

**Semiotics of Transformation:
A Saussurean and Peircean Analysis of Kafka's The Metamorphosis**

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Abstract

This research presents a comprehensive semiotic analysis of Franz Kafka's The Metamorphosis, drawing on both Saussurean and Peircean semiotics. By applying various semiotic theories, the study explores the complementary dimensions of meaning within the text, focusing on the multi-layered sign systems present in physical transformation, the disruption of language, social hierarchies, and familial dynamics. This examination demonstrates that Kafka's work incorporates both arbitrary and intentionally constructed sign systems, creating a complex network of meaning that reflects broader themes of alienation, identity, and societal structures. Ultimately, this paper argues that the intersection of Saussurean and Peircean perspectives offers new insights into the mechanisms through which literature generates and communicates meaning through diverse, interrelated systems of signs.

Keywords: *Semiotics, Kafka, structuralism, cultural studies.*

A. Introduction

Semiotics, or the study of signs and sign processes, serves as our fundamental analytical framework for capturing meaning's diffuse movements across a text. Semiotics, developed by renowned theorists Ferdinand de Saussure and Charles Sanders Peirce, offers only limited account of the means by which humans generate meaning. A semiotic analysis reveals the many layers of meaning arising among different interconnected sign systems in The Metamorphosis, from Gregor Samsa's physical transformation into an enormous insect to the subtle but deep-going discrimination he faces.

Under the looking glass of this point of view, we can see that Gregor's metamorphosis is not only a dreadful technique of narrative but also an intrinsic reflection upon the nature existence and where identity begins. Alienation is the metamorphosis, the separation from his own body and hence

by association other people around Gregor. Family interaction, social demands, personal desires and so forth interlace to provide a rich tapestry of meaning in the story inviting readers to probe deeper into human nature, the search for destiny and some harsh facts of life. Therefore, while metonymic theory lets us view *The Metamorphosis* in a lighter shade this no longer makes Gregor's metamorphosis small matter for both himself and society at large.

Franz Kafka's work is a striking example of modernist writing, defined by a deep obsession with themes of alienation, identity crisis, and the breakdown of old systems of meaning. *The Metamorphosis*, first published in 1915, emerged at a turbulent moment of radical social and cultural revolution in Europe. This historical background emphasizes modernism's challenge to traditional forms of representation and meaningmaking. In *The Metamorphosis*, Kafka's examination of identity is central, particularly through the protagonist, Gregor Samsa, whose abrupt change into a huge insect leads him to reconsider his concept of self. This metamorphosis not only represents a serious identity problem, but it also acts as a metaphor for the alienation people feel in a fast changing society. Furthermore, the text's exploration of family ties highlights the fragility of familial links in the face of societal pressures and expectations, demonstrating how these connections can become stressed and, eventually, split.

Besides, depicting the social systems, Kafka points out what concerns a modernist the disrupted communications and lonely feeling. The story makes it clear that rigidly ranked and strictly expected societies can make people less human, lonely, and unhappy. Such thoughts bring in the very essence of modernist literature in which details of human experience had to be shown in times when traditional values and meanings went under dispute. In this manner, he gave voice to his times and summoned his readers to confront all of life's grave questions in an uncertain, ever-changing world.

Structuralism is a methodology that indicates the understanding of phenomena should be made through their structural relations and not through their separate analyses. The paper uses some structuralist concepts in describing the way Kafka's *The Metamorphosis* creates meaning out of the complex relations between various elements within the sign systems of the text. That way, drawing attention to such interrelations, a person is able to notice that meaning cannot emerge only as something independent because it is some product of interaction between various components. A structuralist approach, therefore, can reveal that any signification of the text is literally based on opposition and difference within such structures. The radical difference between Gregor's former human self and his new form as a giant insect speaks volumes about alienation and change. It serves to heighten the contrast of Gregor's old and new selves, increasing not only his personal crisis but also wider social questions of identity and value.

Furthermore, relationships among characters, such as those between Gregor and his family, mirror these structural dynamics. For example, the family's previous dependence on Gregor for financial support is inverted in his post-transformation state, where latent tensions and conflicting desires are brought to light. Such relational approaches enable further understanding of how meaning is created within the text as part of a more general relational schema of interdependence, contradiction, and contrast. The structuralist reading taken herein, in *The Metamorphosis*, proves that meaning within the text is fixed and shifts according to sets of relationships and differences inside its signs. Further, this advances an understanding of the intricacy in Kafka's text-the many meanings leaving its structural device-while enabling insight enrichment for the description of narration with respect to identity, alienation, and social dynamics.

