EXPLOITATION IN FRANZ KAFKA’ S NOVELLA, THE METAMORPHOSIS: AN EXISTENTIALIST STUDY

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Abstract
This exploration investigates Exploitation in Franz Kafka's The Metamorphosis; from the Existentialist View. The Metamorphosis (2002) centers around existence with its various highlights from a solitary individual to the entire world. The story is the narration of a labor who transforms into a big bug, symbolically, through the process of metamorphosis. This is the situation that almost every human being experiences i.e. diseases and hardships. Further, the novella covers savage events that had played havoc in the lives of many people. The focus in this work is to search out how people live through coarse situations and the austerity that they face. This world, now-a-days, is not a bed of roses anymore. For the purpose to explore these uncouth elements, an Existentialist approach, by Jean Paul Sartre, is opted for the analysis of the above mentioned novella that shows the penury of life where everyone tries to feed and struggle for life but, at the end, he gets nothing out of it. If there comes net zero result of all human struggles, that is because of the wanton nature of human beings. Therefore, this study investigates Exploitation through the angle Existentialism in the text of The Metamorphosis (2002) and its relation to the contemporary world. Exploitation is the key determinant in the text. In order to analyze the text and to relate with the theory, textual analysis of the novella is performed.
抽象的
这种探索调查了弗朗茨·卡夫卡的《变形记》中的剥削：从存在主义的观点来看。

The Metamorphosis (2002) 以存在为中心，从孤独的个体到整个世界都有各种亮点。故事讲述了一个劳动者通过蜕变过程，象征性地变成了一只大虫子的故事。这是几乎每个人都会经历的情况，即疾病和苦难。此外，中篇小说涵盖了对许多人的生活造成严重破坏的野蛮事件。这项工作的重点是探索人们如何度过粗暴的情况和他们面临的紧缩。这个世界，现在，不再是一张玫瑰花床。为了探索这些粗俗的元素，让·保罗·萨特（Jean Paul Sartre）选择了一种存在主义方法来分析上述中篇小说，该小说展示了每个人都试图养活和为生活而奋斗的生活的贫困，但最终，他什么也得不到。如果说所有人类斗争的结果都是净零，那是因为人类的肆意本性。因此，本研究从《变形记》（2002）文本中存在主义的角度探讨剥削及其与当代世界的关系。剥削是文本中的关键决定因素。为了分析文本并与理论联系起来，对中篇小说进行了文本分析。

Introduction
This study focuses on exploitation in Franz Kafka's novella, The Metamorphosis (2002), as an existentialist study. Survival is the second name of life. It is difficult to separate life from survival. Exploitation is the opposite of survival. If survival enables a person to live prosperously, on one hand, exploitation causes him to deteriorate and finish life, on the other hand. These two things go side by side in every human being's life. Wherever one of these two aspects exceeds, the life of that person takes that shape. It is a universal fact that every person strives for better survival; but, the case of exploitation is different from survival. Here, everyone does not face the same luck of exploitation. In the same manner, everyone does not struggle to exploit others as well. Here, some people exploit others, while some are on the receiving side of this devastation.

Statement of the Problem
This study aims to find out the elements of survival and exploitation of human beings in the novel The Metamorphosis (2002) written by German-speaking Czech novelist, Franz Kafka. The exploitation sometimes occurs due to one's own actions, while, other times, it is because of the greedy and crude nature of other fellow beings.

Research Questions
This study aims to find the answers of the following questions:
1. What different Existentialist perspectives are present in different characters of The Metamorphosis (2002) in one way or the other?
2. How do the Existentialist elements help in the exploitation of a character?
3. To what extent the Existentialist elements can be related to the contemporary time?

The Significance of this Research
This study aims to explore the hidden meanings and fascinate the explanation of seemingly absurd and mocking story. The Metamorphosis (2002) is a story about a bug, but the researcher’s interpretation endeavours to explore new avenues for the readers.
The text of any literary work is considered incomplete until it is closely searched upon. It gets significance when it is commented and analyzed by different researchers. This research opens new avenues in literary work. This is the reason that The Metamorphosis (2002) has got so much significance and fame as it is one of the widely searched literary pieces. This research is a new addition to the analysis sphere of the novella. It explores the survival and exploitation of a person as a result of one's own and other people's actions.

