T.C.

FATIH UNIVERSITY

A COMPARATIVE ANALYSIS OF ALIENATION IN VIRGINIA

WOOLF'S *MRS. DALLOWAY* AND REŞAT NURİ GÜNTEKİN'S

YAPRAK DÖKÜMÜ

Thesis submitted to the

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by

Neşe YILDIRIM

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To my precious, the one and only: to my devoted mother…

APPROVAL PAGE

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1. The material included in this thesis has not been submitted wholly or in part for any academic award or qualification other than that for which it is now submitted.

2. The program of advanced study of which this thesis is part has consisted of:

i) Research Methods course during undergraduate study

ii) Examination of several thesis guides of particular universities both in Turkey and abroad as well as a professional book on this subject.

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ABSTRACT

Neşe YILDIRIM   **June 2014**

A COMPARATIVE ANALYSIS OF ALIENATION IN VIRGINIA WOOLF'S *MRS. DALLOWAY* AND REŞAT NURİ GÜNTEKİN'S *YAPRAK DÖKÜMÜ*

Virginia Woolf and Reşat Nuri Güntekin are significant writers in their own eras in separate societies. Although they lived in different countries, Woolf in London, Güntekin in Turkey, they shared the same problem: Alienation. Both Woolf's and Reşat Nuri's characters suffer from alienation because of change, especially Western oriented rapid change with innovations, as a result of a great reliance on Reason, revolutions and wars had great impact on almost every nation. The global effects made its way to Turkish society and led to major changes to the core of society. Following this, a change occurred in morals so that kindness, empathy and goodness were replaced by cunning, foulness, hypocrisy, and denial. When human relations change, religious beliefs, politics and literature change too.

As Tönnies suggests, an alteration from *Gemeinschaft* to *Gesellschaft*, from a family-like stage to a hostile world because of revolutions, rapid urbanization, the expansion of production, rationalistic thinking in the social order, seems irreversible. The Capitalist society is far from being *Gemeinschaft* as it was founded on materialism and pragmatism. The alteration and fundamental break between these two, culminated in the social changes in the culture leading to alienation.

This study will discuss of alienation and its relation to the socio- historical process, which I will be examine in Woolf's novel *Mrs. Dalloway* and Reşat Nuri Güntekin's novel *Yaprak Dökümü*. Their main characters suffer from severe alienation in their pursuit for recognition by their societies.

Key words: Modernism ,modernity, alienation, change, degradation, fragmentation, Woolf, Güntekin, war, British, Ottoman.

KISA ÖZET

Neşe YILDIRIM   **Haziran 2014**

VIRGINIA WOOLF'UN *BAYAN DALLOWAY* KİTABI İLE REŞAT NURİ GÜNTEKİN'İN *YAPRAK DÖKÜMÜ* KİTABININ YABANCILAŞMA AÇISINDAN   KARŞILAŞTIRILMALI ANALİZİ

Reşat Nuri Güntekin ve Virginia Woolf kendi dönemlerinin önde gelen yazarlarındandır. Farklı ülkelerde, farklı şehirlerde yaşamalarına rağmen, Woolf İngiltere'de ve Güntekin İstanbul'da, ortak bir problemleri vardı: Yabancılaşma. Hem Woolf hem de Güntekin'in karakterleri değişimden kaynaklanan sorunlardan dolayı yabancılaşma yaşamışlardır. Özellikle Batı kaynaklı yeni buluşlar, her şeyde mantık aramaya aşırı eğilim, devrimler, savaşlar nedeniyle gelişen ve hızlanan değişim Batı ülkeleriyle neredeyse tüm dünyayı etkilemiştir. Değişimin küresel boyuttaki bu etkileri Türk toplumunu da etkilemiş, toplumun temelinde büyük değişikliklere neden olmuştur. İnsan ilişkilerindeki değişim dini inanışlar, politika ve edebiyatta değişmiştir. Bunu takiben merhamet, empati, iyilik gibi değerler yerini hinlik, kokuşmuşluk, ikiyüzlülük, yalanlama gibi değerler almıştır.

Tönnies'in de ortaya koyduğu gibi devrimler, hızlı şehirleşme, üretimde artış, sosyal düzende her şeyi mantığa oturtma isteği toplumdaki ailevi yapıyı bir daha geriye dönüştürülemeyecek kadar düşmane bir topluma çevirmiş gibi görünmektedir. Materyalizm ve faydacılık üzerine kurulan kapitalist düzen ailevi yapıdaki toplumdan oldukça uzaktır. Bu dönüşüm ve iki düzen arasındaki belirgin fark ve ayrım kültür farklılığıyla sonuçlanarak yabancılaşmaya neden olmuştur. Bu çalışma birçok değişik çeşidi olan yabancılaşmanın anlamını, sosyo- kültürel bakış açısıyla inceleyerek Bayan Dalloway ve Yaprak Dökümündeki yabancılaşma öğelerini ortaya koyacaktır. Bu kitaplardaki ana karakterler içinde bulundukları toplumda kabul görmek için çabalarken yabancılaşmaya maruz kalmışlardır.

Anahtar Kelimeler: Modernizm, Modernite, yabancılaşma, değişim, parçalanma, Woolf, Güntekin, savaş, İngiliz, Osmanlı.

CONTENTS

ACKNOWLEDGEMENTS

INTRODUCTION

"The modern city returns endlessly, repeats itself endlessly […] in the city, the ghosts are there in advance; the future exists in the past gives it momentary meaning, through making it present."(Jervis, 85)

"In or about December 1910 human character changed"

(Woolf, qtd in Faulkner, 35).

Virginia Woolf and Reşat Nuri Güntekin are both prominent writers of their eras. They both introduced the dark sides of newly introduced societal values. In other words, new conventions and moral values coming with Modernism were their main concern in their books. While Virginia Woolf criticized Modernism by writing *Mrs Dalloway*, Güntekin wrote *Yaprak Dökümü [The Fall of Leaves]* to display the results of Modernism on humans and to criticize the society they lived in. Both explored the individual's life in terms of their social environment. They recognized that the social system human beings are compelled to live is defective and harmful for them.

Although Woolf and Güntekin lived in different countries and different cultures, they share similar problems in their separate societies. The concept of alienation as a result of Modernism is an important issue for them. Both Woolf and Güntekin mention the new traditions, change and estrangement introduced by Modernism in their books. They both tried to shed light upon Modernist expectations on humans and attempted to show that these developments and changes brought nothing but fragmentation, unhappiness, and finally alienation. Hence, Woolf herself states that

she wants to criticize the social system and to show it at work at its most intense (Urgan 92). Thus, they handle concepts like change, estrangement, loneliness, and the alienation introduced by modernization.

In *Yaprak Dökümü*, Güntekin emphasizes the degradation and the loss of traditional moral values like honour, love, belief in God, mercy, sanctity of the family unit and goodness, leading to the collapse of the family unit. Because of change, these values are replaced by new modern values like cunning, foulness, hypocrisy, and denial. Reşat Nuri is one of the significant authors of Turkish Literature in the Republican Period. He handles concepts like modernization, change, and alienation in his works. The attempts of modernization started with Imperial Edict of Reorganization in the 19th century and continued increasingly afterward causing fragmentation, crisis, and alienation among Turkish people. Güntekin who lived during the late Ottoman Era and the New Republic witnessed and described the problems during the process.

Likewise, Woolf mentions the dark side of progress, double-edged innovations leading to huge destruction mainly influenced by the reliance on reason at its highest level, revolutions, war, as well as a change of values resulting in alienation. Like Reşat Nuri, Woolf lived before and after the Great War, which resulted in millions of deaths because of the use of the latest innovations of science, and she presents, and defines the problems of her era.

In my study, my primary aim is to implement recent theoretical approaches on alienation to both British and Turkish societies to display how alienation is

manifested both in English literature as seen in Woolf's *Mrs Dalloway* and in Turkish literature as seen in *Yaprak Dökümü*. Many scholars studied Woolf's books. They were all about gender studies. Even *Mrs Dalloway* is studied in terms of gender studies. My study has the privilege of being the first research on alienation in *Mrs Dalloway*. It is also the first research made on alienation in Resat Nuri's *Yaprak Dökümü*. In other words, these two books were not studied in terms of alienation before. Because of the rapid change in society, humanistic values were turned upside down. People living during those times suffered severe alienation. Rapid change of social structures resulted in changes in human beliefs and the values of the society. People were stuck between old traditional values like goodness, belief in God and sympathy; and new values like foulness, cunning, heavy indulgence for money leading to social estrangement and alienation. I will demonstrate the consequences of change in society by giving specific reference to Virginia Woolf's *Mrs Dalloway* and Reşat Nuri Güntekin's *Yaprak Dökümü [Fall of the Leaves]*.

To do this, in Chapter I, I briefly explain the British modernization process and I define modernity and modernism along with their effects on society. I also explain how the beliefs adopted during the Enlightenment and Modernization period, changed the communal leading to alienation. As modernization process started with the developments in the Enlightenment period, using reason, mind and science, it would be fair enough to mention the Enlightenment process in the first place. I will restrict the both periods just explaining some of the basic ideas.

Then, in Chapter II, I explain changes during Ottoman Empire and the rapid change during the foundation of Turkey, which roughly coincides with the British modernization process with Enlightenment ideas, leading to alienation. To do this, I will give specific references from Turkish history and its roots in the Ottoman Empire. Since the Turkish people lived under the reign of the Ottoman *Padişahs* and shared the same values for about six hundred years in the same lands, it is important to give some information about the history of the Empire. I will restrict myself to the basic changes in the Late Ottoman Empire. After World War I, the Great War, the Ottoman Empire collapsed leading to the emergence of the new Turkish Republic. Naturally, the transition period was quite problematic and it was a painful process with its difficulties, new conventions, and problems encountered during the adaptation to a new society and culture.

Next, in Chapter III, I will give the definition of alienation and I will explain how alienation became a popular phenomenon. I will be explain the meaning of alienation in this part according to significant thinkers of the time. My main focus will be on Seeman and Fromm and my alienation thesis is based upon these two thinkers.

Then, in Chapter IV, I will explain literary modernism, alienation, and its traces in the modernist novel. Here I will mention the socio-historical and socio- cultural approaches of the modernist writers and give the basic characteristic features of modernist writers and in their ways of manifesting problems in society through literature. In Chapter V, I will mention the characteristic features of the Turkish novel

in the beginning years of modernization and begin analyzing Reşat Nuri's novel, *Yaprak Dökümü* with regard to alienation.

In Chapter VI, I will mention the modernist writing style especially Woolf's by giving special attention to the fragmented and alienated individual in the urban city, London. Moreover, I will examine Woolf's *Mrs Dalloway* in terms of alienation. In Chapter 7, I display other similarities between two distinguished books in their eras in terms of alienation and "show it at its most intense at work." Chapter 8 is the Conclusion.

CHAPTER I

THE BRITISH MODERNISATION PROCESS, MODERNISM

AND MODERNITY AS A FACTOR OF ALIENATION

The British Modernization Process

The roots of modernity and modernism that emphasize the change, developments in almost every area are started with Enlightenment aroused in the mid and late 18th century and it had a huge impact on the people living in both that era and in this current time. Zafirovski refers to Enlightenment in *The Enlightenment and Its Effects on Modern Society* that "Enlightenment is the epitome and primary source of what Weber calls modern Western cultural rationalism or the process of rationalization in culture and society overall" (116).

Giddens mentions in *The Consequences Modernity* that ways of social life and organization that became apparent in Europe approximately in the 17th century started to expand throughout the world (1). The Enlightenment had the impetus to move Western civilization forward. According to Zafirovski, it is not any other movements, but the Enlightenment that ensured the Modern Western civilizations to become "open and unequivocal" and the announcement theocracy as "holy" tyranny, and the sequent "separation of sacred and secular powers" (170).

Foucault himself asks the question of Enlightenment in *The Foucault Reader* edited by Rabinow as:

What, then, is this event that is called the *Aufklärung* and that has determined, at least in part, what we are, what we think, and what we do today? (32).

Foucault stated in *The Foucault Reader* that the Enlightenment is an event, or a set of events and complex historical processes, that is located at a certain point in the development of European societies (43). He also asserts that as a development it includes "social transformation, types of political institutions, forms of knowledge, projects of rationalization of knowledge and practices, technological mutations that are very difficult to sum up in a word, even if many of these phenomena remain important today" (ibid).

The term Enlightenment was not used by philosophers of the era before the 18th century in France. They used the conception of enlightenment generally as '*éclaircissement*' and they called themselves as *les hommes d'éclaircissement* which means the 'men of enlightenment', yet they did not mean to use the word as to specify a historical era. On the other hand, this French word of *le siècle des lumières* (the century of lights) was started to be used from the late 18th century, whereas *Lumières* became popular only since the 1950s meant Enlightenment in English (Lough 8). Collins English dictionary explains the meaning of Enlightenment as an 18th century philosophical movement stressing the importance of reason and the critical reappraisal of existing ideas and social institutions.

According to the Encyclopedia Britannica, Enlightenment is a European intellectual movement of the 17th and 18th centuries in which ideas concerning God,

reason, nature, and men were synthesized into a worldview that gained wide assent and that instigated revolutionary developments in art, philosophy, and politics. Central to Enlightenment thought were the use and celebration of reason, and the power by which man understands the universe and improves his own condition. The goals of rational man were thought to be knowledge, freedom, and happiness. Oldmeadow states in his book, *The Betrayal of Tradition: Essays on the Spiritual Crisis on Modernity,* that throughout Enlightenment era, values like afterlife and awareness of God were substituted for self-importance and individuation (178,179).