Going even further, the story of *The Metamorphosis* deals with a number of interdependent sign systems, further complicating meanings within the text. A unique sign system regarding bodily metamorphosis, frameworks of language and communication, social and familial structures, and geographic and temporal contexts in which the characters lead their lives are all included. Each of

these systems informs the others in making a complex system of meaning assisting in reading the text in its entirety. The present research is informed by several aspects of the new direction in literary theory-on semiotic theory based on the writings of Ferdinand de Saussure and Charles Sanders Peirce, on structuralist literary criticism, on modernist literary interpretation, and also on cultural theory. These will provide other tools that facilitate how literature creates and conveys meaning in many varied ways. For instance, semiotic theory explains the operation mechanism of the signs within the text, by pointing to the way signifiers interact with the signified to create deeper insights.

In return, structuralist literary analysis seeks to parse the relations and differences of the sign systems of a text in order to understand how such a mechanism creates general meaning. Modernist critique of literature contextualizes *The Metamorphosis* within the cultural and historical context-in other words, how Kafka's work expresses the existential conundrums and alienation characteristic of modernist writing. Ultimately, cultural theory creates the opportunity to study wider social implications of the story with regards to how the social norms and values impact the characters and their relations with others. By integrating each of these several theoretical perspectives, one can obtain a more inclusive insight into how *The Metamorphosis* states its important themes. The broad methodology further develops the knowledge in Kafka's works and builds up an idea of how literature interacts and reflects the subtlety of human experience through an elaborative process. It was finally the interaction of these different sign systems with theoretical positions which showed the multilevel and profound meanings that could be conveyed through literature.

The aim of this study is to investigate the complex function of language as a semiotic system in *The Metamorphosis* with especial emphasis put on the destruction of verbal communication and establishing other ways of communication. The relation between the language and identity will also be focused, showing the silence and non-verbal language developing the story. The present study contextualizes the text within the early twentieth century and focuses on those societal institutions, dynamics of family, and economic connections that shape the host of relationships involving the characters. It further discusses aspects of employment and professional identity, as well as cultural understandings of humanity and animality, to show how these can be related to the transformation of the protagonist and the ensuing existential dilemmas.

The research, therefore, undertakes an in-depth review of the varying sign systems present in Franz Kafka's *The Metamorphosis*, showing how semiotic theories that were developed by Ferdinand de Saussure and Charles Sanders Peirce can work together in order to give substantial nourishment in the field of literary critique. With the application of the two semiotic theories, better comprehension about how the various signifying systems provide trope for the general meaning of the text can be acquired. The research, therefore, depends on the rich interrelations of physical, verbal, and social systems of the signs within the narrative. One such rich example may be the outrageous metamorphosis of Gregor Samsa into a big insect-he is a huge physical signifier, which will develop a chain of meanings in his identity and relations to his family. Meanwhile, the linguistic elements of the narrative structure and dialogue act as another level of meaning that clearly shows how communication fails in the face of alienation.

By analyzing *Enola Holmes*, this study seeks to examine how gender boundaries are constructed and questioned in youth films, exploring the ways in which media can serve as a platform for discussing gender equality and empowerment.

B. Method

This study employs a dual semiotic framework, integrating both Saussurean and Peircean perspectives to analyze *The Metamorphosis* as a complex system of interrelated signs. Saussure's dyadic model of the signifier and signified will be used to explore how meaning is constructed through differences and oppositions within Kafka's text. This structuralist approach is essential in understanding how *The Metamorphosis* generates meaning by emphasizing relational contrasts, such as human versus insect, speech versus silence, and autonomy versus subjugation.

Complementing this, Peirce's triadic model—comprising the sign, object, and interpretant—will offer a dynamic view of meaning-making, accounting for the interpretative process and contextual influences that shape the reader's understanding of Kafka's narrative. Peirce's theory allows for a more nuanced exploration of how symbols and metaphors in *The Metamorphosis* evolve in meaning based on perspective, particularly in relation to themes of alienation, identity, and social structure.

