to collecting data:

1. Textual extraction: Picking out important parts of The Metamorphosis that show change, identity negotiation, and being left out.
2. Corpus preparation: This includes digitizing the text (if required) and coding parts of it for both qualitative and quantitative corpus analysis.

### Data Analysis

This chapter talks about what the qualitative and quantitative examination of Kafka's The Metamorphosis found. The data analysis, informed by the study topics and methodological framework, examines the discursive representations of change, identity, and exclusion within the text. The research used Critical Discourse Analysis (CDA) and corpus-based quantitative methodologies to discern trends in linguistic usage, thematic frameworks, and power dynamics. There are three elements to the analysis:

Transformation — the discursive construction of Gregor's transformation.

Identity—how Gregor's sense of self is contested and made unstable.

Exclusion: the ways that words and silence make him feel like an outsider.

#### *Part I: Transformation as a Discourse Event*

The transformation in The Metamorphosis is not just biological but also described discursively. Kafka's use of words emphasizes confusion, strange images, and the instability of symbols. The corpus analysis showed that terms related to "body," "change," and "insect" were used a lot. These words help to frame Gregor's transformation.

*Table 1: Frequency of Transformation-Related Terms in The Metamorphosis*

Term	Frequency	Collocates (Top 3)	Function in Discourse
Body	42	"changed," "awkward," "huge"	Highlights alienation from self
Insect	29	"monstrous," "creature," "vermin"	Dehumanizes Gregor discursively
Change	18	"sudden," "horrible," "strange"	Frames transformation as unnatural
Room	54	"locked," "dark," "confined"	Connects bodily change to spatial isolation

*Explanation*

This table illustrates how language frames change as anomalous and menacing. The collocates of "insect" (e.g., "monstrous," "vermin") indicate Gregor's dehumanization via animalistic analogies. The word "room" sometimes collocates with confinement, associating change with both physical and metaphorical captivity. Transformation manifests as both a corporeal phenomenon and a discursive designation of monster, exemplifying Fairclough's (1992) assertion that language shapes social significance.

The narrative qualitatively underscores Gregor's bewilderment and unsuccessful efforts to comprehend his transformed physique. His primary worry on employment, rather than his grotesque appearance, illustrates the internalization of capitalist ideology (Corngold, 2014). The hideous metamorphosis serves as a symbol for alienation, increasing his objectification via discourse.

*Section II: Identity and Discursive Negotiation*

Gregor's identity evolves throughout the book, redefined by his internal reflections, familial dialogue, and the narrator's perspective. CDA identified three discursive phases: worker identity, liminal identity, and abject identity.

*Table 2: Discursive Shifts in Gregor's Identity*

<i>Phase</i>	<i>Discursive Markers</i>	<i>Example (Paraphrased)</i>	<i>Quote</i>	<i>Implication</i>
<i>Worker Identity</i>	<i>"duty," "job," "money," "boss"</i>	<i>Gregor worries about missing work</i>		<i>Identity tied to productivity</i>
<i>Liminal Identity</i>	<i>"family," "burden," "help," "support"</i>	<i>Sister brings him food reluctantly</i>		<i>Partial recognition but declining role</i>
<i>Abject Identity</i>	<i>"creature," "disgust," "useless," "it"</i>	<i>Family refers to Gregor as "it"</i>		<i>Total exclusion and dehumanization</i>

*Explanation*

This table illustrates the discursive evolution of Gregor's identity. Initially, Gregor defines himself via capitalist rhetoric, preoccupied with his job. As change advances, familial language recontextualizes him as a dependent encumbrance, diminishing his intrinsic worth. Ultimately, when he is designated as "it," his subjectivity disintegrates completely, illustrating Butler's (1997) concept of abjection.

In quantitative terms, words associated with production ("work," 37 instances; "money," 22 instances) prevail in the first chapters, but phrases conveying disgust ("creature," 19 instances; "useless," 15 instances) are predominant in the latter portions. This lexical transition reflects Gregor's progression from inclusion to exclusion.