**Literature Review**

The Metamorphosis (2002) has got ample criticism from different scholars. They explored different arenas in the novel. Shujat Ali et. Al (2016) focused on the elements of class struggle in their analysis. That study shows the competition and struggle among different characters of the novella. It concludes that there is struggle in every society if there is positive competition, then it would benefit human society; but if not, then vice versa.

Ahmad, Shujat Ali, and Khalid (2017) focus on exploitation of different characters in the novella. They are of the opinion that some social classes are exploited by others. In the novel, Gregor is the best example of such exploitation. The critics write that those who belong to labor or lower social classes, they get exploited. They cannot resist to the inhuman activities or rules of the upper social class.

Peerce (2002) discusses Kafka's composition, perusing, mental methodology, fiction-production, political and strict parts of his character. His works, including The Metamorphosis, give various headings. This is the minimized idea of Kafka's composition that he blends numerous subjects together so as not to appear peculiar. His single work, for example, The Metamorphosis, is a multidimensional artistic piece. Kafka has an exceptional style of portrayal. Kluback (1993) expresses, "We meander into a universe of brutality, of appalling giggling, and fear" (p. 92). The main picture is a frightening one. In any event, pondering a particularly changed individual is an excessive amount of odd and strange feeling. It makes sensation of horror when Kafka takes the beginning of the novella. As Ryan (1999) says, "Kafka gives such a huge amount of data on the main page that the awfulness of the circumstances defies the peruser. Indeed, even the primary character experiences issues understanding his quandary "(p.139). The novella grasps the reader from the very beginning. A reader would want to read pages and pages to find out the reason for the transformation of Gregor Samsa. Once a reader starts reading Kafka, it becomes difficult to stop himself till the novella finishes (Ryan, 1999).

As indicated by Corngold (2004), The Metamorphosis (2002) is a book figuratively enriched. The self-interpretation of Gregory Samsa is very much metaphorical. Samsa is the representation of an insect. He is unaware of his nature. Still, he struggles for his survival. He finds himself changed into a bug in his bed. But, at the same time, he also struggles with his family. Corngold (2004) is of the view that there is another twist in The Metamorphosis, and that twist is that of the ‘vermin’. According to him, a vermin is always struggling for its survival. It always struggles. Its fate is always to face bad situations (Corngold, 2004).

This novella finds critics from almost all walks of life. It is discussed through the lenses of realism to magical realism, from stylistics to film-making, from social to religion, and from
Marxism to psychoanalysis. There is a famous comment on The Metamorphosis from a religious point of view. Kohzadi et al. (2012) write that Adam and Eve ate the apple, but it is the rest of humanity that carries the guilt. As biblical lore says, "all human beings are guilty of a sin they have no control over. Therefore, Gregor is guilty due to metamorphosis beyond his control" (p. 1601). In this comment, the critics relate Kafka's transformation to deeds that he had not committed in his earlier life. This means that Gregor is given punishment for something that he is not guilty of. They talk about Original Sin as well, which means that human beings are sinners by birth and Gregor's transformation is the result of his innate sins. Here, the liberty of Gregor is taken from him. He is unable to prevent himself from being transformed; in the same manner, he is unable to bring back his original shape of being human (Kohzadi et al, 2012).

Sokel (1983) centers around distance in The Metamorphosis (2002). He says: The metamorphosis of Kafka is not completely characterized in any way, type or form until only the exacting self-contrasting establishment is observed. Regardless to if we should limit ourselves to such a perspective, the fundamental importance of the concept of modern philosophy will entail additional interpretative constructs, such as psychoanalytic, existentialist, personal, phonic and phenomenological frameworks, which would all necessity play an important role in a moderate way (p.312).