The analysis follows a structured approach, beginning with the establishment of the theoretical framework, followed by an examination of physical transformation as a system of signs. Subsequent sections will explore linguistic and communicational disruptions, social and familial sign systems, as well as spatial and temporal signifiers. Through this layered analysis, the study aims to reveal how multiple semiotic perspectives interact to produce a complex network of meaning within Kafka's text, ultimately demonstrating how *The Metamorphosis* engages with both arbitrary and interpretive systems of signification.

C. Findings and Discussion

Finding

The very first line in Kafka's "The Metamorphosis" introduces the reader to its central symbol of metamorphosis: "As Gregor Samsa awoke one morning from uneasy dreams, he found himself transformed in his bed into a gigantic insect" (Kafka, 1915, p. 1). This striking opening immediately disrupts the natural order and forces the reader to grapple with the arbitrary nature of language and meaning. In this type of direct method, the arbitrary relation between the signifier and the signified is exposed; the reader has to face the very idea of what such a grotesque transformation would lead to. The word "metamorphosis" itself, often associated with natural biological transformation, here takes on an unnatural, unsettling connotation. Further, the following bodily description furthers this artificial signification: "His many legs, which were pitifully thin compared to the rest of his body, waved helplessly before his eyes" (p. 1). These evocative images deepen the tension between Gregor's former human identity and his current grotesque bodily form, intensifying the absurdity of his transformation.

It is a transformation fully contrasted to reveal the different complications arising from Gregor's situation. Kafka emphasizes the alien nature of his new body: "He was lying on his hard, as it were armor-plated, back, and when he lifted his head a little, he could see his domelike brown belly divided into stiff arched segments" (p. 1). The description of Gregor's segmented body, his rigid exoskeleton, and his vulnerability despite his newfound form highlights the great difference between his earlier life and his present state. This drastic shift enhances the themes of alienation and loss, portraying Gregor as trapped in a form that estranges him from his human past while simultaneously subjecting him to fear and disgust from those around him.

One such dichotomy that evolves throughout this narrative is the contrast between integration and alienation. Gregor initially attempts to rationalize his transformation, clinging to his past identity:

"He could not fly away either; he congratulated himself for maintaining the calm presence of mind to stay in bed" (p. 2). His self-congratulatory attitude reflects his denial, as he convinces himself that his ability to remain composed suggests control. However, this very resolve to stay in bed also signifies his detachment from reality and his gradual disconnection from human interaction. Kafka uses this moment to encapsulate Gregor's inner struggle—he outwardly reassures himself but inwardly becomes increasingly isolated.

These are multi-dimensional planes of conflict within which Kafka elaborates a web of implications responding to the themes of identity, alienation, and the absurdity of life. The interplay of these juxtaposed components not only deepens our comprehension of Gregor's metamorphosis but also compels readers to consider what such a transformation might signify in relation to the human condition.

Peircean Analysis

Change in Kafka's "The Metamorphosis" functions on multiple levels of significance, generating layered meanings that shift based on the reactions of different characters to Gregor's transformation. Each character's response reveals another interpretive dimension of the metamorphosis. The family's reaction is rooted in fear and rejection: "His mother then begged his father to spare Gregor's life while his sister tried to pull his mother away, who had gone quite mad" (p. 45). This moment illustrates the emotional rupture that Gregor's transformation has caused within his family. His mother's plea for mercy suggests a lingering maternal instinct, while his sister's frantic effort to remove her shows an urgent need to separate herself from the horror of his altered state. The family's response exemplifies an instinctive fear of the unfamiliar, reinforcing the broader existential crisis Gregor embodies.

In contrast, the head clerk's reaction underscores the role of societal norms and public perception: "I thought I knew you as a quiet and reasonable man, and now all at once you seem to be showing off with strange fancies" (p. 12). His immediate rejection of Gregor's condition reflects the rigid expectations of social conformity. To the clerk, Gregor's transformation is not just a personal catastrophe but a violation of professional decorum. In this way, Gregor's metamorphosis becomes a disruption of established social structures, and his new form is not merely grotesque—it is a challenge to the fundamental stability of his identity as a worker. The clerk's reaction highlights the ways in which cultural beliefs dictate what is considered acceptable, further complicating the meaning of Gregor's transformation.