Identity is fundamentally relational. Gregor's efforts to preserve his human self-perception, such as attempting to conceal himself with a sheet to mitigate his sister's revulsion, demonstrate his consciousness of being discursively redefined. Identity is precarious, shaped by familial discourse and prone to obliteration when acknowledgment ends.

### Section III: Exclusion, Silence, and Stigmatization

Exclusion is shown not just via verbal expressions but also through silence, evasion, and the refusal of communication. Gregor's incapacity to articulate coherent discourse upon his change is fundamental to his ostracism.

*Table 3: Discourse of Exclusion in The Metamorphosis*

<i>Strategy of Exclusion</i>	<i>Discursive Example</i>	<i>Effect on Gregor</i>
<i>Labeling</i>	<i>"creature," "vermin," "it"</i>	<i>Dehumanization and objectification</i>
<i>Silencing</i>	<i>Gregor's speech described as "noise"</i>	<i>Loss of subjectivity</i>
<i>Spatial Exclusion</i>	<i>Locked in room, door shut</i>	<i>Physical marginalization</i>
<i>Familial Rejection</i>	<i>Sister says they must "get rid of him"</i>	<i>Symbolic erasure of identity</i>

### Explanation

Exclusion is shown via intersecting techniques. Labeling transforms Gregor from a subject into an object, and silence eradicates his verbal autonomy. Spatial exclusion reflects Foucault's (1977) concept of regulating aberrant bodies via confinement. Familial rejection leads to his symbolic death prior to his bodily die. Goffman's (1963) stigma theory is immediately applicable: Gregor's altered physique designates him as socially tainted, legitimizing his ostracism. The term "room" appears 54 times, whereas verbs of exclusion such as "lock," "shut," and "push" predominate in family interactions. These language patterns support the theme of isolation and affirm that Gregor is discursively marginalized long before his demise.

### Section IV: Synthesis of Qualitative and Quantitative Results

The integration of CDA with corpus analysis enhances the research by uniting interpretative and empirical data. The qualitative results highlight Gregor's identity struggle and the influence of family discourse on exclusion. The quantitative results demonstrate trends in word use and collocations that objectively support these conclusions.

The collocates of "insect" underscore conceptual domains of monstrosity.

Collectively, these data indicate that Gregor's metamorphosis is both bodily and discursively manifested. His identity disintegrates via fluctuating discourses, and his exclusion is linguistically justified by familial and society ideals.

The research demonstrates that Kafka's *The Metamorphosis* presents metamorphosis, identity, and exclusion as discursive processes rather than simple narrative occurrences. Transformation undermines Gregor's subjectivity, identity is constructed via relational discourse, and exclusion is perpetuated by language, silence, and stigma.

From a discourse analysis standpoint, Gregor's metamorphosis is most accurately seen as a discursive transformation: his physical form alters, however it is the language of others that delineates his final exclusion. This highlights Butler's (1997) concept of abjection, Foucault's (1977) theory of disciplinary discourse, and Fairclough's (1992) perspective on language as a social activity. The amalgamation of qualitative Critical Discourse Analysis and quantitative corpus data substantiates that *The Metamorphosis* serves as a profound locus for exploring the construction of metamorphosis, identity, and exclusion within literature.

### Discussion

This research aimed to examine the discursive representations of change, identity, and exclusion



in Franz Kafka's *The Metamorphosis* using discourse analysis. This study sought to analyze the novella's textual structure and its socio-cultural and philosophical consequences to comprehend how language shapes and mirrors human experiences of alienation, physical transformation, and identity crises. The research used qualitative and quantitative discourse analysis techniques, including theme analysis, lexical frequency, and contextual interpretation to provide a comprehensive examination of Kafka's storytelling tactics. The results illustrate the lasting importance of Kafka's work, both as a literary classic and as a deep reflection on the human condition.