Enlightenment is widely accepted as a rejection of tradition things. It is the rejection of conventional social, religious, and political views by putting forward rationalism. The Enlightenment period is dedicated to progress and advancements in the natural sciences. Descartes' rational system of philosophy is accepted as the main foundation of the Enlightenment. As Reiman asserted in his book *Critical Moral Liberalism*, Descartes' proof of the "natural right of the rational subject to authority over their beliefs is the light in the Enlightenment" (10). In addition, Roger Scruton in *A short History of Modern Philosophy*, by quoting from Sir Herbert Butterfield's book, *Rise of Modern Science*, on Descartes in the scientific revolution:

> since [it] overturned the authority of the science not only of the Middle Ages but of the ancient world—since it ended not only in the eclipse of scholastic philosophy but in the destruction of Aristotelian physics— it outshines everything since the rise of Christianity and reduces the Renaissance and Reformation to the rank of mere episodes, mere internal displacements, within the system of mediaeval Christendom (38,39).

Before the Enlightenment, there were the dark middle ages with their deep belief in "literal or figurative darkness in the form of religious superstition and the perversion of science and reason, theocratic oppression, persecution and extermination, and wars of religion unrestrained by rules" (Zafirovski, 78). According to Zafirovski, in the dark middle ages, there were "godly societies" whose foundation was religious. Enlightenment, on the other hand, is just the contrary. It is not "ignorance and intellectual immaturity, including religious and other superstition and prejudice, and thus spiritual darkness, through the light of reason, methodical doubt, and knowledge" (Zafirovski 4), but it is the primary foundation and poor origin of modern democratic societies and their fundamental values and institutions. (Zafirovski 2).

The Enlightenment era stood for the development of democracy, rational science, advancements in technology, developments in societal progress as well as economic progress, grandeur, well-fare, and pleasure, which were the indicators of the modern emphasising Enlightenment's revolutionary break from the pre-Enlightenment, especially medievalism with its feudalism and "Christian" civilization (Zafirovski 5). In other words, Enlightenment is the termination of the 'godly society', humiliation, medieval theocratic repression,and literal darkness.

Another significant feature of Enlightenment was skeptical thinking. Religious belief and tradition were replaced by human reason and rationality. Things that cannot be explained by rational knowledge were declared to be superstitious or insignificant. Control over nature by using human reason and knowledge was

celebrated. It is the "destruction of the old and the creation of the new social values and institutions" (Zafirovski 7). Religious dogma and beliefs played the central role in creating new Enlightenment ideas. Schmidt concludes in *What Enlightenment Was, What It Still Might Be, and Why Kant May Have Been Right After All* that:

> To write a history of this enlightenment, one would have to "begin with God and end with God" (647).

It was Rousseau who questioned whether the Enlightenment would lead to decay in society. He stressed that Enlightenment was nothing but hypocrisy, inequality, artificiality, and social atomism. He challenged the idea of civilization as well as progress. He supported the idea that progress is nothing but illusion and that it did not make the life of civilization either more happy, easier or more virtuous. Rousseau believed that man is potentially good but can be destroyed and altered into bad under the reign of governments, institutions (*Social Contract* xi by Betts).

Because of the endless pursuit of reason and truth, a questioning approach to authority developed. The Enlightenment briefly "prevailed, giving rise to the phenomenal ambitions of the French encyclopaedists, and to their materialist, almost clockwork, vision of the universe" (Scruton 103). New findings in these areas, especially in scientific areas accelerated industrial developments. The Industrial Revolution was a colossal shift in power that changed the social structure the new middle class emerged.

Emerging between the aristocracy and the manufacturers, the working middle class gained the support of both the aristocrats and the manufacturers. The Industrial Revolution started in Britain in the eighteenth century and led to many

transformations. It was a transition from agricultural nation to an industrial one. Thousands of workers took their part in huge factories as well as cotton mills. As production and commodities were important, workers from the middle class worked in textile factories for long hours. The Industrial Revolution was a turning point in British history. Adorno and Horkheimer explain in *Dialectic of Enlightenment* that the Enlightenment caused alienation in social life, leading to developments in instrumental reason so that we must seek for the transition to our modern age not only in the mid-nineteenth but in the mid-eighteenth century as well. They thought of Enlightenment as repressive and destructive. They explain the Enlightenment as "the wholesale deception of the masses" (42). Their pessimistic approach to reason and the Enlightenment in *Dialectic of Enlightenment* is impressive.

> Knowledge, which is power, knows no obstacles: neither in the enslavement of men nor in compliance with the world's rulers.... Technology is the essence of this knowledge. It does not work by concepts and images, by the fortunate insight, but refers to method, the exploitation of others' work, and capital.... What men want to learn from nature is how to use it in order wholly to dominate it and other men. (Adorno, Horkheimar 4).

The new notions gathered by bourgeois society emphasizing the importance of individuality and freedom are self-destructive. As Adorno and Horkheimer put forward in Dialectic of Enlightenment:

> Man's domination over himself, which grounds his selfhood, is almost always the destruction of the subject in whose service it is undertaken; for the

substance which is dominated, suppressed, and dissolved by virtue of self-preservation is none other than that very life as functions of which the achievements of self-preservation find their sole definition and determination: it is, in fact, what is to be preserved. The irrationalism of totalitarian capitalism, whose way of satisfying needs has an objectified form, determinated by domination which makes the satisfaction of needs impossible and tends toward the extermination of mankind, has its prototype in the hero who escapes from sacrifice by sacrificing himself. The history of civilization is the history of the introversion of sacrifice. In other words: the history of renunciation (pp. 54-55).

In other words, the negative effect of the Enlightenment and the rapid pace of modernization process with increasing domination of industry in the new bourgeois society go hand in hand. Man's indulgence to dominate on nature by means of Reason through knowledge, paved the way to rapid innovations in many fields.

Modernism and Modernity as a Factor of Alienation

As elucidated above, in the seventeenth and eighteenth centuries, Western Europe started taking the first steps towards modernization. This process was associated with other processes like Enlightenment, capitalism, and modernism. As Bauman asserts in his book, *On Modernity, Post-Modernity and Intellectuals*, Enlightenment constitutes its own modernity:

> the vision of history as the unstoppable march of les luminaires; a difficult, but eventually victorious struggle of Reason against emotions or animal instincts, science against religion and magic, truth against prejudice, correct knowledge against superstition, reflection against uncritical existence,

rationality against affectivity and the rule of custom. Within such a conceptualization, the modern age defined itself as, above all, the kingdom of Reason and rationality; the other forms of life were seen, accordingly, as wanting in both respects. This was the first and most basic of the conceptualizations providing modernity with its self-definition (111).

The terms modernity and modernism have always been tricky. The usage of the term modernism first started around the eighteenth century to refer to features of the modern times. In the next century, it meant empathy with modern ideas, styles, and expressions. Toward the end of the nineteenth century, it was used for indicating new tendencies in Church. Later, the term Modernism was used to mention the problems to the industrial age. Modernism is argued widely as a period, trend, form like genre, or mixture of all these elements altogether. Webster's Dictionary explains modernism as a tendency in theology to accommodate traditional religious teaching to contemporary thought and especially to devalue supernatural elements. Its root, 'Modern', derives from the Latin modo, Late Latin modernus, and means 'current'. These words were used more than 'Modernism', especially toward the end of fifth century to denote disapproval of the Roman past. In general, the term modern is used to refer to the avant-garde. Childs explains that, the avant-garde, radical, progressive or even revolutionary side to the modern was the catalyst for the coinage 'Modernism' (12).

Although it is quite hard to determine the exact date of modernism, Childs tries to mark the starting and finishing point of modernism by saying that it started with

realism and correlates with 'economic upheavals' accelerated by technological 'innovations' and 'the development of a mass commodity culture'(29). For the finishing time of modernism, he addresses 'post-modernism'(29). For explanation of modernism, Berman Marshall asserts in All That is Solid Melts into Air that Modernism had the indulgence of simulating the modern society as an untroubled one. Consequently, modernism equals with 'trouble' (31). According to Marshall, modernism 'seeks the violent overthrow of all our values, and cares little about reconstructing the worlds it destroys' (Marshall, 30).

Hugh Holman states that, "Modern implies a historical discontinuity, a sense of alienation, of loss, and of despair. It not only rejects history, but also rejects the society of whose fabrication history is a record. It rejects traditional values and assumptions" (275). Norman Cantor explains in *Twentieth-Century Culture, Modernism to Deconstruction* as:

> Modernism was a product of the age of railroad and steamship and was fashioned by the rapid and easy means of transportation and commitment to the urban culture and the trans-Atlantic metropolitan centers. On the other side, Modernism was concerned with preservation of rationality, art and learned intelligence in the age of mechanical reproduction and mass culture (39).

Modernism was associated with the technological developments for mass culture and fast paced life of cities, which meant the mechanization of societies. Modernism is accepted as a destructive force for traditional societies as it changed rooted values. Peter Childs explains in his book *Modernism,* the characteristic features of modernity

'are disintegration and reformation, fragmentation and rapid change, ephemerality and insecurity'. Moreover, Childs puts forward that Modernism encapsulates a different "understanding of time and space: speed, mobility, communication, travel, dynamism, chaos and cultural revolution" (15).

Oldmeadow explains Modernism in his book *The Betrayal of Tradition* as a spiritual disease that spreads like a plague and terminates traditional cultures if remained any. Though modernism is European in every aspect, it has no boundary as its effects were worldwide. Oldmeadow mentions the symptoms of the spiritual disease of modernism as

> Its symptoms can be detected in a wide assortment of inter-related "mind sets" and "-isms," sometimes involved in cooperative co-existence, sometimes engaged in apparent antagonism, but always united by the same underlying assumptions. Scientism, rationalism, relativism, materialism, positivism, empiricism, evolutionism, psychologism, individualism, humanism, existentialism—these are some of the prime follies of modernist thought. The pedigree of this family of ideas can be traced back through a series of intellectual and cultural upheavals in European history and to certain vulnerabilities in Christendom which left it exposed to the subversions of a profane science. The Renaissance, the Scientific Revolution and the so-called Enlightenment were all incubators of ideas and values which first ravaged Europe and then spread throughout the world like so many bacilli (Title Page xiv).

New technical knowledge in science leading to innovations in industrial field, the use of new instruments, and belief in modern progress with developments in many disciplines led to Modern thought. In *Modernism*, Childs states that according to

Marx, modernity is something renewed constantly by the things happening in society and capitalism. He also mentions that for Marx history consists of two phases pre-modern and modern which can be interpreted as production (31).

Modernity led to many alterations in technology and society which resulted in separation from the current historical status and the "never ending process of internal ruptures and fragmentation within itself" (Harvey 12). It erased the conventions, "all traditional types of social order" (4). Modernity, in relation to Modernism, is defined as way of living and experiencing life that has accelerated with the change (Childs, 14). Childs defines modernity as something characterized by "the rise of capitalism", reliance on development, "productivity leading to mass system of industry", and "surveillance" (16). Modernism is a struggle to find a new way of individual expression in an inconsistent cultural landscape.

Modernity with modern thought emphasizes the alteration of society and loss of tradition. Foucault defines modernity by quoting from Baudelaire as "the consciousness of the discontinuity of time: a break with tradition, a feeling of novelty, of vertigo in the face of the passing moment" (39). According to John Marx:

> "Although there is no end of discussion about exactly when modernity occurs, or exactly what it entails, critics generally agree that one of its pivotal features is the emergence of systems and networks that reconfigured modes of communication and the lived experience of time and space" (3).

To describe Modernity, Berman Marshall separates it into three phases. For the first phase, he gives the example of people living between the years 1500-1800 who had

difficulty in understanding change and modern life. For the second phase of modernity, there were people who lived during 1800s. They struggled to digest revolutions like the American and the French revolution. When it comes to the last phase, the 1900s, he says that nearly the whole world embraced the modernization process (16, 17). Modernity is widely accepted as the invention of the West, though its impact was worldwide. Giddens also supports the idea that modernity is Western oriented. To understand modernity better, he mentions the distinctive characteristics of modernity as:

> In terms of institutional clustering, two distinct organisational complexes are of particular significance in the development of modernity: the *nation-state* and *systematic capitalist production.* Both have their roots in specific characteristics of European history and have few parallels in prior periods or in other cultural settings. If, in close conjunction with one another, they have since swept across the world, this is above all because of the power they have generated[. . .] Is modernity distinctively a Western project in terms of the ways of life fostered by these two great transformative agencies? To this query, the blunt answer must be "yes" (174).

The nineteen century with its complex nature of rapid developments, urbanization and revolutions led to change in the very core of society. Bennet also realizes this position of cultural decline and pessimism and writes in, *Cultural Pessimism*, that Modernity with its convergence into secularism in Europe provides the first chance to examine decline, cultural pessimism in relation to the term progress (9). He supports the idea that the decline and pessimism in culture can be understood by looking at the events that occurred during that century. Especially the 'introduction

of killing on an industrial scale during the First World War' can be counted as the decline of the society (4).