The tension between Gregor's new form and his lingering humanity is particularly evident in his reaction to music: "Was he an animal, that music could move him so?" (p. 52). This moment encapsulates Gregor's internal conflict. Though physically altered, he remains emotionally responsive to artistic expression, reinforcing the idea that his core self has not entirely vanished. The reference to music—often seen as a uniquely human experience—suggests that remnants of Gregor's former identity persist despite his grotesque transformation. This moment challenges the strict division between human and non-human, underscoring the existential ambiguity of Gregor's state. Even as his body has changed, his ability to appreciate beauty remains intact, raising questions about the nature of identity and selfhood.

Through the varied responses of different characters, Kafka constructs a multi-dimensional portrayal of transformation, one that extends beyond the physical to encompass personal identity, cultural expectations, and familial relationships. Each reaction provides insight into the complexities of Gregor's metamorphosis, reinforcing the existential themes at the heart of the narrative. Ultimately, "The Metamorphosis" interrogates the alienation of the individual within a rigid society, exposing the

fragility of identity and the inevitability of change. Kafka's use of grotesque imagery, psychological depth, and societal critique transforms Gregor's physical metamorphosis into a profound meditation on human existence.

Language and Communication Systems

The breakdown of verbal communication is explicitly shown in Gregor's struggle to express himself. His first attempt at speech reveals an immediate rupture in his ability to communicate:

"Gregor had a shock as he heard his own voice answering, it was unmistakably his own voice, but with a persistent horrible twittering squeak behind it like an undertone" (p. 4).

This failure of articulation signifies a collapse in the symbolic order, rendering Gregor's speech ineffective. His loss of language isolates him, reinforcing his alienation from human society. His voice, once a tool for interaction and self-expression, is now an unintelligible sound that distances him from the people around him. His speech is not merely distorted but rendered incomprehensible, signaling a broader disruption in meaning.

This breakdown is further highlighted when external figures fail to understand his speech:

"'Did you understand a single word?' the chief clerk asked his parents, 'surely he's not trying to make fools of us?'" (p. 11).

Gregor's vocal failure represents a deeper existential crisis, as his ability to signify his identity within the linguistic framework collapses. His inability to participate in dialogue forces him into a new mode of existence—one defined by silence and misinterpretation. This shift from an active participant in communication to a silent outcast mirrors his gradual erasure from familial and social structures.

As verbal expression fails, Gregor adopts alternative forms of communication. His reliance on nonverbal cues and actions signifies his desperate attempts to maintain some form of agency within his household.

Alternative Communication Systems

Door Protocols

"Gregor... had acquired the habit of carefully listening at doors, and now he needed this practice more than ever" (p. 15).

Eavesdropping becomes his primary means of accessing information. No longer able to converse directly, Gregor assumes a passive role in communication, reduced to a silent observer of the world beyond his door. His detachment from interpersonal exchanges underscores his deteriorating human identity, as he is relegated to the margins of his own home.

Physical Gestures

"He would draw his head back to the door and let it bang shut with all its force" (p. 33).

Physical actions replace linguistic expression. The forceful closure of the door becomes a communicative act—a desperate assertion of presence in a world that no longer recognizes him as part of its linguistic order. These nonverbal outbursts serve as Gregor's last attempts at control, though they remain largely ineffective in bridging the widening gap between himself and his family.

Social and Economic Sign Systems

In Gregor's previous human life, social identity is deeply tied to economic function. His role within the household and society at large is constructed through symbols of status and labor.

Work and Professional Identity

Uniform as Status Symbol

"On the wall exactly opposite hung a photograph of Gregor from his military service, showing him as a lieutenant, hand on sword, a carefree smile on his face" (p. 19).

This image contrasts starkly with his current condition. The photograph, once a symbol of societal recognition, now serves as an ironic reminder of his lost autonomy and dignity. As an insect, Gregor no longer holds any social status; his past achievements are rendered meaningless in the face of his transformation.

Economic Responsibility

"Gregor had earned so much money that he was in a position to cover the expenses of the entire family" (p. 27).