This means that the text of the novella does not give exact meanings. For a better understanding, one should focus on the connotative level and the denotative. The latter level would give knowledge that would be humanly impossible, e.g. how it is possible that a human being transforms into a big bug. The same and many other questions like that would be answered only through a connotative level of study. The critic is of the point that Gregor is the prey of self-alienation. He is distracted by his own self. His external transformation shows his internal fractured personality. He wants to compete with the world in which he is living, but he cannot reach the standards that current situations demand. This is the reason that he feels alienation (Sokel, 1983).

Davachi (2009) is of the view that absurdity is one of the themes of The Metamorphosis. The main character of the novel faces nothingness. He is in a state of absurdity. He works like a machine. Even in the form of a bug, he is worried about his job and his family. He is ridiculous and unreasonable. He is surrounded by irrationals (Davachi, 2009).

As per Michaelides (2017), Kafka, in a practical sense and allegorically, takes Gregor Samsa into nothingness. There is complete darkness in the life of Samsa. His life is just like a black hole where there is no light at the end. The transition in The Metamorphosis snatches all hopes for Samsa’s life. A human soul in an insect is torment in itself. It is the leverage and exploitation of the character. In Kafka’s The Metamorphosis, the character Gregor transforms from a man into a bug, specifically a cockroach. Although, Gregor physically changes, he does not change as a person. Gregor merely accepts his new condition as a bug and his family’s continuous abuse and hostility. Gregor’s acceptance of his new bug form is representative of his passive personality before and after his transformation. His passivity, in response to the hostile world around him, causes his eventual downfall. Therefore, Kafka uses the character Gregor to exemplify how a passive attitude can

According to Warner (2007), The Metamorphosis (2002) is the perfect example of the alienated shape of Gregor Samsa. His work frightens him. He is in a stagnant situation. In the form of a bug, he tries to cope with his personal life, his family, death and job, but all his efforts are meaningless. The critic states that Gregor Samsa represents Kafka's life, which was full of ups and downs. In the novella, we find a sense of disgust for Kafka that is said to have colored his self-image and, by implication, his view of organizational life (Warner, 2007).

Stine (1981) highlights an important feature of Kafka's personality while keeping in mind his diaries and letters. According to Stine (1981), Kafka believes in Fate. He thinks that from the very beginning, everything was defined. Kafka says, "Everything appears to me constructed... I am chasing after construction." (p. 58) He is between the deeds and demands of life. He calls it a 'phantom state.' The critic is of the view that Kafka, in The Metamorphosis, exhibits the same situation (Stine, 1981).

Weinstein (1982) writes that food and sex are the most important features of Kafka's writing. They play a great role in the lives of those who are transformed. In other novels by Kafka, characters like K and Friede experience the same factor. They act like dogs. They lick and nuzzle each other (Weinstein, 1982).

Rowe (2002) explains Eric Cassell, saying that "people get things done. They act, make, dismantle, set up, wind, and loosen up "(p.267). Sometimes, the situation turns for them. They face catastrophe, calamity, and ailment. They turn into a pathetic condition. They even forget themselves. The critic is of the view that the family members of such deteriorated people should take good care of them. They must keep one thing in mind that the same may also happen to them (Rowe, 2002).

Weninger (1993) claims that in The Metamorphosis (2002), there are the author’s personal elements. The cruelty of his father towards Samsa and the negligence of his family towards him are the factors that represent Kafka’s life. Just like Gregor, Kafka also tries to cope with his father’s experiences. Before and after the transformation, Samsa never expressed his feelings. He "never really possessed the capacity to speak and had, in effect, not been able to communicate his subdued feelings of anger, isolation, and frustration" (p.266). Kafka has the same drawbacks in his personality. Through the silence of Gregor Samsa, Kafka portrays his own issues (Weninger, 1993).