As Vincent Sherry asserted in his book, *The Great War and the Language of Modernism*;

> Great War locates a watershed between Enlightenment ideals, like the constant progress technology promised, and their gruesome disillusionment— in the mass grave into which technological war converted the earth of Europe— (18).

The developments, especially innovations in the industrial field that were the result of the Enlightenment rationalization and skepticism, induced a society of demand. Newly produced goods had to be consumed. To consume these products the need to work aroused. The value of the individual shrank. The individual turned into masses with the industrial revolution. Progress, which was appraised by the earlier thinkers, turned into nothing but fragmentation in society as it was progress that caused the bloodshed and a massive death toll in the revolutions and the Great War, World War I. The fragmentation, the loss of belief in progress and developments led to despair in society. Childs explains this situation:

> The Modernists, who followed after World War I, were more noticeable for their pessimism and their sense of a failed, fragmented society. The uncomprehending individual was swallowed up by huge forces outside of personal control leaving many writers with the sense that they should

withdraw into their art and an intense, aesthetic world where sense, shape and order could be achieved. (Childs, 27).

Beside progress, tragedy seen in those days was marker for the history of modernization. Because of the new technology, innovations and newly embraced ideologies, the wars became more destructive. Especially implementations of newly manufactured weapons like guns, tanks so forth showed the dark side of humanity and the magnitude of the destruction could progress can cause.

The problems that society faced during those rapid movements, modernization process, and changes has been a research subject for many scholars. The society moving toward fragmented society and alienation is the main matter of opinion especially for Ferdinand Tönnies. His famous use of Gemeinschaft and Gesellschaft is still quoted by many scholars like Childs, Pappenheim, and others. In, *Community and Civil Society* Tönnies tries to shed light on the problems that civil society encounters. He translates the *Gemeinschaft* as Community, although a clear differentiation should be made. In his own terms, "Gemeinschaft must be understood as a living organism in its own right, while Gesellschaft is a mechanical aggregate and artifact" (19). In its purest form of *Gemeinschaft*, the relationship between family members can be given. 'Three relationships: namely (1) that between a mother and her child; (2) that between a man and a woman as a couple, as this term is understood in its natural or biological sense; and (3) that between those who recognize each other as brothers and sisters, i.e. offspring at least of the same mother' (Tönnies 22).

In other words, in *Gemeinschaft* people have a bond. Here, the unity is important and dominant. They stay together in spite of everything that separates them (52). With this kind of unity, a good society is possible. "Because of such feelings", like the members of family, a kind of community relationship is possible, even probable between the master and the servant" (27). In *Gesellschaft*, on the other hand, it is the just the reverse. They stay "separate in spite of everything that unites them" (52).

In other words, everybody is for himself or herself and separated, alone. No one does something for the sake of the other unless it has benefit for himself. In *Gesellschaft* 'The various spheres of power and activity are sharply demarcated, so that everyone resists contact with others and excludes them from his own spheres, regarding any such overtures as hostile' (ibid). This kind of situation displays the reason of the importance of material substance among people. So in *Gesellschaft* (Society), can be considered an economic one as the material counts as priority. They are not like "a householder, farmer or townsman normally looks inwards to the core or center of the place, and the *Gesellschaft* as Society" (66). Yet, they are "businessmen who are outwards", in pursuit of "buying and selling" (ibid).

Alteration from *Gemeinschaft* to *Gesellschaft*, from a family- like stage to a hostile world, because of the revolutions and rapid urbanization, expansion of production, rationalistic thinking in the social order, seems irreversible. Capitalist society is far from being Gemeinschaft as it was founded on materialism and pragmatism. This irreversible change and fundamental break between these two, puts forward the social change in the culture.

Traditional, conventional values undergo immense change. The relations among people change. Thus, the effect of this change spread and affected all spheres of life. Especially, end of the nineteenth century and beginning of twentieth centuries, witnessed cultural upheavals. The early years of the twentieth century's modernism movement looked for the relation between people especially after the First World War as it was one of the reasons of people's leaving their traditional values. Industry went on developing. The newly emerged industrious bourgeois society with mechanization and industry found its way to Gesellschaft. The lifestyle of people changed.

CHAPTER II

TURKISH MODERNIZATION PROCESS

Modernization Attempts in Ottoman Empire

The term Turkish modernization has been used to explain the constant alteration of the Turkish socio-historical area resembling a modern and Western model. Yet, formulation of the modernity in Turkey and the formation of a modern Turkish citizen is complicated. In other words, Modernity has some common universal features that are the result of development, progress, and history. In every nation, the opponent of modernization was tradition, past values, and beliefs. When the newly adopted values were implemented in one society, it had impact on other societies since human beings were and always are in contact with each other. Though modernization theory has these universal values, it is insufficient to some extent, as every nation has different characteristics. As Lemer put forward, modernity is "a process with some distinctive *quality* of its own.[*]

In the fifteenth and sixteenth centuries, The Ottoman Empire was in its golden age. Its borders reached from the Caucasus to the Balkans to North Africa. Yet, its decline started in the eighteenth century. It was obvious that the fall of the Empire did not occur in one night and, there were efforts to maintain the Empire. The modernization process of Turkey started when the European military gained power over other nations. The Ottomans at that time paid close attention to the differences

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italic is author's.

between the two military systems as it was ruled by a centralized system and it was crucial to keep it that way.

Especially after when the capitalism developed in Europe, and the French Revolution had its huge impact on the Ottoman Empire giving rise to upheavals among the different national groups, the new implementations became urgent, indispensible, and vital. The luminaries of the Empire foresaw that integration to the new world order was inevitable. At that time *tımar sistemi,* the manorial system, was on the verge of collapse. Consequently, the first reform of the army slowly change took place. Then, with the proclamation of Tanzimat, Imperial Edict of Reorganization, a reform to legitimize the relation between different nations under the rule of the Ottoman Empire, new reforms accelerated. In Turkish language, Tanzimat means "regulations" and it denotes a certain period of new Western-oriented reforms in the history of the Empire (Mardin 3).

All newly regulated reforms were for civilians. The main aim of the Tanzimat, Imperial Edict of Reorganization, was to civilize the Empire. This is when the Westernization process started and caused disputes as the Ottoman Muslims thought that these reforms would result in chaos, therefore, destruction. In the early eighteenth century, western ideas gained speed in the Ottoman Empire. The First Constitutionalist Period (1. Meşrutiyet), the Imperial Edict of Reorganization, and the Second Constitutionalist Period (2. Meşrutiyet) were all about Westernizing. In the late nineteenth century, a group called Young Ottomans, who were sent to

Europe to get education and later called Jön Türkler, *Jeune Turques,* gathered to criticize the ill doings, poor administration of the time.

The Young Ottomans were the former ones who tried to implement Enlightenment opinions, especially intellectually, and to integrate them with the Turkish public (Mardin 4). They attacked the governmental applications not by using weapons; instead, they used the power of writing and literature. They had European thoughts, especially French, in their mind and they considered themselves "*elite.*" They were different as they were the thinkers, the intellectual minds behind the developments and new ideas that they adopted when they were abroad. They esteemed education, science, progress, and scientific developments. Yet, these reforms neither could prevent the decline of the Empire nor preserved the society. On the contrary, Kamenka supports the idea that the movement of the Young Turks and the propaganda already made against them paved its way to the alienation of Ottomans who were not Turk. New regulations fell behind their targets:

> For the Arabic-speaking population of the Ottoman Empire, this revolution signified not so much the attempt to modernize the Empire as a conscious effort at political centralization, shifting political allegiance from its Islamic base to an emphasis on the Empire being predominantly a Turkish one. What to the outsider appeared as sensible centralisation and modernisation, to the Arab population manifested itself as the imposition of a conscious, ethnic Ottomanisation. So long as the Empire was conceived as one of the successive Muslim Caliphates, it did not basically present a problem to the allegiance of its Muslim population. But once the ethnic Turkish element came to the fore, already aroused to a consciousness of their linguistic, ethnic and historical tradition through half a century of cultural revival from Bustani

to al-Kawakibi, found themselves for the first times at loggerheads with the Turkish rulers who appeared now as foreign masters and enslavers rather than as co-religionists (Kamenka 106).

There are many disputes about Young Turks and their influence at the time on the modernization process. On the one hand, in some sources, it is written that they could manage to be a driving force in the Ottoman society for the foundation of a new country, on the other hand, in some other sources Young Turks were described as:

> …the Young Turks were unable to solve the contradiction between the multi-national Empire which they wished to preserve and the modern nation-state which they wished to create (Kohn 63).

The most critical times of the Turkish modernization process was during the nineteenth and early twentieth centuries. In other words, the modernization period in Turkey is presumed to take place in the late Ottoman period with the assumed to come a peak point for the replication of Western modernity. After the new ideas introduced to the society a group of events took place. With the proclamation of the Second Constitutionalist Period in 1908, a revolution that is considered to be one of the milestones in the modernization process took place. It was a step for the Empire on its way to institutionalization. The rebellion occurred on the March 31th , went down in Turkish history books as 31 Mart Olayı, opened the path to secularism in the Ottoman modernization process.

Later, especially after the First World War with its destructive implications for the Turkish people and the armistice signed between the European Nations and the

Ottomans changed the course of Turkish history. It was widely accepted as the demise of the Empire. As Kyle Thomas Evered quotes from Sontag:

> [At the end of World War I, Turkey found itself in position to be divided by] "the conflicting ambitions of the victors. [...] The Russian revolution simplified the situation to some extent by removing one very hungry claimant, but there were enough conflicts remaining to delay the conclusion of the Treaty of Sèvres with Turkey until August 10, 1920. According to treaty, Turkey lost all territory in Europe except in the immediate vicinity of Istanbul (Constantinople). The Straits connecting the Black Sea and the Mediterranean were to be administered by an international commission and were to be open to shipping in war and peace. Armenia was to be independent and Kurdistan autonomous. All the Arab lands were taken from Turkey, but only the territory then called Hejaz and later called Saudi Arabia was to be independent. The other Arab territories were to be mandates of the League of Nations - Syria under French rule, and Mesopotamia (later named Iraq) and Palestine under British rule. Greece was to get eastern Thrace and Turkish islands in the Aegean, and was to administer Smyrna and the surrounding territory at least for five years. Italy received islands in the Aegean.Turkey, then, would consist only of the interior of Anatolia and Istanbul (79).

With the Treaty of Sèrves, which was like a death sentence, the Ottoman Empire accepted all the demands of the Allied Powers who wished to split the country. However, history changed its course. Because of the determination of the Ottomans and with the Great commandership of Mustafa Kemal, the Turkish Republic was founded in 1923 after the War of Independence which was against the occupying Allied Powers in Anatolia. After the great victory, a new era started in the newly founded Turkish Republic. With the changes and new developments, social institutions also changed which led to change in the core of society. In other words, a

new modernization process, the Kemalist model was to be implemented. According to Nazım İrem, the Kemalist movement is often associated with the late Enlightenment movement:

> The dominant trend in the histography of the Kemalist revolution saw it as a late-Enlightenment movement that had its roots in the secular-rationalist tradition of ideological positivism and characterized the politics of the era as a zero-sum game between secular-modernist Kemalists in action and religiously oriented anti-modernists in reaction (87).

Belief in science and secularism as in Enlightenment and sovereignty rights as seen in the French Revolution can be considered as one of the touchstones of the process of modernity after the foundation of the Turkish Republic. Westernization in the Turkish context, was to achieve scientific, technological, and economic advancement as well as a secular, democratic règime. New regulations were made to erase the Ottoman legacy in Anatolia.

As Ahmet Mumcu asserts in his book, *Atatürkçülükte Temel İlkeler*, Mustafa Kemal Atatürk made the biggest change in both Turkish governmental tradition adopted for six hundred years and the policy by thinking in exactly the same way with French revolutionists. Like them, he thought that sovereignty rests unconditionally with the nation and it cannot be shared with anyone or any group, or colony (99)[**]. In other words, the European, as Western model of modernization accelerated with the new reforms such as abolishing the Caliphate, which was the

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[**]*my translation*

basic administrative system in the Ottoman Empire. For this, Mardin puts forward that these reforms after Western models "showed a great distaste for religion" (qtd in Kadıoğlu 21).

Reforms proceeded with the abolition of the Ministry of Religious Affairs and Pious Foundations, the abolition of religious courts and closing dervish sects for the sake of carrying Turkish subjects to *muasır medeniyet*, contemporary civilization. Clothing style had its share in the reforms also. Men's fez was replaced by modern hat. Western clothing style was the only acceptable one for both women and men. The Islamic calendar [hicri takvim], which was adjusted to the birth of the Prophet Muhammad, was changed turned into Gregorian [miladi takvim] in Turkey. Then, a new civil code, Swiss Civil Code was introduced to the new Turkish citizens. The adoption of the Latin alphabet replaced Arabic script. Because of this reform the *ezan*, an Islamic call for prayers, was recited in new Latin alphabet.

Concerning of the new alphabet, Ahmad asserts that in this juncture, as the Arabic script changed into another one even the wise, savant people, looked as if they were illiterate. Because of this reform the whole nation was cut off from their past overnight (80). As a result of this break from the traditiona, spiritual and indigenous cultural traits, new Turkish citizens were estranged from their cultures. As Kaplan remarked in his book, *Alienation and Identification:*

> Alienation occurs when anindividual perceives an absence of meaningful rel
> ationshipbetween his status, hisidentifications, his social relationships, his st

yle of life, and his work. As suchsituations often arise, alienation is a recurre

nt phenomenon (118).

