

Makale Bilgisi

Türü: Arastırma makalesi Gönderildiği tarih: 31 Ağustos 2022 Kabul edildiği tarih: 5 Ekim 2022 Yayınlanma tarihi: 20 Arahk 2022

Article Info

Type: Research article Date submitted: 31 August 2022 Date accepted: 5 October 2022 Date published: 20 December 2022

Anahtar Sözeükler

Defoe; Robinson Crusoe; Kristeva; Zehil

Keywords.

Defoe; Robinson Crusoe; Kristeva; Absect.

D-CH

10.33171/dtcfjournal.2022.62.2.28

FEAR AND REPULSION: THE ABJECT IN ROBINSON CRUSOE

KORKU VE IĞRENME: ROBİNSON CRUSOE ROMANINDA ZELİL

Gökhan ALBAYRAK 🔎



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Abstract

This paper aims to explore Daniel Defoe's Robinson Crusoe from a Kristeoun perspective. Kristeon's theory of abjection is employed to discuss the powers of horror and disgust in this novel. Fear and repulsion are so fundamental to the story of Crusoe, to the construction and disintegration of his Western self, a subject in process and on trial in the seconds of Kristeva. Therefore, this study deals with the abject and abjection in Robinson Crusoe and consists of two sections in accordance with Defoe's bifurcated text. The first section focuses on how Cryspe is haunted by the abject and how the abject becomes manifest in his tale. It explores Crusoe's banishment from humankind, expulsion from the symbolic domain of the knowable and nameable into the asymbolic realm of the incomprehensible, his fear of losing his human shape, of sinking into sheer animality, his constant terror of being devoured by beasts and savages, his obsession with consibalism. his fear of death and his confrontation with the other. The other section concentrates on how Crusoe, a deviser of territories and an organiser of chaos, demarcates his universe, consolidates his boundaries to strive against the abject, and seeks to become a subject in his struggle against the abject. It discusses how the subject gives birth to himself by means of abjection. Since abjection sheds light on what is excluded or digested, this discussion of the novel is also intended to provide insights into what is dismissed from the confines of this novel.

Bu çalışma, Daniel Defoe'nun Robinson Crusoe romanını, Kristevacı bir bakış açısıyla incelemeyi amaçlamaktadır. Kristeva'nın iğrenme/zelül kuramı, bu romanda korkunun ve iğrenmenin güçlerini tartışmak için işe koşulmaktadır. Korku ve iğrenme, Crusoe'nun hikayesi se onun Batılı benliği, Kristeva'nın sözleriyle söylemek gerekirse, süreç halindeki bir dənenin kuruluşu ve dağılışı için son derece önemlidir. De sebeple, bu çalışmada Robinson Crusoe romanındaki iğrenme ve zelil kavramları araştırınldı ve Defor'nun çatallanan metniyle de uşumlu olurak, iki bölüm olarak tartışılıb. İlk bölümde, selil figürünün Robinson Crusoe'ya nasıl musallat olduğuna ve selilin hikâyesinde nasıl görünür hale geldiğine edaklarılılır. Bu bölümde, Crusee'nun insanlıktan uzakta, sürgünde olma, bilinenin ve adlandırıların hüküm sürdüğü simpesel alandan kovulma, anlaşılmaslığın hakim olduğu impesel alana düşme halleri, insan formunu kaybetme se katiksse bir hayvandiğe gömülme, vahşiler ve hayvanlar tarafından yutulma korkuları, yamyamlığa karşı olan takıntısı, ölüm korkusu ve ötekiyle karşılaşma anlan irdelendi. Diger bölümde ise, bölgelerin tasarlayıcısı ve karmaşanın düzenleyicisi olan Crusov'nun kendi esrenini nasıl sınırlarla işaretlediğine, pelile karşı koymak için bu xınırları nasıl sağlamlaştırdığına, se selile karşı verdiği mücadele ile nasıl bir ösne olmaya çalıştığına odaklarsidi. Etu bölümde, denenin iğrenme süreci aracığıyla nasıl kendini doğurduğu tartışıldı. İğrenme hariç kılman, hazmedilip sindirilen şeylere ışık tuttuğu için, bu çalışmada aynı zamanda nelerin bu romanın sınırlarının dışına sürüldüğü de ele alındı.

Introduction

"There are no beautiful surfaces without a terrible depth," says Nietzsche (in Sallis, 1991, p. 37). In the context of Nietzsche's maxim, we may think that Defoe's narrative demonstrates the beautiful surface while the abject repressed in this novel shows the terrible depth. Defoe chooses to change this beautiful surface into

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