All this criticism shows that there is some gap which could be filled by the current study. There is not a single research completely committed to survival and exploitation of Sartre’s existentialist view. The major concern here lies with the philosophy of Sartre’s existentialism, its elements in the novella, and its relation to practical human life. This is the reason why this study is a unique addition to the overall criticism of The Metamorphosis (2002).

**Methods of Analysis**

This portion reflects the method used as a guide to examine the selected novel. The theory and the theorists are explained to the point that they might make a comprehensive note. Those aspects of the theory are focused more on relativity with the research problem. Further, the major terms, i.e. exploitation, and four existentialist elements, are explained.
The researcher’s main focus is to analyze exploitation through the lens of Existentialism. First, it shows how exploitation happens. Then, the Existentialist views of Sartre are applied. The target of all these elements is the text of The Metamorphosis (2002). For this purpose, textual analysis in relation to practical life is applied, as this is a qualitative research.

**Existentialism**

Webber (2015) writes that the term "existentialism" was first used in the writings of Simon de Beauvoir, Jean Paul Sartre, and a few Persian writers. They focused on the existence of human beings in this world. In this regard, Sartre presented a lecture on "Existentialism Is Humanism" (1945). This lecture blurred the meaning of existentialism, Webber (2015) adds. He based existentialism on atheism and stated that the presence or absence of God has no effect on those existentialist philosophers who are Christian by religion. In other words, God has no value and effect on Christian existentialist philosophers. This was the point where philosophy came into opposition to religion. Existentialism by Sartre was followed by many renowned literary figures. For example, Beauvoir’s work Existentialism and Popular Wisdom is under the shadow of Sartre (Webber, 2015).

Webber (2015) writes that every human being has some desire and value that he/she wants to attain. This struggle of every individual makes up human life. They interact with one another in order to fulfill their needs. In this way, the ‘being’ of a person is developed. As in the words of Sartre, the critic says, our behaviors are the result of the goal that we set for ourselves. This opinion means that we are that, for what we struggle. The critic further says that every individual has the freedom of choice to live a life that is most suitable for him/her, and this is one of the major features of existentialism. Positive choices are the causes of jubilation in future, while, according to Sartre, one gets frustrated if one makes bad choices (Webber, 2015).

Baggini (2002) calls Sartre an atheist and Soren Kierkegaard atheist existentialist philosopher. Freedom is an important and core interest of both philosophers. They are of the view that all questions and issues can easily be solved if human beings are allowed to think and act freely. The critic says that ‘moral values’ create problems in the execution of free will. Then, it becomes our responsibility to follow these values and not harm others (Baggini, 2002).

**Exploitation in the novella, The Metamorphosis (2002)**

Every society is a combination of different individuals with different backgrounds. They belong to different social classes, castes, creeds, religions, or political affiliations. When they live together, they interact with one another, which is a must-do task for them. In every society, there are people from the lower social class, the middle class, and the elite class. In this interaction, the powerful class has an upper hand over the lower or weaker social class. The consequences of this difference in status cause ‘exploitation’. Exploitation means, in other words, when a person is not given the due right or value that the person deserves. It is impossible to free the world from the curse of exploitation, because this is the best way to exercise power over poor people. Sartre (1947) is against this kind of relationship in human society. He gives liberty and freedom of choice to every individual. The Metamorphosis (2002) is an epic image of exploitation in modern society (Sartre, 1947).
Gregor, the major character of the novella, is unhappy with the prevailing conditions of his business as he cannot get that much money as he works. He says, "If I didn't have my parents to think about, I'd have given in my notice a long time ago" (Kafka, 2002, p.2). He wants to quit his job as he thinks that he is being exploited and his work does not pay well. He thinks that if I had another job, then "I'd have gone up to the boss and told him just what I think, told him everything I would do, let him know just what I feel" (Kafka, 2002, p.2). This shows the level of dissatisfaction of Gregor with his job. He was a traveler and would get a small amount to pay off the debt taken by his parents. He lived in a society and conditions where, mostly, people thought of themselves. They thought of their own profit at the cost of others' exploitation. Gregor was not a person of low courage. He knew that one day he would pay off the whole debt and would say good-bye to this job. As in the novella, he thinks that "there's still some hope; once I've got the money together to pay off my parents' debt to him-another five or six years I suppose" (Kafka, 2002, p.2). Giving debt to someone and then using them according to one's own choice is the modern way of exploitation. People are granted money on high interest and then they pay off the original money with interest for years and years. The same was the case with Gregor as well.