People raised in the Ottoman legacy tried hard to adapt to the new modern values which challenged their background. They found themselves in a challenging inbetweenness. On the one hand, they desired and felt obliged to change themselves and adapt to the development of the new era; on the other hand, they felt a sense of belonging and compassion for their familiar, indigenous values.

The conventional cultural heritage was weakened rapidly and paved its way to a profound dubiousness towards norms and values in society. Rapid urbanization altered the family structure. In other words, this kind of a shift had its shortcomings for sure. Of course, novels as reflectors of society did their own job during those hard times and showed the reflected these changes, including the ensuring alienation in detail. About this situation, Burdurlu comments that Reşat Nuri Güntekin is one author who was concerned about the short- comings of the changes that started with the revolution in 1908, made against the oppressive government, went on after the revolution, followed by the War of Independence and Republican times were his major themes in his writings (51). He could give realistic insights about those times, as he was one of the people living that era. Burdurlu concludes the era like:

With the proclamation of the Constitutionalist Period, the padişah's authority was limited and after this revolution, a shift aroused. The imprints of this shift were visible in both society and individuals. Islamism, Turkism- nationalism, and Westernism led to changes in the layers of Turkish society. During this term, World

War I broke out and Reşat Nuri paid attention to the effects of the war on society (52).**

CHAPTER III

ALIENATION

Alienation as a Concept

Alienation as a term has been a phenomenon since early times. It has kept its importance in many fields, especially in literature. The concept had many interpretations in different dictionaries and in different places. According to Fromm, "alienation" as a term was used to define an insane person in old times. In French "aliênê" and in Spanish "alienado" were used for the "psychotic, the thoroughly and absolutely alienated person" (117). According to *Dictionary of Literary Themes and Motifs*, "the Latin term alienatio signified (1) the transference of property, (2) a state of insensibility, (3) mental derangement, and (4) the act of becoming hostile or estranged." "Alienation" in English usage and aliénation in French retain the ideas of estrangement, of madness, and in legal contexts, of transference of property.

Alienation in literature can be defined as the estrangement of a character from something with which s/he wants to be in conformity and consonance. (Seigneuret 31). According to *The Oxford Dictionary of Philosophy,* alienation is "a pivotal concept in the philosophical writings of Hegel, Feuerbach and Marx, and subsequent writings in both idealist and Marxist traditions. Alienation (German *Entfremdung*, also translatable as estrangement) is centrally the idea of something being separated from or strange to something else (12). The term "alienation" (estrangement) has many different meanings in everyday use, in social science, and in philosophy.

According to The Encyclopedia of Philosophy Volume One, alienation is "the act, or result of the act, through which something or somebody, becomes alien to something or somebody, else". In everyday use, 'alienation' often means 'turning away or keeping away from former friends or associates.' In social science, it usually refers to "the transfer of property from one person to other, either by sale or as a gift." In psychology and sociology, it is generally used to describe "an individual's feeling of alienness toward society, nature, other people, or herself (Edwards 76-78).

When alienation is mentioned, the term is immediately associated with modernism. Modernism is characterized by both alienation from one's self and it is the processes during which the self is constructed. As Peter Childs explains in *Modernism,* the characteristic features of modernity are disintegration and reformation, fragmentation and rapid change, ephemerality and insecurity. Modernism encapsulates a different understanding of time and space: speed, mobility, communication, travel, dynamism, chaos, and cultural revolution (15). Being aware of these new features that Childs explains, Woolf decides to write a new book containing these elements to show the new status of her society. Hence, Mine Urgan writes in *Virginia Woolf* that in 1922, three years before the publication of her new book Mrs Dalloway, Woolf told her purpose of writing Mrs Dalloway:

> "I want to criticize the social system and to show it at work at its most intense" (Urgan 92).

As the term alienation gained different meanings for different people, it gathered different meanings in different contexts. According to the German sociologist, Fromm, alienation is an experience where someone feels as an alien who estranged

from himself. An alienated person feels out of touch with both himself and to others. The alienated person is out of touch with himself as he is out of touch with any other person. He, like the others, is experienced as things are experienced; with the senses and with the common sense, but at the same time without being related to oneself and to the world outside productively (Sane Society 117).

In the *Outsider*, English novelist Colin Wilson articulates the features of the alienated person as; "he is not himself, he has found an "I" but it is not a true "I" (Wilson 67). In other words, the alienated person lives in illusions. Though he thinks that he is able to finally find himself, his reality is that it is a fragmented "I."

Relation between Modernization and Alienation

Modernization process as explained above represents the rapid change, development, separation from traditional belief and ideas. Alienation has strong bonds with this process, as the change is the mere reason of estrangement of people. Even at the beginning of capitalist society, the feeling of alienation was obvious. According to Marx:

> There followed on the birth of mechanization and modern industry [...] a violent encroachment like that of an avalanche in its intensity and its extent. All bounds of morals and nature, of age and sex, of day and night, were broken down. -Capital, Volume One (Marshall 87).

When people started questioning their previous values, forgetting their past and losing connection with nature, and God, they experienced alienation. Losing their bond with their past, good things related to humanity like values, friends, emotions, relationships were substituted with industrial life and purchasing, consumer society that indicate decay in the very core of society.

Kaplan also implies in his book *Alienation and Identification* that the initial reason for alienation is the contradiction between the "identifications of people in actual societies and the satisfaction of their needs or desires in social activities" (120).

Alienation According to Seeman

Alienation has been a matter of dispute for many philosophers, psychiatrists, sociologists, commentators, scholars, and men of letters. Alienation is widely discussed by eminent philosophers like Rousseau, Hegel, Marx, occupying the biggest part, Seeman, Fromm. They had the major influence in their eras. The reason for choosing these two preeminent writers is that their comments on alienation are most appropriate to my comparative study. Besides, their interpretation of alienation is broader than the other commentators. His contribution from a sociological point of view is quite notable. Seeman like Fromm thinks that there is not one kind of alienation, but multiple alienations. He differentiates alienation in, *On the meaning of Alienation*, in which he gives five meanings: powerlessness, meaninglessness, normlessness, isolation, and self- estrangement (783).

Powerlessness, according to Seeman, occurs when the individual cannot achieve his goals or receive endorsement from his society. Seeman asserts that powerlessness indicates, *"the expectancy or probability held by the individual that his own behaviour cannot determine the occurrence of the outcomes, or reinforcements, he*

seeks" (784).[*] Seeman limits the powerlessness to the relation of the individuals to the larger community (785).

In other words, if there occurs a contradiction between the things he desires to fulfill and the things he is capable to do, alienation in the form of powerlessness emerges. It is about possessing enough power to have right to comment on his life. In powerlessness, the individual is treated like an object, thus he has no value as a being.

When the individual feels that he has no power to change or to contribute in something particular, he loses his interest on this thing and becomes alienated toward the thing he has no power on. For this situation he says:

> It is commonplace for mass theorists similarly to argue that the bureaucratized and isolated individual in contemporary society becomes convinced of his own powerlessness and, as a result, turns his attention away from control-relevant learning; he becomes apathetic and uninformed in political affairs and generally inattentive to knowledge that bears importantly upon his performance. Thus, mass society theory and social learning theory agree in proposing that those who differ in powerlessness should also differ in their learning (355).

When it comes to meaninglessness, Seeman supports the idea that, it occurs because of inability to make sense of the actions he made. Seeman puts forward that meaninglessness happen when "*the individual is unclear as to what he ought to believe when the individual's minimal standards for clarity in decision-making are*

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[*] *italics are author's.*

not met'' (786)[*] The things he did to satisfy the needs of the community does not make sense to him. He has lost the ability to see and control the result of the actions. Because of that, he feels alienated.

Seeman also adds that this second type kind of alienation manifests itself by *"a low expectancy that satisfactory predictions about future outcomes of behavior can be made.* To put it differently, the powerlessness signifies to the "sensed ability to control outcomes", and meaningless refers to "sensed ability to predict behavioural outcomes" (ibid).*

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[*] *All the italics are authors'.*

Third form of alienation according to Seeman is the one derived from Durkheim's "anomie." Seeman explains normlessness which is a derivation of anomie like:

In the traditional usage, anomie denotes a situation in which the social norms regulating individual conduct have broken down or are no longer effective as rules for behavior (787).

Normlessness happens when the individual uses the illegal methods or things unwelcomed socially to achieve his goals.

For isolation or cultural estrangement, Seeman says that it is not just the separation of the individual from his ideals or the norms in the society, but the separation from the society he lives in. Seeman puts emphasis that the social isolation "is most common in descriptions of the intellectual role, where writers refer to the detachment of the intellectual from popular cultural standards" (788). The individual feels a sense of not belonging to the community around him, as the engagement to the dominant culture is problematic for the individual from many perspectives.

Last type of alienation of Seeman is self-estrangement which happens when the individual is alienated from himself. The individual seeks for the things satisfying not the internal needs, but the external ones. He comes to a point of denial his basic needs and feels that the external values are enough to satisfy one's needs. In short, Seeman concludes self-estrangement as the type of alienation that denotes "essentially to the inability of the individual to find self-rewarding" (790).

Alienation According to Fromm

Erich Fromm speaks with wisdom, compassion, learning and insight into the problems of individuals trapped in a social world that is needlessly cruel and hostile.'

Noam

Chomsky

Fromm wrote a great deal about alienation. He is one of the notable exponents of alienation. Fromm is very important for his studies that include "war, cultural chaos, psychoanalytic explorations, homelessness, totalitarianism" (Schaar 3) He tries hard to understand the human condition and the effect of institutions on human being's alienation. Thus, he does not abstain from using ideas of other philosophers who have written about alienation. He mostly supports the ideas of Marx, who was the first to apply alienation to modern society. Fromm also says that, Marx understood the relation between the economy and the culture. In *The Sane Society,* Fromm asserts that:

> Marx postulated that the material conditions of man determine his mode of production and consumption, and that these in turn, determine his socio-political organization, his practice of life, and eventually his mode of thought and feeling (254).

Fromm believes that economic power has a great role in the formation of society. As individuals are the pillars of society, their economic practices will affect have on human feelings and thinking. In other words, economic conditions determine the lives of individuals who live in a society.

He blames not the humans, but the evil institutions tend to corrupt everything that is related to value. He puts forward in his book *Man for Himself* that "only man himself can determine the criterion for virtue and sin, and not an authority transcending him (13). Therefore, he differs from Marx in this respect. He emphasizes the physiological dimension. He supports the idea that the structure of the modern society also leads to alienation. After these words, the question of virtue and the sin can be investigated. Fromm asserts that:

> "the good in humanistic ethics is the affirmation of life, the unfolding of man's powers. Virtue is responsibility toward his own existence. Evil constitutes the crippling of man's powers; vice is irresponsibility toward himself" *(Man for Himself 20).*

There are many important points in these sayings. To start with, the basic idea behind Fromm's explanations above are that human commits sin as he uses reason as a way of disobedience. Moreover, man's power forms the evil constructions which damages the really important characteristics of man. Schaar asserts in his book that modern urban population, industrialization debases the very basic needs of man and corrupts the special features as well as virtues that dignifies and are specific to man (19). In other words, he saw the rapid industrialization as a means of corruption to the fundamentals of the society.

The man who is good by birth becomes evil, corrupted by the managing bodies. At this point, Fromm puts forward that the man is alienated from Nature. Fromm believes that there is not a sole alienation, but multiple alienations. To start with, he separates alienation into four categories: alienation from Nature as mentioned above, alienation from others, alienation from society, and last but not least, alienation from the self. Each category has its distinctive features. For instance, alienation from nature implies that "man had lost his primal union with nature" (Schaar, 47). When one questions the relation between self and nature and realizes that he is separate from nature, he faces alienation. His inability to establish a connection between himself and nature leads him to insist that he has to control nature and his surroundings. Fromm considers that human beings are a part of animal species. What differentiates man from a usual animal is that man has a sense of boredom, has the ambition to learn, use of reason and has the great desire to dominate over nature. He comments about this situation in his book, *The Sane Society,* as follows:

> [...] disrupt the "harmony" which characterizes animal existence. Their emergence has made man into an anomaly, into the freak of the universe. He is part of nature, subject to her physical laws and unable to change them, yet he transcends the rest of nature. He is set apart while being a part; he is homeless, yet chained to the home he shares with all creatures. Cast into this world at an accidental place and time, he is forced out of it, again accidentally. Being aware of himself, he realizes his powerlessness and the limitations of his existence. He visualizes his own end: death. Never is he free

from the dichotomy of his existence: he cannot rid himself of his mind, even

if he should want to; he cannot rid himself of his body as long as he is alive—

and his body makes him want to be alive.

 Reason, man's blessing, is also his curse; it forces him to cope everlastingly

with the task of solving an insoluble dichotomy. Human existence is different

in this respect from that of all other organisms; it is in a state of constant and

unavoidable disequilibrium. Man's life cannot "be lived" by repeating the

pattern of his species; he must live. Man is the only animal that can be bored,

that can feel evicted from paradise. Man is the only animal who finds his own

existence a problem which he has to solve and from which he cannot escape.

