

***VISION DU MONDE* REFLECTED IN ORHAN PAMUK'S  
*ISTANBUL; MEMORIES AND THE CITY* (2005):  
A POSTCOLONIAL APPROACH**



**PUBLICATION ARTICLE**

**Submitted as a Partial Fulfillment of the Requirements  
for Getting Bachelor Degree of Education  
in English Department**

**by**

**DINI ARFIANI  
A320100282**

**SCHOOL OF TEACHER TRAINING AND EDUCATION  
MUHAMMADIYAH UNIVERSITY OF SURAKARTA  
2016**

**VISION DU MONDE REFLECTED IN ORHAN PAMUK'S  
ISTANBUL: MEMORIES AND THE CITY (2005):  
A POSTCOLONIAL APPROACH**

**Dini Arfiani**

**Dewi Candraningrum**

**Titis Setyabudi**

**ABSTRACT**

*The major problem of this research is how the Vision du Monde of Istanbul society in Orhan Pamuk's Istanbul: Memories and the City (2005) is reflected by postcolonial perspective. The objective of this research is to analyze the society's Vision du Monde written in Pamuk's Istanbul by using the postcolonial perspective. In analyzing Pamuk's Istanbul, the researcher uses a qualitative method and postcolonial approach. The data sources consist of primary data and secondary data sources which is the other source related to the analysis such as books, website, journal, newspaper, essay, and other sources that support to this research. The method of data collection is library research. The technique of data analysis is descriptive analysis. The outcome of the research is shown in the following conclusions. Pamuk finally finds that the history builds Turkey nowadays has a great influences to the Istanbul. Pamuk tries to express what his personal feeling about Istanbul. Pamuk also tries to deliver the feeling of Istanbul itself about its changing rapidly from the Ottoman empires to Atatürk Republic. The Atatürk Republic has brought Turkey into western life style; the people of Turkey nowadays lose their origin identity. This is the reason why finally the people even Istanbul itself feels huge collective melancholy.*

**Keywords:** *Vision du Monde*, Postcolonial Approach

**VISION DU MONDE REFLECTED IN ORHAN PAMUK'S  
ISTANBUL: MEMORIES AND THE CITY (2005):  
A POSTCOLONIAL APPROACH**

**Dini Arfiani**

**Dewi Candraningrum**

**Titis Setyabudi**

**ABSTRAK**

Permasalahan paling utama dalam penelitian ini adalah bagaimana *vision du Monde* dalam masyarakat Istanbul di *Istanbul: Memories and the City* (2005) terefleksi menurut perspektif poskolonial. Tujuan dari penelitian ini adalah untuk menganalisis *vision du Monde* dalam masyarakat Istanbul di *Istanbul: Memories and the City* (2005) terefleksi menurut perspektif poskolonial.

Dalam menganalisis *Istanbul: Memories and the City*, peneliti menggunakan metode penelitian kualitatif dan pendekatan poskolonial. Data penelitian terdiri dari data primer dan data sekunder yang berasal dari buku, *website*, jurnal, surat kabar, esai, dan sumber data lain yang memiliki hubungan dengan penelitian. Metode yang digunakan oleh peneliti dalam mengumpulkan data adalah penelitian pustaka. Teknik dalam menganalisis data adalah analisis deskriptif.

Penelitian yang dilakukan menghasilkan beberapa kesimpulan. Pamuk, pada akhirnya memahami bahwa sejarah yang membangun Turki selama beberapa waktu mempengaruhi kondisi Istanbul. Pamuk mencoba untuk menyampaikan apa yang dirasakan oleh Istanbul, perubahan yang terjadi secara cepat dari Era Usman sampai pada Republik Atatürk. Republik Atatürk telah membawa Turki pada gaya hidup Barat; masyarakat Turki hari ini telah kehilangan identitas asli. Hal ini yang menjadi alasan mengapa pada akhirnya masyarakat bahkan Istanbul sendiri mengalami kemurungan kolektif.

Kata kunci: *Vision du Monde*, *Poskolonial*

## A. Introduction

The history of states and nations or history of the human being in the world in a smaller scope cannot be separated from dark colonizing, fighting and killing one another since thousand years ago. Colonization is mostly carried out by European countries against countries in Africa, Asia and even America. It is used to expand the influence and culture and might soon penetrate to the economic monopoly in the colonized countries by their powers to dominate other smaller and poorer countries called the third-world country.

The society which former was colonized always feels most down when they face a European society that seem dashing and most powerful. It is why the society in the former was colonized lose their cultures, civilization, even its identity as a country or a nation which has a local identity and local communities. Anything done by the former colonizers such as Europe and other White seem to be a necessity that needs to be replicated and emulated by former colonized society. The impersonation may be in a form of material, lifestyle, and mindset even a colonial state ideology also should be an obligation to be imitated by the former colonized society. All of them are united in a single unit which refers to *Vision du Monde* or worldview.