Gregor was unable to move. Even going out for business was impossible for him. This was the reason why he could not reach his office. For his late-coming inquiry, the chief clerk himself came. Gregor thinks that "was it really not enough to let one of the trainees make enquiries-assuming enquiries were even necessary-did the chief clerk have to come himself?" (Kafka, 2002, p.5) It is simple to answer the question as people of the lower social class are not trusted by their masters or elite class. The chief clerk is sure that if he sends a trainee to the inquiry, he will tell a lie to him. This was the reason that he himself came to know of Gregor's whereabouts. It shows distrust of those people who are from the lower social class.

Gregor wanted to open the door and tell the chief clerk the whole situation through which he was passing at that very moment. No matter how much he tried, it was simply impossible for him to open the door. At the same time, he was conscious of his new physique as well as that he was no longer a human being. He was confused: Was it because he had not got up, and had not let the chief clerk in, because he was in danger of losing his job and if that happened his boss would once more pursue their parents with the same demands as before? (Kafka, 2002, p.5) He was counting the causes of his confusion. First, he thought of his late waking up. Then, he thought of not opening the door to the chief clerk. Losing his job was another area of his thinking. Last but not least, the demands of his boss from his parents knocked him down. This was a body of different thoughts dancing in front of him. He wanted to tickle every one of them, but now it was not possible as he was no longer the real Gregor. His transformation had changed him completely as "he seemed, unfortunately, to have no proper teeth-how was he, then, to grasp" (Kafka, 2002, p.7). He lost the power to stand firm or catch something with his hands or teeth. This situation is because of the choices he has made in the past. The upper class of society has cut the important parts of their bodies. Even if they are present, they are of no benefit to Gregor. The universal truth of might is right fits over here. This is a society which seems devoid of any humane feelings and emotions.
If a person, in this society, wants to do something good and productive, others either discourage him or make fun of him. A person makes efforts without noticing the pains he incurs on himself. This is another kind of exploitation where a person does something but is in complete pain. Performance of any activity needs a satisfactory environment and peace of mind, but people like Gregor have no such facilities. In the novel, "they were all excitedly following his efforts. He bit on the key with all his strength, paying no attention to the pain he was causing himself" (Kafka, 2002, p.7). Gregory is the embodiment of every person who is exploited in one field or the other by different sources. His own family members were not on his back when he was in trouble. He was supposed to live in the specific room in which he was transformed. Gregor’s "father looked hostile, and clenched his fists as if he wanted to knock Gregor back into his room. Then he looked uncertainly around the living room, covered his eyes with his hands and wept so that his powerful chest shook "(Kafka, 2002, p.7). This may be interpreted as that Gregor’s father wants his son to live in the conditions in which he has been transformed. He considers Gregor’s fate and destiny and wants him to stay the same. He thinks that Gregor was unable to perform well. That is why he was transformed into a worse condition. Instead of helping his son, he abhors him. Gregor requested his father to have mercy on him, but his "appeals to his father were of no help, his appeals were simply not understood. However much he humbly turned his head, his father merely stamped his foot all the harder" (Kafka, 2002, p.9).