He cannot go back to the prehuman state of harmony with nature; he must

proceed to develop his reason until he becomes the master of nature, and of

himself. *(Sane Society 22, 23).*

His failure to connect with nature, which he has bond with, and inability to control or

dominate over it push the limits. When the relationship between two separate entities

as Nature and human beings exposed, one, human being immediately understands his

separation and faces the estrangement, thus his alienation.

The second form of alienation according to Fromm is the alienation from others.

As it is explicated above, alienation from nature implies such a separation.

Separation from others starts with the realization of the inability to form a

relationship with others. Man's need to create a connection to the people around him

and the reality of being a single entity as a distinctive human being creates

dichotomy again causing alienation towards others in society he is living in. As they feel different in the society, they seek for the approval of others. As conformist, they do not look for the right or the wrong. The only thing matter for them is the approval of people around them.

The third form of alienation is the alienation from society. As it is evident from its name, it is a type of alienation considers the social environment of the individual. The individual have to find a relation between himself and the world around himself. As man is considered to be a social being looking for the approval of other, he has to live in a social environment. This is his nature. He will be in search to accomplish the needs of his nature in a social world. Of course, while he is on search, he will come across some problems. If he is not powerful enough to satisfy his goals and his nature, there will appear an imbalance leading alienation. As the society is inhospitable to the individual, the individual immediately feels alienated from the society. Fromm sees the society as an evil entity. He looks for the healthy society for healthy individuals. So blames the society for the ills of human beings. He mentions his ideas about society in his book The Sane Society as:

> mental health cannot be defined in terms of the "adjustment" of the individual to his society, but, on the contrary, that   it must be *defined* in terms of the adjustment of society to the *needs* of man, of its role in furthering or hindering the development of mental health. Whether or not the individual is healthy, is primarily not an individual matter, but depends on the structure of his society. A healthy society furthers man's capacity to love his fellow

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men, to work creatively, to develop his reason and objectivity, to have a sense

of self which is based on the experience of his own productive powers (70).

The unhealthy society is the one that creates hostile environment for the individual by hindering the power inside him and leading disruption. Thus, the unhealthy society victimizes the individual. As a last agent of alienation, Fromm puts forward the alienation from the self in other words the self- alienation.

In his book, *The Sane Society,* Fromm explains this alienation type under the title of Characterological changes:

> In the following analysis I have chosen the concept of   alienation as the central point from which I am going to develop the analysis of the contemporary social character. For one reason, because this concept seems to me to touch upon the deepest level ofthe modern personality; for another, because it is the mostappropriate if one is concerned with the interaction between the contemporary socio-economic structure and the character structure of the average individual (107, 108).

CHAPTER IV

LITERARY MODERNISM, ALIENATION AND ITS TRACES IN THE NOVEL

Modernism as a social context has a different meaning when it is compared to modernism in literature, though it has connection both historically and socially. As it is elucidated above Modernism emerged as an opposition to the ideas, change, scientific evolution. Faulkner puts forward in, *Modernism* that:

> Socially the period was one of widespread turmoil and suffering, including the 1914-18 war and the beginning of the economic depression. Yet, culturally it was a great period, which produced such works as Eliot's *The Waste Land*, Pound's *Hugh Selwyn Mauberley*, Joyce's *Ulyses,* Lawrance's *Woman in Love,* Virginia Woolf's *To the Lighthouse*, and Yeat's *The Tower* (13).

Cantor also mentions in his book, Modernism to Deconstruction, that Henry James is one of the pioneers of modernist novel in the turn of the twentieth century. He also points out that Virginia Woolf and D.H. Lawrence in England; Franz Kafka in Prague, and Robert Musil, Elias Canetti, and Hermann Broch were other eminent novelists of the time (42). By looking at the things common their writings, Cantor concludes that Marcel Proust stated the basic features of modernist novel in 1918. He asserts that Proust's main aim of novel is to find out the different self. In other words, in modernist novel "the aim is not to tell a story, expound a moral or even to describe

a social situation, although he certainly did the latter" (43). To explain the characteristic features of the modernist novel, Cantor says that it is like sitting "in the third row of the theatre" as one can see the things really happening on the stage. There, one can even make a conclusion about the situation (44).

It is a well-known fact that findings of the researchers or the men of letters will find way to the novels. The situation was the same in Turkish novel during those times. Especially after the Great War, Fatih Andı mentioned in his book, Roman ve Hayat (Novel and Life) social dimension in the novel is at its utmost level in Turkish society. These dimensions even get ahead of aesthetics and literary style of the time. Early novelists in the emergence of new Turkish Republic mentioned their political attitudes and ideas openly or secretively in their novels. They saw novel as a mediator of propaganda (9). Yaşar Kemal, one of the eminent author in Turkey, also supports the idea by saying:

> Human values are being eroded at most alarming pace, particularly in West, and alienation is becoming a problem for humanity. I feel that as many times in the past, artists and writers must get together and fight against it (qtd Tharaud 11).

The same situation seems to take place in the years between 1910- 30 as Faulkner says that "modernist art is very much aware of the state of the world around" (10). For Jameson, the very "production of aesthetic or narrative form is to be seen as an ideological act in its own right, with the function of inventing imaginary or formal "solutions" to unresolvable social contradictions" (*PU* 79). What one comprehends

from these sentences is that writings of that era can give information about the contemporary society.

Especially Woolf's Mrs Dalloway, which will examine in detail, gives critical insights about the social situation, depression, and alienation at the time it is written. Also, Reşat Nuri's Turkish novel, Yaprak Dökümü, gives clues about the social context of life after the rapid changes in Turkish republican society, including changes in human values, beliefs, and the urbanization that was occurring at the time it was written. In other words, one can say that the modernist novel gives examples from the social life, isolated human beings, fragmented lifestyle and the disappointments of the individual in the face of rapid pace of modern life. Woolf implies that:

> All human relations have shifted-those between the masters and servants, husbands and wives, parents and children. And when human relations change there is at the same time a change in religion, conduct, politics and literature (qtd from Peter Faulkner, Modernism 35).

Malcolm Bradbury puts forward in his book, Modernism, that when modernism is considered "urban climates, and the ideas and campaigns, the new philosophies and politics, that ran through them" comes one's mind (96) and that there is always a link between "literature and cities" (ibid). This fragmented style is called as" an art of cities" He says as a proof of this that modernism is an "urban art" as writers of the modernist novel is deeply affected by the "spirit of a modern technological society (97).

He also adds that modernist art works like mediators as both a "cultural museum and novel environment" (ibid). Novels as the main reflectors of societal problems found its way in Georg Lukács book, too. He puts forward in his book, The Historical Novel, that in novel "certain crises in the personal destinies of a number of human beings coincide and interweave within the determining context of an historical crisis" (41).

To put it differently, modernist novel is an urban novel. It is concerned with the rapid pace of the modern city and the "the fragmented, the fractured" self (37). Therefore, the fragmented, alienated self in the modern city is the main reflection in modernist novel. In conclusion, the alienated figure of modernist literature has a close connection with the social context. Literary modernism and its deep concern with alienation, disintegration, estrangement, fragmentation, and the loss of shared values in society, especially in cities and meanings can be seen in Woolf's *Mrs Dalloway* and Reşat Nuri's *Yaprak Dökümü.*

CHAPTER V
ANALYSIS OF ALIENATION IN MRS DALLOWAY

Woolf, like Reşat Nuri Güntekin, is one of the eminent writers of the era. She was a versatile author. In addition to being a significant novelist, she was an observant literary, social and cultural figure. Besides, she was an important critical thinker and essayist. Although Woolf is generally known for feministic writings and many scholars did researches about the feminist traces in her novels. Very few people considered the social perspective of her thinking. Many of them just ignored it. However, Virginia Woolf's Mrs Dalloway, which takes place on a Wednesday in June 1923, was critically concerned about the social changes, alienation, and breakdown of the society. She handles the problems in socio-psychological perspective and reflects British society in the 1920s. She emphasizes the human conditions and relationships between events and cultural problems: "I want to criticize the social system and to show it at work at its most intense" (Urgan 92). Moreover, she states, "In or about December 1910 human character changed″ (Woolf qtd Faulkner, 35).

In other words, Woolf was one of the writers who thinks that social situations should be the concern for the authors. She was concerned about the social values and the humanity. She focused on the social consequences of global changes like revolutions and wars. She wanted to reflect the problems of the era thoroughly. In the introduction of the book, Mrs Dalloway, the commentator quotes from E.M. Forster who appraises Woolf and Mrs Dalloway like:

"a delicate and subtle artist in words who upheld aesthetic and spiritual values

in a brutal materialistic age" (Mrs Dalloway, Introduction).

Jeremy Hawtorn also says that Woolf's "Mrs Dalloway is saturated with the problems of a society which embodies- and in that sense causes- alienation. She said something happened in 1910 and the people have changed permanently. She tried to attract attention to the new era. She tried to show that the British society with its social systems under which the individuals live are harmful. The main problem was the Great War in which the scientific devices, which were previously accepted as the salvation of humanity and the great development since Enlightenment, led to death toll of millions.

By the implementation of new scientific devices like machine guns and tanks, the First World War induced a catastrophic destruction which was not seen in the Western history. The war, which was also named as The Great War of Civilisation, was fought in order to make the world a better place and to prevent destruction in the world and make the world civilised by strengthening the European legacy. Kitson Clark quoting from Montague stresses the illusion of civilising or civilization by saying:

"The lost years, the broken youth, the dead friends, the

women's overshadowed lives at home, the agony and bloody sweat—

all had gone to darken the stains which most of us had thought to scour out of

the   world that our children would live in (161)."

The belief that reason, scientific developments were the main pillars to civilization was eradicated earthshakingly. Alterations in the basis of the society found its way to fragmentation and alienation. Like Reşat Nuri, Woolf stresses that the social environment s/he lives in shapes the individual. As social environment is shaped by the history and novels have the power of reflecting the problems of the era, one can say that Virginia Woolf's novel, Mrs Dalloway, gives some hints about the social environment of the modern times.

Woolf chooses the city of London, an urban city, as it embodies different cultural backgrounds. The urban city, modern life and the modern condition of the big urban mass have been the basic starting point for many authors, as well as Woolf. Edgar Allen Poe, Eliot, Reşat Nuri can be given as example to these authors. London as an urban city had been home for Woolf during her lifetime. That is why she dealt with the fascination of this city in her book Mrs Dalloway.

As a modernist writer, she concerned with the city life and fragmentation as well as alienation. As the change coming with the blind obedience to the scientific belief led to great destruction resulted in a war, modernist writers reflected the consequences of the change. This rapid change took its place in many commentators. Linda Raphael mentions in her book, Narrative Skepticism that the protagonist of the Mrs Dalloway, Clarissa Dalloway, remembers and contemplates about the past in the present time, when the change has been at its highest speed than she can fully acknowledge (169).

As it was asserted in the previous chapter, individuals in Western countries in the late nineteenth century had a sense of feeling entrapped. While they were grappling with the new ideas giving them more freedom, they also had difficulty in giving up their old societal values which restrained them adapting the life they chose.

> The crisis happened during and after the war tested her values and character, forcing her to place a new emphasis on mundane facts and the external world, to set new goals in response to the pressures of political events.

The clash between these values led estrangement, alienation and disconnection. Woolf's characters in Mrs Dalloway are deeply affected by the war and the change afterwards. They suffer from the meaningless. They cannot find any explanation to the moral dissolution or the fragmentation in the society under the new trend, secular worship in which the spiritual beliefs are ignored. Woolf uses many characters in Mrs Dalloway like Sir William Bradshaw, Lady Bruton, Daisy, Clarissa Dalloway, Elizabeth Dalloway, Richard Dalloway, Ellie Henderson, Dr. Holmes, Miss Doris Kilman, Lucy, Aunt Parry, Sylvia Parry, Lady Rosseter, Lucrezia Warren Smith (Rezia), Septimus Warren Smith, Peter Walsh and Hugh Whitbread to create an appropriate environment for the problems of the era.

Though every character has its own importance in Woolf's novel, there are main characters around whom the events revolves. Septimus Warren Smith is one of the alienated characters in the novel who is suffering deeply from meaninglessness. His lack of passion in life led his alienation. He is a war veteran. He was promoted as he served with great distinction in the war and it seems that he is the only one who is

able to see the moral and social corruption in London. He cannot make the connections between his own needs and the society's demand. He thinks that it is a corrupted society and that:

> One cannot bring children into a world like this. One cannot perpetuate suffering, or increase the breed of these lustful animals, who have no lasting emotions, but only whims and vanities, eddying them now this way, now that (Woolf 66).

He blames the world for his insensitiveness as he could not feel and could not taste anymore. Yet, he could reason and he could read (Woolf 65). The war, the most intense situation that one can be exposed to took away his sensitivity. He saw the worst at the Great War. So, the things around him was nonsense to him. Everything was artificial. He felt his alienation from the current culture. He thought that he was an outcast as he couldn't live the new values of the current society. He said he could see the real face of humans and hear their thoughts. He said that he could share them with his wife, Rezia. Narrator of the novel explains that:

> He would argue about killing themselves; and explain how wicked people were; how he could see them making up lies as they passed in the street. He knew all their thoughts, he said; he knew everything (Woolf 50).