A novel tells what actually happens and reflects in the real world. It is described by the Orhan Pamuk in his novel *Istanbul; Memories and the City* with its background in Istanbul, a capital city of Turkey Ottoman that experiences as a great triumph and then ruined by colonization. The novel which sets in a city of Turkey, Istanbul is about the life of Istanbul, completed with a description of the social and history of Istanbul. In addition Pamuk also introduces his family members who have a habit pattern to the westernized; grandfather, grandmother, father, mother, uncles, aunts, also the only brother he has.

Pamuk tells much about public fears of Istanbul society under the gaze of the West. They are afraid to be said as the much poorer and far from modern Europe. As a city that is oriented to the West, Istanbul and its society try to be seen as a European people, the way they dress up, lifestyle, and Western pleasure into their pleasure, it then makes them always feel inferior in front of the Europe, they really live under the West shadows.

As an answer, collective melancholy which is only capable being represented by word *hüzün* has roots from the decline of the Ottoman Empire and Turkey then lose its original identity, and changes in Turkey which is oriented to Europe. Turkey obsession to become the West has made Istanbul –which historic city when the Ottoman ruling– experience long melancholy nowadays.

Based on the background and history of this novel, there are several reasons why the researcher chooses and analyses Orhan Pamuk's *Istanbul; Memories and the City*. First, *Istanbul; Memories and the City* describes much about the real society life in Istanbul. The second reason is this novel tells about the history of Istanbul hundred years ago compared with Istanbul today. So the researcher knows what actually happens in Istanbul today because of the historical line. The third is the novel informs the reader that something wrong happens in Istanbul today. It makes the researcher want to know what actually happens in Istanbul. The last reason is the novel tells the history of Istanbul which was colonized by Europe and the geographical side of Istanbul which stands on Asia and Europe which definitely influence the *vision du monde* of the society.

By all the reasons above, the researcher decides to carry out a research entitled: ***Vision du Monde Reflected In Orhan Pamuk's Istanbul; Memories and the City (2005): A Postcolonial Approach.***

## B. Research Method

This research takes the major problem how the *vision du monde* of Istanbul society in Orhan Pamuk's *Istanbul: Memories and the City* (2005) is reflected by postcolonial perspective. The researcher focuses on analyzing the society's *vision du monde* written in Pamuk's *Istanbul* by using the postcolonial perspective. The objective of this research is to analyze the society's *vision du monde* written in Pamuk's *Istanbul* by using the postcolonial perspective. This research is expected to give benefits in theoretical and practical benefits.

The researcher uses qualitative research. The object of the research is the society's *vision du monde* reflected in Pamuk's *Istanbul* using a postcolonial perspective. The type of data used in the research is text. In the memoir, text is the form of dialogue, which consists of words, phrases and sentences. There are two types of data sources that are needed to do this study; they are primary data sources and secondary data sources. The primary data source is a novel entitled *Istanbul: Memories and the City* written by Orhan Pamuk. The secondary data sources are the other sources related to this research. The secondary data sources can be books, website, journal, newspaper, essay, and other sources that support to this research.

The researcher uses some steps of collecting the data as follows: reading the novel frequently, determining the main point of the novel that will be analyzed, taking some notes of the important part from primary and the secondary data source, selecting the data, searching the information that relevant to support the topic of the research. The technique that the researcher uses in analyzing the data is descriptive qualitative analysis of content. The analysis concerns with the structural elements and analysis of the novel on society's *vision du monde* reflected in Pamuk's *Istanbul* using a postcolonial perspective.

## C. Research Finding and Discussion

### 1. The Notions

The researcher defines several notions that help the researcher to build up the research finding such as notion of *vision du monde*, postcolonial, Orientalism, Occidentalism, colonialism and imperialism.

The term *vision du monde* is used not only in philosophy, but also among others in theology, anthropology, or in education. (Vidal 2008: 2) A *vision du monde* may be more than individual. But even so, it forfeits all claim to universal validity, and becomes enmeshed in the problems of historical relativism. (Wolters 1983: 5-6)

The post-colonial direction was created as colonial countries became independent. Nowadays, aspects of postcolonial can be found not only in sciences concerning history, literature and politics, but also in approach to culture and identity of both the countries. (Glück 2007:1) Postcolonial does not mean 'post-independence', or 'after colonialism', for this would be to falsely ascribe an end to the colonial process. Postcolonial begins from the very first moment of colonial contact. (Ashcroft 2006:117)

Edward Said distinguishes the term Orientalism in several usages. First, it refers to a way of coming to terms with the Orient that is based on the Orient's special place in European Western experience. Second, it refers to academic tradition. The last, it refers to the stereotypical views of Orientalism as something more historically and materially defined than either of the other two. (Said 1978: 10-11) Orientalism is a field with considerable geographical ambition. When we consider the Orient, one should accept enormous, indiscriminate size and an almost infinite capacity for subdivision. (Bacan 2007: 18) It is proven from literature. Orientalism serves the purposes of Western hegemony in Gramsci's sense to legitimize Western imperialism and accepting Western culture was a positive civilizing process. (Carter 2006:116)