His transformation disrupts not only his physical form but also his economic function. His role as the provider is erased, shifting his position from an essential contributor to an expendable burden. The family's increasing frustration with Gregor stems not only from his grotesque new form but from his failure to fulfill the economic expectations that once defined him.

Family Roles and Relationships

Gregor's metamorphosis forces a renegotiation of familial structures. His once-valued contributions are quickly forgotten as his family adapts to life without him.

From Provider to Burden

"They had simply got used to it, both the family and Gregor; the money was gratefully accepted and gladly given, but there was no special warmth about it anymore" (p. 28).

His family's reliance on him was transactional rather than affectionate. With his transformation, this fragile dynamic collapses, revealing the conditional nature of their regard. The household adjusts with surprising efficiency, gradually excluding Gregor from their daily routines.

Sister's Transformation

"She no longer thought of removing the furniture... what use was it to keep the furniture? They were obviously taking much more space than they needed and it was enough for them to move freely" (p. 44).

Grete, once Gregor's caretaker, transitions from sympathy to practicality, mirroring the family's broader abandonment of Gregor. Her changing attitude underscores his dwindling significance within the household. What begins as an act of kindness—bringing him food, tidying his room—slowly turns into a begrudging chore, before culminating in outright neglect.

Spatial and Environmental Signs

Gregor's environment reflects his shifting identity. His room, once a familiar domestic space, morphs into an alien terrain that mirrors his isolation.

Territory Transformation

"He especially liked hanging from the ceiling; it was completely different from lying on the floor" (p. 31).

His physical behaviors redefine his engagement with space, signaling his transition from human to insect-like existence. As he adapts to his new form, his room becomes less of a refuge and more of a cage, a space that accommodates his insect instincts rather than his fading human sensibilities.

Symbolic Prison

"Gregor's sister no longer took care to spare what might be particularly unpleasant for her brother to see" (p. 42).

His room becomes a site of neglect rather than refuge. This shift from private sanctuary to containment zone highlights the family's disconnection from him. He is no longer regarded as a member of the household but as an unfortunate burden they must tolerate until a more permanent solution is found.

Furniture and Objects

"They were emptying his room out; taking away everything that he loved... the picture on the wall—he crept up over it and pressed himself to the glass, which helped hold him firmly and felt good on his hot belly" (p. 40).

The removal of his furniture symbolizes the systematic stripping of his former identity. His desperate clinging to the picture—his last attachment to his past self—demonstrates his internal conflict between accepting his new form and retaining his former selfhood.

Temporal Signs and Patterns

Feeding Schedules

"Two times a day his sister would bring him milk and choice morsels of food" (p. 29).

Gregor's meals mark his transition from an independent being to one entirely dependent on his family. The gradual deterioration of care—his sister eventually losing interest—mirrors his fading place within the household hierarchy.

Family Patterns

"No one pressed him, and the key was left in the lock each morning" (p. 32).

The daily ritual of leaving the key in the lock represents an illusion of agency. Though he could theoretically leave his room, he remains trapped by his own form and by the unspoken agreement of his family.

Through Kafka's layered system of linguistic, social, spatial, and temporal signs, *The Metamorphosis* becomes an intricate study of identity and alienation. Gregor's transformation transcends the physical realm, disrupting the very structures that define human interaction, leaving him stranded between worlds, ultimately abandoned and forgotten.

Interplay Between Language and Physical Transformation

One passage that illustrates the intersection of language and Gregor's physical transformation involves the cleaning woman's casual yet demeaning remarks: "*The cleaning woman would call Gregor various names in a friendly way, such as 'old dung-beetle' and 'look at the old dung-beetle!'*" (p. 49).

The term "*dung-beetle*" immediately emphasizes Gregor's transfigured state, reinforcing the novella's broader themes of identity and dehumanization. Though the cleaning woman's tone appears lighthearted, her language underscores the complete severance between Gregor's former humanity and his current existence. Her words normalize his insect form, framing it as something unremarkable, even humorous, rather than tragic. This casual mockery, despite any underlying affection, reduces him further to a mere body—an object of grotesque fascination rather than a person. Through this contrast, Kafka highlights the duality of Gregor's being: he is both a pitiable creature evoking sympathy and an alien figure provoking revulsion.