His disintegration with the corrupted society leads to alienation which Seeman names meaninglessness. His ability to reason or think is the newly emerged society's doctrines. And his inability to taste or feel is the loss of humanly values which is again the reason of the newly introduced societal values. Reason, scientific worship,

which are considered the main pillars of modern societies, is presented as weak and helpless. As Rezia, Septimus's wife, could not find any solution for her husband's unstable condition. Yet, his physical appearance was gone now. He could see with his soul. Septimus mocks with this situation and says repeatedly:

> But what was the scientific explanation (for one must be scientific above all things)? Why could he see through bodies, see into the future, when dogs will become men? It was the heat wave presumably, operating upon a brain made sensitive by eons of evolution. Scientifically speaking, the flesh was melted off the world. His body was macerated until only the nerve fibres were left. It was spread like a veil upon a rock (Woolf 51).

His wife took him to famous doctors to cure him. The alienation of the doctors, Sir William Bradshaw and Dr. Holmes is well depicted in the book.When Lucrezia took him to the doctors who were considered to be professionals in their job, the alienation of doctors towards humanistic values like sympathy, understanding, compassion for someone in a bad state of health like Septimus is witnessed by the readers. Doctor Holmes decided that Septimus should spent more time outside. He was not ill. He said:

> Headache, sleeplessness, fears, dreams- nerve symptoms and nothing more and that health is largely a matter in our own control. Throw yourself into outside interests; take up some hobby (Woolf 68).

In other words, Holmes had no idea about Septimus' condition. He thought that Septimus could cure himself. There was nothing to worry about though he knew

Septimus experienced war and saw the bloodshed, the brutal side of human. Septimus himself killed many people during the war. He could not protect and save his friend, Evans.

When it comes to Bradshaw, one of the doctors, the main problem could be the financial suffering. Other problems could be taken care of just resting in country. Bradshaw, looking at the recommendation letter from Mr. Brewer, asked him:

So that you have nothing to worry you, no financial anxiety, nothing? (Woolf 71).

Septimus attempted to say that he committed crime as he killed many people during the war. Yet, Bradshaw was not eager to listen to him. He just spoke to the wife and declared that he was terribly ill and on the verge of a breakdown. He didn't consider the human condition in war and its effects, the great damage on soldiers. To the popular belief, Septimus should gain the manliness during the war and became a tough man. Yet, it led to his emasculation as he cried and threaten to kill himself. So, the doctor advised to stay in bed as much as possible as if he understood the real condition of him. Eventually, their inability to understand his condition resulted in Septimus's suicide.

Other important character is Clarissa Dalloway, wife of Richard and the mother of Elizabeth. Because of the clash between her past and the present, she has hard time to find connection between her own self and the social self. She is a middle-aged woman who wants to throw a party in her beautiful house. The novel starts with Clarissa's intention to buy the party flowers for her party on her own. By this visit, readers have the opportunity to see the status of London after the Great War. We see

the panorama of the city through Clarissa's eyes first. When read first, one thinks that London is a city with lots of things to explore. The Bond Street fascinates her with its flags flying early in the morning in the season (8). Yet, on the other hand, it is depicted as a crowded city like:

> In people's eyes, in the swing, tramp, and trudge; in the bellow and the uproar; the carriages, motor cars, omnibuses, vans, sandwich men shuffling and swinging; brass bands; barrel organs; in the triumph and the jingle and the strange high singing of some aeroplane overhead was what she loved; life; London; this moment of June (Woolf 4).

By mentioning two perspective of the same city, Woolf tries to put emphasis on the fragmented character of the city. While Clarissa was wandering around the beautiful city, she encounters the accomplishments of the rapid change like aeroplanes, omnibuses and the heavy traffic.

Suddenly, she realizes her own insignificance in the society.

> She had the oddest sense of being herself invisible; unseen; unknown (Woolf 8).

She became an ambiguous character in the crowd. She realises the instability:

> Fixed though they seemed at their posts, at rest in perfect unanimity…to change, to   go, to dismantle the solemn assemblage was immediately possible; and in spite of the grave fixity, the accumulated robustness and solidity, now they struck light to the earth, now darkness (Woolf 118).

Woolf shows her alienation to human values. Towards the end of the party, when Sir William Bradshaw mentions the suicide of Septimus, Clarissa does not feel anything. Woolf conveys Clarissa's ideas like:

> The young man had killed himself; but she did not pity him; with the clock striking the hour, one, two, three, she did not pity him, with all this going on. There! The old lady had put out her light! The whole house was dark now with what is going on, she repeated, and the words came to her, Fear no more the heat of the sun. She must go back to them. But what an extraordinary night! She felt somehow very like him—the young man who had killed himself. She felt glad that he had done it; thrown it away while they went on living (Woolf 135).

The only thing she mattered was the mention of death in the middle of her party which could ruin all the joy and preparations. The materialistic thought of her shows her alienation. She is also alienated from the others. She cannot connect with the people around her, even to her husband and daughter. She is afraid from having intimacy. She is isolated within herself. She just speaks to everyone without a real connection. She cannot even speak to her former love Peter.

Peter on the other hand is an outcast. In the chancing society, he is getting older and he is a stranger in the world he is living. After five years he came back to London from India. Woolf portray the changes in London from Peter Walsh's eyes:

> There was a freshness about them; even the poorest dressed better than five years ago surely; and to his eye the fashions had never been so becoming; the long black cloaks; the slimness; the elegance; and then the delicious and apparently universal habit of paint. Every woman, even the most respectable,

had roses blooming under glass; lips cut with a knife; curls of Indian ink; there was design, art, everywhere; a change of some sort had undoubtedly taken place (Woolf 53).

Peter seemed to like London. Yet, in such a changed community with materialistic values, he gazes at the city like a stranger, an alien. As Hawtorn asserted in his book, Virginia Woolf's Mrs Dalloway, "the situation of a lonely wanderer in a city street has been the symbol of human alienation (66). He is alienated in the society he returned back but in his community, he is labelled as a failure. He did not have accomplishments well accepted in the society like having a decent a job, a wife or any children. He disgusted the old values. He thought that Hume, who has all qualifications of an English gentleman, thus someone with past values, could kill the girls with his kindness (Woolf 126). He mocks the clothing style of royalty. While the Prime Minister was passing no one was looking for him. The only thing counts for the society is that there is the majesty. He calls the Prime Minister is "poor chap."

This symbol of what they all stood for, English society. Lord, lord, the snobbery of the English! How they loved dressing up in gold lace and doing homage! (Woolf 125).

He calls the Prime Minister is "poor chap" (ibid). Ironically, he is the poor chap as the Prime Minister is stood for the English society and content with his position. Yet, Peter stood in between the new values of the society and the old values. While he mocks the past values, he is regarded as a failure in his society with Clarissa who are the presenters of the past. He has nothing in either in past or present. On the one

hand, he admires the new things in the newly emerged consumer society as he mentions the beautiful, different clothes of people make up and the courage of a girl powdering her nose without eschewal. On the other hand, he has nothing to cling on this society, as he had neither money to consume nor a decent job to earn money and buy things, again to consume. He sits in a far corner at the party as he feels he does not belong there.

Miss Kilman is another character who is alienated from her culture because of the big change, the war. She was fired from the school where she taught History just because she did not accept that all Germans are villains. The society wanted her to lie, yet she was tough enough to confront the truth. She preferred to say the truth at the expense of being fired. She worked for Dalloways as she teaches History to Elizabeth, daughter for Clarissa and Richard. Her belief in Christianity makes her poor in the eyes of Clarissa which shows alienation of Clarissa's human values. Thinking about Miss Kilman Clarissa says:

> Love and religion! How detestable, how detestable they are! (Woolf 92).

Yet, it is Kilman who pities Clarissa. She thinks that it was a pity that she lost her humanly values. She muses over her and says:

> Fool! Simpleton! You who have known neither sorrow nor pleasure; who have trifled your life away! (Woolf 91).

In fact, Clarissa herself was aware of her situation. She has no connection to the parties she is giving. Clarissa is not having fun, either. She just needs approval of society. To her, the parties were artificial constraints of the society and no one at the

party seemed real to her. She welcomed everyone warmly saying "How delightful to see you!" though Peter thought that she was insincere in her remarks (121). She is not inclined to the politics, as she cannot differentiate between the Turks and Albanians though she wanted to feel something for them (89). Throwing parties seems the only way to console and forget the wounds and destruction of the Great War.

CHAPTER VI
ANALYSIS OF ALIENATION IN YAPRAK DÖKÜMÜ

Reşat Nuri Güntekin , the author of Yaprak Dökümü, is one of Turkey's most significant literary figures of contemporary novel, story, and theatre. His writings are mostly about life in Anatolia especially life during the First World War and the War of Independence, because of which he is considered one of the founders so called Memleket Edebiyatı, [National Literature]. He made valuable contributions to the Turkish Literature. He was courageous enough to write about the social facts in Turkey even during single party règime in Turkey. He was ahead of his contemporaries in use of language. He created a new language which is more understandable, short and effective. Although the Ottoman language was still used in books, he was able to use the new Turkish language clearly.

Hüseyin Rahmi Gürpınar is the other author who uses the city of Istanbul profoundly in his books. Reşat Nuri Güntekin says he was affected deeply by Gürpınar's writing. The main thing that differentiates Reşat Nuri from other authors is his use of language, as he describes the urban living in Istanbul in detail. Reşat Nuri uses plain language with limited foreign words which was unconventional those days. His sentences were short, and deprived of foreign words.

Reşat Nuri is one of the pioneers to criticize the Western values, imitation, change, and fragmentation. In most of his books, the main place of events is Istanbul and surroundings. Some of his novels are; Çalıkuşu, Gizli El, Damga, Dudaktan Kalbe, Akşam Güneşi, Bir Kadın Düşmanı, Yeşil Gece, Acımak, Yaprak Dökümü,

Kızılcık Dalları, Gökyüzü, Eski Hastalık, Ateş Gecesi, Değirmen, Miskinler Tekkesi, Harabelerin Çiçeği, Kavak Yelleri, Son Sığınak, Kan Davası Ripka İfşa Ediyor (Burdurlu, 8,9). Beside these works, he wrote many plays and translated many books.

Reşat Nuri's characters in novels are so realistic and so diverse that one thinks that some of them live on your street, or in your neighbourhood. His characters are not inaccessible, as he chooses them from daily life. Sometimes his character is a soldier, teacher, woman, man, peasant, hobo, worker, well- mannered, civil, conventional, old, modern so on so forth. Andı mentions in his book that, these realistic characters were common in Balzac's books. Balzac himself was so absorbed by the characters he created that when he was terribly ill, he insistently asked for the doctor character he mentioned in one of his books by saying he is the only one that can save him (Roman ve Hayat 135).

Although Reşat Nuri uses variety of characters in his different books, it is *Yaprak Dökümü* that show signs of the disruptive forces, alienation, fragmentation in the fast moving urban city, İstanbul. As it is written during Republican time, thus, main concern for him is the events occurred at those turmoil times. It is a book concerning social disintegration of Turkish society on its way to modernity. Like Woolf's *Mrs Dalloway*, it is written to criticize the society's negligence about values accompanied by the change in the very core of the society. Like Woolf's using the city of London, Reşad Nuri uses a metropolitan city, Istanbul, where one can see the change in its utmost level. In his book, almost all his characters one way or another indicates signs of alienation. The novel is revolves around a family who came to

Istanbul with big hopes of establishing a better educational and social environment for their children. The married couple, Ali Rıza Efendi and Hayriye Hanım, are the main characters. Other important characters in the novel are; Şevket, Fikret, Necla, Leyla, and Ayşe. These are the children of the family. There is also Ferhunde, Şevket's wife, signifying new traditions and Tahsin Bey, Fikret's husband who made his second marriage with her.

The antihero of the novel, Ali Rıza Efendi, is an honest and honourable man. He is about sixty years old. He is a man of letter. He knows Arabic, Persian, English and French. He deals with philosophy in his free time. In the novel, he represents the conventional values. All he wants in his life is to be able to make the ends meet and raise his children morally as Ali Rıza Efendi himself is a moral character. He works in Altın Yaprak Incorporated Company in Istanbul. Before that, he has been to many places in Anatolia. He does not hurt anyone's feelings in any circumstances. He comes earlier than anyone and he is the last one to leave work.

The novel starts with an employee's reproaching towards others, including Ali Rıza Efendi. He resigned from the Altın Yaprak Incorporated company voluntarily, in order to earn more money. His work in this company was a moral job, yet the money is not enough to satisfy his needs. Now, he worked for someone who cleared the customs. He came to his ex- company in brand new suit which is quite expensive, although it has not been much since his resign. He started sermonising to the workers there. He said the only thing his father wanted a decent job. He did not care about the money. The most precious thing to leave to children as inheritance is an honest

name. Yet, he did not think that without money, this idea of leaving an honest name could be valid for one or two generations for penniless children (6). While Ali rıza Efendi was listening to this young man, his face seemed strange. The man understood that and asked him:

"Efendi, I think you didn't like the things I said, yet this is the truth" (8)[**]. Ali Rıza Bey answered shyly.

"You know that I keep my head down in any issue. However, if you ask me it is not fair to confuse their mind with these ideas" (*ibid*).

Ali Rıza Bey said these words as he was a man of honour and he believed that it was not appropriate to talk about these kinds of sinister things. It would seriously damage their moralistic features and values.