Gregor thought of his father, who resembled his enemy, who was ready to attack him harder and harder. At every moment, there "was the threat of a lethal blow to his back or head from the stick in his father's hand at any moment" (Kafka, 2002, p.9). What a level of exploitation it would be if one’s own father turned into one’s blood-thirsty enemy. This might mean that when a person is dependent upon others, they behave with that person like their enemy, even though they have blood relations. In the novella, "it sounded to Gregor as if there was no more than one father behind him; it was not a pleasant experience, and Gregor pushed himself into the doorway without regard for what might happen" (Kafka, 2002, p.10). It says that everyone around Gregor seemed to him as his father. This feeling was because of the ill-attitude of the family members with him. The same Gregor was their dearest one when he was earning a handful of money, but now in his transformed conditions, no one was there to help him. This happens in practical life as well, where one is respected because of his possessions and earnings. This ignorance is a bitter kind of exploitation. The ignorance of his family members "made him feel as if he were being assailed from all sides" (p.17).

A poor person has no friends and supporters in this modern materialistic world. Here, everyone follows their own interests. People prosper from the energy, talent, and resources of others. Many people search for a shortcut and try to reach their target. They have no moral or ethical considerations while attaining their goals. One person is bereaved and another one enjoys those looted assets. In the novella, the family members "were emptying his room out; taking away everything that was dear to him" (Kafka, 2002, p.17). Gregor was deprived of everything that he had. First, he sacrificed everything for his family and had nothing in his hands when he himself was earning. Now, when he is unable to earn for himself, the family has taken away everything from him. He is given no importance at all. A
person with no earning hands finds the same finale. A degraded and exploited person expects something good from each and every source. He knows well that nothing can help him with this problem, but still longs for some help which he hugs failure. Gregor left no stone unturned as "he began to crawl about, he crawled over everything, walls, furniture, ceiling, and finally, in his confusion, as the whole room began to spin around him, he fell down into the middle of the dinner table" (Kafka, 2002, p.18). The items mentioned in the quotation are different things related to Gregory’s life. He has practiced everything that has come in his way. Some of those things were of benefit to him, but after the transformation, he found nothing productive. Finally, he falls down on the dinner table, which is the symbol of his progress and development. He loses everything in the process of maximizing it.

Gregor was lowered to this condition by the society in which he was living and the office in which he was working. He was made to think that he could do nothing productive. When he loses his human body, he has nothing for his survival as he has been exploited throughout his whole life. When there was no one in the family, then the old father had to come out of the home in order to earn bread for the family and pay the debt. He was the same father who would "walk together on a Sunday or public holiday wrapped up tightly in his overcoat between Gregor and his mother, would always labour his way forward a little more slowly than they, who were already walking slowly for his sake" (Kafka, 2002, p.18).

This shows Gregor’s father's health condition, but he was supposed to work for the survival of the family. All this trouble was because of the exploitation of the family through debts and other reasons. This was the time when "Gregor lost his ability to see anything in life" (Kafka, 2002, p.19). The whole burden fell upon the shoulders of Gregor’s father. This made his father very angry. Gregor, too, was aware of the changes in his father’s attitude as "he knew full well, right from the first day of his new life, that his father thought it necessary to always be extremely strict with him" (Kafka, 2002, p.18).

When people are used like animals or machines, then they lose humanity. They have no humane feelings for one another, even not for family members. They want everyone to be their prey. If they can see one thing, it is money. Gregor was twice exploited: first, the office exploited him, and then his physique was transformed from human to non-human. What else could be extracted from him; but, his father was not satiated by these exploitations. So, he attacked Gregor; "it was an apple; then another one immediately flew at him; Gregor froze in shock; there was no longer any point in running as his father had decided to bombard him" (Kafka, 2002, p.19). What a strange situation it is! On one hand, an apple and, on the other, an attack. It means that Gregor was given apples but not for eating, rather, for pain. It is that kind of exploitation where one does not know that one is exploited. He thinks of the positive side only and does not know the negative consequences. When people are exploited in different ways, then they leave the support of one another. This is a common experience when a person is discouraged or exploited, then he gives up courage to support others in their problems. This should not be the case with family members. They should be supported in every thick and thin; Gregor, despite his current sad and revolting form, was a family member who could not be treated as an enemy. On the contrary, as a family
there was a duty to swallow any revulsion for him and to be patient, just to be patient (Kafka, 2002, p.19).