Complementarity of Semiotic Approaches

This theme of symbolic transformation aligns with Saussure's theory of arbitrary signs, particularly in the passage: "*The serious injury done to Gregor, which disabled him for more than a month—the apple went on sticking in his flesh as a visible reminder, since no one dared to remove it.*" (p. 43).

Here, the apple functions as a powerful signifier within the story's symbolic system. Typically associated with knowledge or sin, in Gregor's case, it becomes a mark of punishment and rejection. Its continued presence, embedded in his body, serves as a lingering testament to his exclusion. The family's refusal to remove it signifies their growing detachment, not only from Gregor's suffering but from any lingering sense of obligation toward him. More than a physical wound, the apple symbolizes the deepening emotional and social alienation that defines Gregor's existence.

Conversely, Peirce's semiotic approach—the process of meaning-making through interpretation—can be seen in Gregor's introspective moment: "*Was he an animal that music could move him this way? He felt as though there were a way open for him to the unknown nourishment he craved.*" (p. 52).

This passage reveals Gregor's complex psychological state, where remnants of his humanity still linger despite his physical transformation. The music stirs something deep within him, momentarily reconnecting him to a world beyond his insect form. In this context, signs and symbols in *The Metamorphosis* are not static but evolve through interpretation, reflecting Gregor's ongoing struggle between the emotional depth of his former self and the stark reality of his new existence.

Evolution of Sign Systems

The first sign of Gregor's transformation appears in the novella's opening line: "*One morning, when Gregor Samsa woke from troubled dreams, he found himself transformed in his bed into a horrible vermin.*" (p. 1).

This abrupt metamorphosis serves as the initial rupture in Gregor's identity, setting the tone for his gradual descent into alienation. The term "*horrible vermin*" not only conveys the repulsiveness of his new form but also foreshadows the emotional and social degradation he will endure. While the physical transformation is the most immediate and explicit change, it signals deeper turmoil—one that extends beyond Gregor himself to his family, whose perception of him shifts from breadwinner to burden.

In contrast, the story's final passage signifies closure and renewal for those left behind: "*They decided to take a holiday and go into the country, and when their journey was halted for a moment by the railroad crossing, their daughter stood up first and stretched her young body.*" (p. 58).

This moment encapsulates the family's psychological and social liberation. Grete's act of stretching—both a literal movement and a symbolic gesture—represents rebirth, a transition into a life unencumbered by Gregor's presence. Their decision to take a holiday further reinforces this sense of renewal, suggesting that Gregor's death, rather than being a tragedy, has restored their ability to move forward.

Through Kafka's intricate use of semiotic systems—language, physical transformation, and social roles—*The Metamorphosis* becomes more than a tale of grotesque transformation. It is an exploration of the fragility of identity, the arbitrary nature of meaning, and the isolating effects of dehumanization. Gregor's downfall is not just a physical tragedy but a semiotic disintegration—an erasure of selfhood, relationships, and ultimately, existence.

D. Conclusion

Applying both the Saussurean and Peircean semiotic frameworks to *The Metamorphosis* highlights how literature not only creates meaning but also conveys it through a network of interconnected sign systems. The metamorphosis at the core of the story functions as an arbitrary sign within multiple differential systems, reinforcing the notion that meaning emerges through contrast and interpretation rather than fixed definitions. This analysis supports the argument that neither Saussure's nor Peirce's theoretical apparatus alone fully captures the inherent complexities of literary signification. Instead, their combined perspectives offer a more nuanced understanding of how texts generate meaning—through mechanisms of differentiation, contrast, and the dynamic interplay of interpretative processes across various sign systems.

Furthermore, this approach underscores how meaning is contingent on temporal and contextual variations, adding depth to the analysis of the work. By examining *The Metamorphosis* through this dual framework, we gain insight into the evolving nature of literary meaning and the intricate ways in which texts shape and are shaped by interpretation.

This paper opens several avenues for further research. Applying this dual semiotic lens to other literary works could uncover additional layers of meaning, broadening our understanding of textual signification. Moreover, exploring other semiotic theories may further refine our grasp of how meaning is constructed in literature. Future studies could also examine reader responses from a

semiotic perspective, investigating how individual interpretations generate meaning. Additionally, a cross-cultural study of semiotic systems in literature may offer a more comprehensive perspective on how different cultural contexts influence the production and reception of meaning.

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