The man said politely:

"You would be right if it was only me saying these things to them. Unfortunately, instead of hearing these things from each other, they are learning them from life or newspapers. Especially after the Great War, there urged a strange wakening. Contemporary people are not like you anymore. Their eyes are full of ambition and demand. No one is satisfied with his or her present condition anymore. How can you think that conventional values cannot be destroyed and substituted by new norms" (9).

Ali Rıza Efendi answered like:

[**] *all dialogues related to this novel are my translation.*

"There is no point in arguing you, as we cannot meet on a common ground. I lived till this time believing that there are many ways to be happy. Money is not the only way of being happy" *(ibid).*

The young man spoke pityingly:

"You may be right partially. To some extent, one can find consolation by planting flowers or raising children. However, even for this, you need some money. Imagine that you are fond of planting, yet do not have enough money for this. I assure you that you won't be able to harvest a kind flower in your taste no matter how hard you try. You are a father and you have children. They will not give you happiness, but make you watch a catastrophic fall of leaves in your mortal life" (ibid).

These conversations between the young man and Ali Rıza Efendi are the proof of the change that has accelerated in the society. The old traditional society left its place to the newly emerged society which got its power from new values constituted especially after the Great War. The leaves of the big oak tree was about to fall one by one. Yet, Ali Rıza Efendi did not notice as he thought that he nurtured his children perfectly. They are all well- mannered, respectful and honest like him.

New beliefs or conventions could not damage his children's morally. Yet, as Aristotle put forward man is by nature a social animal. They live in a society and it is almost impossible to be unaffected by the things going around them. By making his characters speak like that, Reşat Nuri tries to put emphasis not just on the moral

decay, dissolution of the society, but on the tragic delusion in culture. As Nuri Eren mentioned in his book, Turkey Today and Tomorrow:

> all contemporary writers are engaged in the study and analysis of the effects of social and economic conditions on the individual. Industrialization, unemployment, ward politics, employer-employee relations is the stuff with which they are concerned (221).

Turkey after Great War went through a Westernisation process as it is explained in the previous chapter in detail. As Reşat Nuri's character mentioned a wakening took place in almost everywhere as well as in Turkey. Traditional people feel alienated in this newly constituting society in the face of new modernization process. His character, Ali Rıza Efendi, leaves in delusion by thinking that this change, this rapid process will not affect his diamond like children.

Ali Rıza Efendi believes that they will not fall and scatter around like leaves. As a family would stick together and live happily ever after. Yet, he says that events are like a flood and sees himself a person, a spectator, watching this flood from far away. He would never be a stone rolling over in this flood. Trying to change this flood from its riverbed would be in vain as it was just the way it goes. That was his initial ideas which changed after having five children that is why he transformed into a devoted father. He could not be someone from the audience watching the flood, from now on he had to do whatever necessary for his children's educational and moral development. He had a job which also means enough money. He had the power in a society which is driven by the money. As the young resigned man said to Ali Rıza

Efendi unless he had money, his children will not make you watch the scene of the fall of the leaves.

He could not anticipate the forthcoming events when he was in Trabzon, a small city in the north of Turkey. After an incident happened there, he had to leave the work. Normally, he keeps his head down, but for this incident, he couldn't. There were injustice and people stood by the wrongdoer just because he was rich. Of course, Ali Rıza Efendi couldn't stand the injustice and objected it harshly because of which he was fired. This incident is a good example of deterioration in the society. His disintegration to newly emerged norms and values in the society he lives in led to social isolation, alienation of Seeman which was explained in the previous chapters. Whenever he does something moral, he was severely punished for one way or another. He could not make connection with his conventional values and the new societal values. Thus, he felt isolated.

When they came to Istanbul, the big metropolitan city, the situation got worse. He was older now and it was difficult to find a job for a man of his age. While he was looking for a job in one of the Bab-ı Ali corridors, he saw a man approaching him. Later, it was understood that he was one of Ali Rıza Bey's former students, Muzaffer. He was in a good position in Altın Yaprak Incorporated Company and gave him a job. He looked like a decent person at first, yet he had a relationship with a girl, Leman, who was hired with the help of Ali Rıza Efendi. Later when it the incident became evident, Ali Rıza Efendi wanted Muzaffer to marry Leman to make an honest woman of her. He thought, "people were born innately good" (16).

Muzaffer did not accept the offer by saying that she had relationships with the other staff, too. Muzaffer's unconventional behaviour and Leman's backsliding is another example of fragmentation, deterioration in the new society. In Turkish conventional society, they cannot have a relationship like that. The only way is to marry. Ali Rıza Efendi was punished again indirectly as he was the one who helped the girl to work in Altın Yaprak Incorporated Company. Muzaffer's best way of solution to this problem is to give a considerable amount of money. He said to Ali Rıza Efendi as:

I can only subsidize her. Hence, I told my intention to her and she accepted.

Is there a better way to help someone in these days? (21).

He was expecting him to get red because of the shame, yet Muzaffer was harsh on him and did not accept his quilt. Ali Rıza Bey understood that he behaved well for so many months not for the job he did there, but for he was an old man. In other words, he was living an illusion. This incident is a good example of Seeman's cultural estrangement theory. Ali Rıza Efendi cannot make connection with the culture he lives in and the culture he lived in previously. His rejection of commonly held values in the society clashes with the new societies' values leading estrangement. He could not stand the situation and quited the only job he could find at that age.

That is the turning point of the novel. He was jobless, penniless old man now. He went home thinking deeply. As he was a hard worker he was late again because of which he missed to boat. He had to walk. He bought some vegetable and other things with the limited money in his pocket. There he noticed something. He talked to himself by saying, why did not I think about buying vegetable at late hours. It was

cheaper, then though many of them were rotten. Then, the narrator enables the readers to know what was happening in his character's mind. When he got closer to his home, he heard a voice saying, "He is coming, he is coming" (25).

He started thinking:

> What was the reason of his family members' welcoming warmly on the street. The house was full of light this evening while it should be dark and silent. Why were they eager to see him? (25)

He felt worthless. His losing job is the climax of the novel. Everything changed then. He lost his power at home. His beloved wife was behaving like an enemy. She was not like that before. She would support his ideas, especially the ones about social norms. He understood that this change affected his wife, too. She said that joblessness meant pennilessness and that:

> Without money, there would not be the word of honour. The honour of our children will be in jeopardy if we are broke. If I were you, I would ignore this event for the sake of our children (33).

That was the main belief those times and l it is still valid today. Professor Doctor Özcan Yeniçeri sustains the idea that human beings are sanctified by wealth by saying that morality does not fill one's pockets (390), which shows the degradation of humans. Hayriye Hanım here shows the behaviour that Seeman calls normlessness. For the sake of the children, one can turn a blind eye to something really serious and immoral. The change made alienated her from herself. Her

estrangement from her own beliefs makes her feel alienated. She supported her husband because she knew that the incident was immoral. Yet, they needed money for survival so the incident should be ignored. The moral disintegration of society leads her husband to in-betweeness and meaninglessness.

His wife's words were a great disappointment to him. These words made him go back past, of the day a resigned young man talked. The young man had said that without money your children will make you watch the scene of Yaprak Dökümü. In addition, he had said that without money, the idea of leaving an honest name could be valid for one or two generations for penniless children. How could completely two different people, though they did not know each other, have a common belief? (33)

Ali Rıza's only hope was his beloved son. He was the only one who could support him on this incident. Hence, he was right. When Ali Rıza Efendi came closer to his house late at night after losing his job, the house was full of light. The reason was Şevket's finding a well-paid job. He was very happy. The next day, he told about the incident and as he expected, his beloved son supported his father. He was Şevket's idol. Yet, the days passed by and the money was not enough, arguments between family members started. Girls were complaining as they cannot wear fashionable clothes and cannot go to parties. Fikret, elder sister, was complaining that Hayriye Hanım was spoiling Necla and Leyla. The most important think here is that they were fighting all day long in front of Ali Rıza Efendi, as if he was not there

(48). For this situation, Seeman asserts that when the individual is treated like an object, he has no value as a being leading powerlessness which is an alienation type.

Whenever Şevket came from work, at the dinner table, they all became happy, laughing and chatting. Ali Rıza Efendi felt worthless. He understood that as long as you brought money, you were respectable. His children were all found their way to adapt the fast changing society. As Marshall put forward, by quoting from Marx suggests in *All that is Solid Melts into Air:*

> All fixed, fast-frozen relations, with their train of ancient and
>
> venerable prejudices and opinions, are swept away, all new formed ones
>
> become antiquated before they can ossify. All that is solid melts into air, all
>
> that is holy is profaned, and men at last are forced to face [...] the real
>
> conditions of their lives and their relations with their fellow men (21).

Later, Ali Rıza Efendi felt another fall of leaves as her only, beloved son had an affair with a married woman, Ferhunde. Her husband found about the affair and they got a divorce. Now, she had nowhere to go and it was high time Şevket cleaned up his mess by marrying to her. Ali Rıza Efendi opposed the marriage harshly. Yet, Hayriye Hanım convinced her and the marriage took place. Ferhunde represents the new conventions, new individual. She is smart, brave, but cunning. She had immense power at home. The change started visibly in the core of the family with her. Before her arrival, the girls had already started to rebel against their family as they did not like the manner of life at home. They started to call their house like "hell" (51). They

wanted to join in parties, entertainment, and the new things as it meant that they were modern. Fethi Naci puts forward that

> "Traditional conventions along with the conventional customs of the society collide with a superficial ambition of Westernizing the Republic" (*Reşat Nuri'nin Romancılığı* 197).

And this situation is mostly reveals itself by meaningless parties and their derivations especially in Yaprak Dökümü. The girls achieved their dreams, parties with their brother's marriage. The furniture, pillows, curtains, everything changed day by day. Every night, Ferhunde threw parties because of which they needed more and more money. The house filled with strangers every night and the music did not stop till morning. Ali Rıza Efendi was sitting and watching the flood like a spectator.

Ali Rıza Efendi stayed out of those parties until Hayriye Hanım said he had to join the parties, as there was some man who wanted to marry with the girls. That was sad as he saw the hypocrisy of his daughters who were accusing him for quitting his job and ignoring him at home. He was disgusted both from himself and from his daughters. Now they were all shouting "Daddy, my dear Daddy" and stuffing him with foods in front of the visitors as if they cared about him. He joined some of the parties for the sake of finding decent husbands for his daughters with vain. The people had changed. Even their looks were different. Men were talking about marrying to rich women as they saw the marriage as commercial affair. From that day on, Ali Rıza Efendi did not attend to any of the parties held at the house. He went to the local kahves, which he despised earlier when he had a job.

Other leaf fell with the sudden marriage decision of Fikret to a man with children. She accepted the marriage proposal to escape from the turmoil at home. She was like her father and couldn't stand those immoral behaviours at home. The best way was to run away. Fikret was alienated from the culture as she couldn't give meanings happening around. Her cultural estrangement led her to escape and had a marriage above her. She was different from her sisters. She liked to read, she was tactful and a great helper to her parents. She was like a second mother at home (35).

He did not resist because she was right. She blamed her father for the things happening at home. He should be tough whenever necessary, it was wrong to sit and watch. Though, most of the time he shouted during the parties by saying he couldn't stand this rottenness. At these times, Hayriye Hanım ran towards him to settle things. Then, Ali Rıza Efendi would calm down and the things went on as the way it does.

Ali Rıza Efendi started to participate in the parties without invitation for the sake of finding decent husbands for his other two daughters. Or else, his daughters could follow the wrong path. Yet, he noticed the fragmentation in the society. He could see the real faces of the people shining in their masks just with a little touch and the immorality, foulness came to surface (Güntekin 77). Even his daughters were in the same position. In the evenings, they wore their masks to cover their foulness.

Their disintegration to the new values led to alienation in them indirectly. They were raised morally when they were young. Later, they tried hard to catch up with the new conventions. The clash between old and the new values tore them apart resulting in alienation to their own soul. As mentioned previously, Fromm puts

forward that unhealthy society victimized the individual and leads them to present these behaviours. The hostile environment led to self-alienation.

Ali Rıza Efendi himself had his share in this transformation. When he thought about the intimate dancing of his daughters' with foreign men and their speaking very close to each other did not bother him as before. He believed that now they could find husbands easily. In Seeman's classification, Ali Rıza Efendi shows the normlessness type of alienation as to reach his goal of finding decent husbands, he thought that his daughters' intimate dances are acceptable. Previously, he thought that he could not stand this foulness which was quite contrary to his norms.

Later on Şevket was imprisoned because of fraud. He was sentenced to eighteen months. Ali Rıza Efendi concludes that Şevket had hard time to support all these parties, which mean new clothes, food, drinks, in other words, money. He works really hard to make the ends meet but, he fails. He had to steal money from the bank he worked. He was planning to put it back, but inspectors were fast to find out the lost money. Beside this unfortunate event, his wife, Ferhunde, ran away from home. Şevket learnt the news and was glad about that. He told his father that it was like a flood of foulness, and he couldn't stand it anymore. He said:

> The most importing thing is that I could see it. I knew that we are rolling over the cliff one by one. Yet, it was as if I was paralyzed. I could not do anything (Güntekin 97).