Gregor did not deserve the treatment that he received. He was from that very family in which he had grown up and for which he had traveled days and nights in order to earn money, but the family forgot everything and he was treated like the family’s enemy and not a member. There was no one to give him support and he was devoid of any kind of liberty. He lay there "with no other room free where he could crawl about, he was forced to" (Kafka, 2002, p.22). The new world of Gregor was a limited one. He could only crawl in that room.

This is the exploitation of every human being for whom Gregor stands. The Metamorphosis (2002) shows that people are exploited in different fields of life and, at times, by their own family members.

**Conclusion**

This is the concluding section of the current research. It tells about the findings in the form of attaining the objectives and answering the questions that were asked in the introduction part. The objectives were:

1. To examine exploitation with the lenses of Existentialist elements in the different individuals of a society.
2. To explore causes of different Existentialist perspectives in people’s lives.
3. To relate the results of this project with the time human beings are living in.

These objectives are attained and are explained here. There were existential elements in the different characters including Gregor. All other characters were analyzed by their relation with Gregor. The different causes for existentialist perspectives are due to the close relation of this philosophy with human life. Existentialism is a practical philosophy which deals with every human being; this is the reason that existentialist perspectives are present in the character of Gregor. When he exploits someone or others exploit him, then the phenomenon of exploitation happens. The time that there are different social classes, exploitation process cannot be stopped. The crux of the analysis is that there will be exploitation until all human beings fades away from this world. Hence, this project is related to each and every living being who is living anywhere and everywhere in the world.

This research paper answers the questions asked in the earlier part of this thesis. The questions are:

1. What different Existentialist perspectives are present in different characters of The Metamorphosis (2002) in one way or the other?
2. How exploitation of a character happens?
3. How could these specific elements of Existentialism be related to contemporary times in the light of the text of the novella?

These questions are answered number-wise. Here is the first answer; the different existentialist perspectives in the character of Gregor and others are exploitation, existence precedes essence, anguish, subjectivity of an individual, and being in itself, being for itself and the being for others. These were the perspectives present in Gregor and other characters. As all of them were human beings and existentialism is humanist philosophy, that is why, every character was having these perspectives in one way or the other.
The answer to the second question is that exploitation happens in different levels. They range from an individual i.e. Gregor to a whole group i.e. Gregor’s family. He was exploited before and after the big change in his physique. This shows that exploitation and life are inseparable from one another. Exploitation occurs in one’s life at one time or at different intervals but occurs must. This need is fulfilled at any cost. When one has some power or authority over others, then one exploits the others for one’s own fittest survival. Human beings are greedy by nature and they are not satiated by their legal havings. They try to facilitate themselves by hooks or crooks. In this way, they exploit those who are their subordinate and weaker in power and authority. It is a bitter reality that badness, cruelty, and corruption cannot be completely eradicated from the psyche of human beings. This means that where there is life, there is survival; and with survival, there will be exploitation.

The last question is about the correlation of The Metamorphosis (2002) with practical human life. In the researcher’s opinion, this novella has had a deep relationship with humanity and human life even when it had not been written at all. It is such a literary piece which may stand for any period, age, or time. It belongs to everyone and not to single one. Every individual can watch his depiction in this novella. One of the existentialist elements is exploitation. This elements is proved from the text of the novella in the textual analysis portion of this project. From all this discussion, it is much clear that The Metamorphosis (2002), existentialism, and contemporary times are in line to one another and supporting one another.

The final comment on this whole discussion is that the novella is the true depiction of human nature and human society. The existentialist, Sartre has derived his philosophy from humanity and for humanity. All the important aspects of this philosophy are for the betterment of humanity. Sartre (1945) answers to the allegations against existentialism and that speech is full of love, humanity, freedom, and free choice. He mentioned some limits as well in order to avoid exploitation of one group or individual by others. Further, Kafka has excellently portrayed the character of Gregor who stands for every person who struggles in life and is a prey to exploitation. He supports liberty and freedom of choice for his character, directly, and for all human beings, indirectly.

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