This research's primary conclusion emphasizes Kafka's use of speech to portray metamorphosis as a destabilizing force that undermines both personal and communal identity. Gregor Samsa's transformation into an insect serves as a metaphor that complicates concepts of identity and social belonging. The continual allusions to his insect body are not just descriptive but discursively underscore the discordance between Gregor's transformed state and society conventions. By using discourse markers like "vermin" and "creature," Kafka linguistically dehumanizes Gregor, placing him in a transitional space between subjectivity and objectification. This illustrates wider apprehensions over the capacity of language to perpetuate exclusion by recontextualizing an individual's status within social hierarchies.

The discussion of identification indicates that Gregor's shift undermines both his self-conception and the identities of his family members. The analysis tables indicate that the recurrent use of pronouns and deictic allusions evolves with time, demonstrating the family's progressive discursive detachment from Gregor. At first, he is identified as "Gregor," preserving a sense of familiarity. As the tale unfolds, the terminology transitions to "it" and "creature," signifying a progressive obliteration of his human identity. This language transformation reflects actual processes of exclusion, whereby marginalized persons are often deprived of identities, titles, or rights via discursive practices.

The concept of isolation is further emphasized via spatial discourse. Gregor's imprisonment in his chamber exemplifies the convergence of physical and verbal exclusion. The chamber becomes into a metaphorical prison, emphasizing his alienation from both family and society. The spatial descriptors—"locked," "shut," "closed"—emphasize both the physical and metaphorical impediments to connection and acknowledgment. This aligns with Foucauldian theories of discourse, whereby power dynamics are manifested via language that delineates the parameters of inclusion and exclusion.

### **Conclusion**

From a discourse analytical viewpoint, Kafka's novella exemplifies how literary works may be examined as arenas of social meaning construction. The results indicate that the change in *The Metamorphosis* is not just a biological or supernatural occurrence but rather a discursive construct that undermines identity categories. Utilizing Fairclough's (1995) critical discourse paradigm, the novella reveals how language functions as an instrument of social control, delineating inclusion and exclusion. Gregor's loss of speech upon his metamorphosis symbolizes the suppression of minority voices in actual social circumstances.

In a similar vein, identification in Kafka's tale corresponds with Hall's (1996) concept of identity as a discursively formed and ever evolving phenomena. Gregor's inability to speak, do his job,

and fulfill his household responsibilities exemplifies the dependence of identity on social acknowledgment and discursive placement. His metamorphosis removes the conceptual markers of identity, making him incomprehensible to both his family and himself. This discovery strengthens the assertion that identity is not static but dependent on social discourse. Exclusion, as a discursive practice, aligns with van Dijk's (1998) critical discourse framework, which highlights the role of language in sustaining social inequalities. The family's progressive linguistic separation from Gregor reflects exclusionary practices in society, where excluded people are discursively defined as "other." Kafka's work serves as a literary case study for comprehending the mechanisms of linguistic exclusion.

The research extends beyond literary theory, offering insights into modern themes of exclusion and identity. Contemporary civilizations often use cruel language in their discursive representations of migrants, refugees, and oppressed people, much to Kafka's depiction of Gregor. The results underscore the need for critical awareness on how language may perpetuate discriminatory behaviors and diminish human agency. Educational institutions, media platforms, and governments must acknowledge the influence of speech in molding society conceptions of inclusion and exclusion.

The interdisciplinary approach that merges qualitative and quantitative discourse analysis illustrates the effectiveness of merging linguistic and literary techniques. Quantitative lexical analysis uncovered dehumanization trends, but qualitative theme analysis offered contextual explanations. This mixed-method approach provides a reproducible framework for the analysis of more literary and cultural works.

The research offers significant insights, however it has limitations. The investigation was confined to a singular text, thus limiting the generalizability of the results. Moreover, while both qualitative and quantitative methodologies were used, the extent of the lexical analysis was limited by the novella's brevity. A more extensive collection of Kafka's writings or other literary materials might provide more substantial data for comparison study. The research largely focused on discourse analysis, whereas other critical frameworks, such as psychoanalysis or postcolonial theory, might provide further insights.

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