Ali Rıza Efendi was also glad about the things his son said. He knew that Şevket was the same. He did not change. On the other hand, Şevket used the money that did not

belong to him. It was immoral of him. Yet, they were used to this normlessness. Although his son used a great deal of money that did not own and imprisoned for it, it did not bother Ali Rıza Efendi. He says in the book like:

I knew it Şevket! I did not doubt your honor, not even a second (97).

He does not say angry words to him about stealing money from the bank he works. Şevket was still an honorable man as he thought that the parties at home, his sisters' and his wife's attitudes were immoral.

While Şevket is in prison, Leyla gets three marriage proposals. She chose a Syrian man who seems very rich. They are engaged. While they are together, Leyla's former friends come close and talk about the old days. Her fiancée gets angry and says he does not want her anymore which leads to great sadness at home. A week later, he sends someone to say that if they gave Necla, younger daughter, instead of Leyla, he would appreciate it. The whole family got angry. However, in the end, they accepted the offer as it meant Necla's salvation. Necla is very happy for that. Normally, her happiness is a sign of alienation from herself as she does not care about the happiness of Leyla. Her approval of the marriage offer, though it meant her sister's unhappiness, shows that Necla is possessed by her indulgence of money, she is a stranger to herself. The love for money transcends over family bonds. Fromm asserts in his book, *The Sane Society* that:

> The person who is given to the exclusive pursuit of his passion for money is possessed by his striving for it; money is the idol which he worships as the projection of one isolated power in himself, his greed for it. In this sense, the

neurotic person is an alienated person. His actions are not his own; while he is under the illusion of doing what he wants, he is driven by forces which are separated from his self, which work behind his back; he is a stranger to himself, just as his fellow man is a stranger to him (120).

Necla and the Arab man, Abdülvehhap, married and went to Syria and the third leaf fell from the tree for Ali Rıza Efendi. The happiness of the family did not last long as the Arab husband was not rich. There were many people living in the same house which was quite small. Besides, her husband had two other wives with lots of children. This catastrophic marriage took place because of monetary problems. The change in the society, the evil institutions which made money important than everything, led Necla's inappropriate marriage to Abdulvehhap. Again as Fromm put forward and Schaar supported (mentioned in the previous chapters), man is alienated because of the evil institutions. The man who is good by birth becomes evil. Ali Rıza Efendi had the same idea in his mind and thought that man is good by birth (before he went to Muzaffer to convince him marry a girl in the company).

Ali Rıza Efendi had to put up with this marriage, as he could not call her back. He did not have enough money to take care of her. He thought that she was better there when compared to the situation they lived in. There remained just four people Ali Rıza Efendi, Hayriye Hanım, Leyla, and Ayşe. After the last event occurred between Leyla and Necla, Leyla had a nervous breakdown and the doctor advised her not to stay at home and get fresh air. Leyla again went outside and came late at night.

Later, one of Ali Rıza Efendi's friends told him that Leyla was seen with a strange man.

He confronted with her and she confesses it. It turned out to be an extramarital affair. Leyla was seeing a rich attorney. Ali Rıza Efendi gets so angry and upset that he has a stroke. His left leg and arm are paralyzed and his speech is impaired. He disowns Leman and forbids her name to be mentioned at home. The forth leaf falls from the tree. Now, there are Ali Rıza Efendi, Hayriye Hanım and the youngest daughter Ayşe. Ali Rıza Efendi muttered to himself:

It is well understood. This is the fall of the leaves for our children. Dear God, will not even one of my children be spared from this scene of fall of the leaves? (Güntekin 118).

A few months later, he has the courage to go out. He takes his cane and goes outside. His friend at the kahve welcomes him with the same manner since when Ali Rıza Efendi learned that Leyla had an extramarital relationship, he kicked her out of the house, which demonstrates that he is an honorable person. Yet, his behavior can be explained by Fromm's alienation from another perspective. As Ali Rıza Efendi feels different in the new society, he seeks the approval of others. As conformist, he does not look for the right or the wrong. The only thing matter for him is the approval of people around them. In other words, he gave up his paternal rights and abandoned his daughter Leyla, for the sake of approval of the society.

One day, Leyla comes home and cries for long hours. She craves for forgiveness, yet, Ali Rıza Efendi sends her away. His illness got worse and he had to stay in a

hospital. When he was there, Hayriye Hanım and Leyla came to visit him. He seemed to be content with this visit. The expensive clothes they wore did not surprise him. He was just happy to see them. As his speech impairment gets worse while he is in the hospital, he cannot say anything. He just cries and cries without tears in his eyes. Hayriye Hanım rents the old house and moves in with Leman in Taksim.

The attorney she lives with comes to see Leyla only two days a week. He gives her a good deal of money to take care of herself. They prepared a beautiful room with a sea scene for Ali Rıza Efendi. Ali Rıza Efendi is content with his life there. He wanders around Leyla's home. What's more, he attends the parties the attorney throws at home. He even helps Hayriye Hanım to prepare appetizers for the guests and makes funny dances to amuse them. When he is bored, they take him out to have some fresh sea air. During those days, he is as happy as in the bayram days. He just wishes not to catch his old friends' eyes in the crowd.

Even this incident demonstrates the fragmented, alienated self. Ali Rıza Efendi lost his own values. He entirely lost his own self. He became someone else and lost the connection with his own nature. The only thing that mattered for him was to be seen with Leyla in brand new clothes. He seeks the approval of the society and did everything to be accepted in the fast changing society. The evil society with new values lead to alienation of all the family members. He feels powerless in the face of the new society, which was the main reason for his alienation. The clash between the old cultural traits, values and the new society lead to catastrophic damage to all members of the family.

CHAPTER VII

OTHER SIMILARITIES BETWEEN MRS DALLOWAY

AND YAPRAK DÖKÜMÜ

Although Virginia Woolf and Reşat Nuri Güntekin lived in different countries, Woolf in England and Güntekin in Turkey, they had similar problem. The rapid chance after the revolutions affected both societies, deeply. The destruction of Great War, World War I occured, as a result of the implementation of scientific apparatus like tanks, machine guns, poisoned gases so on so forth. As Woolf stated and I mentioned in the previous chapter "when human relations change there is at the same time a change in religion, conduct, politics and literature". The rapid change affected conventional values and the values that make one human.

Both Woolf and Güntekin worried about the consequences of the change that took place in the very core of their societies. All of main characters in Güntekin lose their values and become estranged from themselves. Ali Rıza Efendi sees the hypocrisy of his daughters at parties, and the normlessness of his son as he stole money from the bank. He witnessed a fall of the leaves scene just as the resigned man in the beginning pages prevised. All members in the family try to keep up with the rapid change, yet are unable to do it. They throw meaningless parties as Woolf's Clarissa did. Ali Rıza Efendi is sorry about the deplorable scene when he looks at the people at the party. There were people from everywhere. They all wore their best mask, even his daughters. They were all unreal. Under their masks, there was immortality, foulness, and corruption.

Woolf mentions the same situation in Mrs Dalloway. Clarissa felt that during the party she was not feeling like herself and that everyone was unreal in some way (Woolf 124).

Woolf and Güntekin also mentioned the corruption of human values: Güntekin portrays Ali Rıza Efendi, and Woolf portrays Clarissa. When Ali Rıza Efendi was extremely sick, none of his daughters paid a visit. He felt all alone. Güntekin displays the loss of human values by creating such a scene. Woolf, on the other hand, used Clarissa and Septimus for loss of human values. As Clarissa learns about the suicide of Septimus at her party she is not sorry for him, but for her party, because it would be ruined if the news is spread. Clarissa also emphasizes that she feels nothing for Septimus; she is neither sorry nor happy; she is just completely indifferent.

Later, Woolf and Güntekin try to attract attention to the problems in society without suggesting any solution. They lay out the problems in the society to their audiences, and they expect them to anticipate, interpret the problem, and find their own solutions.

Another similarity is that both Woolf and Güntekin mention the importance of money in the face of conventional values. In Güntekin's book, it is introduced by Leman's backsliding. The only way to make her happy is to give her enough money. The mere solution to an honor problem is giving sufficient money. Muzaffer's question is the biggest indicator of the importance of money. He states to Ali Rıza Efendi that giving money would be more helpful which signifies that anything can be substituted by money. Woolf also emphasizes the importance of money in the society

by using the doctor who could not understand the main problem of Septimus. He asks whether Septimus has any financial anxiety, as if any problems could be solved easily. He prescribes him to have fresh air. The doctor cannot make connection with his human side. His soul is seriously damaged, yet the doctor has no idea of the real problem.

Other similarity is that Woolf and Güntekin uses the urban cities to show the change, degradation, and fragmentation. Woolf uses the city of London, crowded with people, heavy traffic, and ambulances. Güntekin uses the urban city of Istanbul which is also a crowded city.

Later, both Woolf and Güntekin mentioned corruption in society. Values are turned upside down. Woolf uses Miss Kilman and Septimus to imply it. Killman finds comfort in love and religion, which were accepted as admirable and conventional. However, these two values are now, accepted as detestable values. Clarissa's exclamation reveals it the best:

How detestable! Love and religion! How detestable they are! (Woolf 92).

Miss Kilman on the other hand fells sorry for her. She thinks that Clarissa's life was nothing, but "vanity and deceit" (94). Güntekin uses Ali Rıza Efendi who in vains tries to implement good deeds, tenets to his children. Like Septimus he says that he can see the hypocrisy of people. Ali Rıza Efendi could see the degradation, fragmentation of the people around him like Miss Kilman and Septimus.

Other similarity is that in both novels daughters are afraid to witness the clash between past and present values. In Mrs Dalloway, Dalloway's daughter Elizabeth is

afraid to see Miss Kilman and Clarissa in the same room. She makes excuses to leave by pretending she forgot something upstairs. When it comes to Yaprak Dökümü, the last daughter of Ali Rıza Efendi, Ayşe, is afraid of staying in the same room with her mother and father as they were always quarrelling about the backsliding of Leyla. While Hayriye Hanım is satisfied that Leyla is happy with her present situation and rich, Ali Rıza Efendi is paralyzed with agony. Ayşe does not know what to do and stays late at their neighbors' house.

CHAPTER VIII

CONCLUSION

History is like a story line. The history of humankind starts with hunters and gatherers. Later, they settle down, became agrarians and work the soil. Then agrarian states are built which can be considered a moving toward the establishment of modern society (Giddens 5). This change started with the Enlightenment. As Giddens put forward like:

> Because of the close relation between the Enlightenment and advocacy of reason, natural science has usually been taken as the preeminent endeavor distinguishing the modern outlook from what went before (40).

The change accelerated during the Industrial Revolution. The rapid change after the revolutions led alterations in the core of the society, the community. Especially, the strict belief in Reason, over reliance on the facts and scientific innovations resulted in huge destructions of humankind. As Tönnies put forward the society altered from Gemeinschaft to Gesellschaft and now it is a hostile world with its evil institutions.

The values turned upside down. Change of values is closely related to inventions "in shifting perspectives on the social world" (Giddens 44). As I mentioned in the previous chapter, values like afterlife, honour, sorrow, religious beliefs, pleasure were lost and substituted by Reason, facts, self-importance, pleasure without a meaning, foulness, degradation. It is widely accepted that at the core of all these changes stands Enlightenment as a starting point. Enlightenment was regarded as a rejection of tradition, conventional, social and political views. It symbolized

progress, advancement. Advancements, new findings of Copernicus (movements of the Sun), Galileo (planetary motions), Newton (works on motion) accelerated the progress in science and spread to other countries via translation. While these developments had great importance in easing human life which is the bright side of the coin; on the other hand, it brought neither happiness, nor virtue as Rousseau put forward which refers to dark side of the coin. As Giddens put forward, modernity "is a double edged phenomenon." Progress and new findings had great help for humankind more than any other times, yet, it had also a gloomy, dark side, which is visible in present time (7). Many thinkers suspected the dark side of modernity, but the better sides seemed more reasonable to ignore dark sides. Max Weber on the other hand, was the "most pessimistic" one who thought that the modern period was highly problematic one (ibid).

Scientific developments with Scientific Revolution, rapid industrialization with Industrial Revolution, French Revolution had imprints on the new structure and values of the newly emerged modern society. As I mentioned earlier, the developments, especially innovations in the industrial field, as a result of the Enlightenment rationalization and skepticism, induced a society of demand. Newly produced goods had to be consumed. To consume these products the need to work aroused. Rapid industrialization paved its way to rapid change in the society.

With the Industrial Revolution a colossal shift happened as the agricultural based society altered into industrial based society which also meant a huge migration from country to town. This kind of migration had great impact on the individual especially

in Turkish society. In Turkish novels, urban cities were portrayed as the main reason of degradation, fragmentation and alienation of human beings especially of family structure seen as in *Yaprak Dökümü.*

As Oldmeadow emphasized Modernism like a spiritual disease infected almost every nation and destroyed almost every traditional society including Turkey. Modern institutions, modern way of life, which is understood as nothing, but mere imitation of the Western societies, led alienation in Turkish society. Remarkable change, which is slowly introduced towards the end of the Magnificent Ottoman Empire, started with new regulations in military. Later, in Turkey Enlightenment values, the tenets of French Revolution and rapid modernization, all witnessed almost together during the foundation of the new Turkish Republic. Thus, rapid change changed the social structure with its morals and values which led to alienation seen as *Mrs Dalloway* and *Yaprak Dökümü.*

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