Occidentalism has existed since there has been any interaction between “the East” and “the West.” Obviously, the peoples of non-European or non-Western countries have “come to terms with the *Occident*” and have their discourse on the “white man,” the “Europeans” or “Westerners.” (Jouhki 2006: 49)

Colonialism and imperialism are often used interchangeably. Colonialism in this sense is not merely the expansion of various European powers into Asia, Africa or the Americas from the sixteenth century onwards; it has been a recurrent and widespread feature of human history. (Loomba 2005: 20) According to Wolfgang Reinhard, colonialism in terms of a history of ideas constitutes a "developmental differential" due to the "control of one people by an alien one". (Stuchtey 2011: 4) Colonialism is a form of domination which is the control by individuals or groups over the territory and/or behavior of other individuals or groups. (Butt 2013: 2)

Imperialism can be defined as one way in which the Center nation has power over the periphery nation, (Galtung 1971: 83). The word imperialism dates from the end of the nineteenth century and minimally commutates the use of state power to secure economic monopolies for national companies. (Wolfe 1997: 388). On this basis, imperialism is not necessarily an extra national project, which would appear to distinguish it from colonialism, but the basic argument is about conflict among the industrialized countries. (Stathakis 2008: 101)

## 2. Structural Analysis

The structural analysis begins from the character and characterization. Pamuk tries to characterize all characters integrated one another from himself to his family member which follows all about western. There are two kinds of character, major and minor character.



The setting of the novel consists of two settings, setting of place and setting of time. The places are Nişantaşı, Cihangir, Bosphorus, Golden Horn, Eyüp, and Beyoğlu. Another setting is setting of time; this Pamuk's *Istanbul* takes time in 1890s until 1990s.

The plot of Pamuk's *Istanbul* is traditional plot which consists of four stages, exposition, complication, climax, and resolution. All the stages of plot are being one to make the story unite in a theme without any offside of story from the exposition to the resolution. The point of view reflected in Pamuk's *Istanbul*, Pamuk is the first person, and as the person who knows every single story told in Pamuk's *Istanbul*, Pamuk called as omniscient.

Style which is used by Pamuk in *Istanbul* is reflected in the way Pamuk chooses the grammatical structures, sentence construction, figurative language, and diction. The theme of *The Istanbul: Memories and the City* is "history is the best lesson". Pamuk delivers the message that what the happening of nowadays is the effects of the past.

### 3. Postcolonial Analysis

The postcolonial analysis in this research consists of social aspect, economic aspect, political aspect, cultural aspect, and religious aspect. The social aspect of Pamuk's *Istanbul* tells that the most important determinants of social status are wealth and education. The western *vision du monde* of Istanbul society can be seen from the social reality. It reflects from the melancholy of Istanbul which is left by the Ottoman. *Istanbul: Memories and the city* reflects also the penetration of western *vision du monde* of the thought of the Istanbul's even Turkey's society by describing the economic condition in Istanbul. The transportation supports the economic aspect of Istanbul, such car, bus, ship, and private vehicles, horse-drawn buses which is inspired by the French.

In political aspect of Pamuk's *Istanbul*, The other important thing to be taken as the indicators of postcolonial is the political aspect which role in Turkey. Formerly, Istanbul was led by the Sultan called Ottoman, after the Western thought comes and penetrates the people in Istanbul, Ottoman finally was replaced by Atatürk, the founding of Republic of Turkey.

As a country which ever has high civilization when Ottoman stands strong, Turkey also has a high culture. By the end of the time, Ottoman is replaced by Republican by Atatürk. All the past cultures are burnt up replaced to be all West. The West *vision the monde* penetrates to the detail society lives, their design of room, fashion, food, and their fun should refer to the West.

Pamuk's *Istanbul* reflects that there are many religions grow in Turkey. They are Islam, Christian, and non-Muslim inhabitants were descendents of Byzantine Greeks. The beliefs may grow in Turkey are atheist and agnostics. Pamuk's families are Muslim, but they don't do praying and never teach Pamuk religion. Turkey is officially a secular state. This decision was made in 1924 when a nationalist regime took over. It moves away from religion was to be modern and Western.

#### **D. Conclusion**

The conclusion is taken from the structural analysis followed by the postcolonial analysis which analyzes social background of Pamuk's *Istanbul* such as social aspect which includes social stratification, family, and social reality, economic aspect, political aspect, cultural aspect, and religious aspect. All the structural analysis and postcolonial analysis unite to answer the problem statement of the research "How the *Vision du Monde* of Istanbul society in *Istanbul: Memories and the City* (2005) is reflected by postcolonial perspective?"

Pamuk finally finds that the history builds Turkey nowadays has a great influences to the Istanbul. Pamuk tries to express what his personal feeling about Istanbul. Pamuk also tries to deliver the feeling of Istanbul itself about its changing rapidly from the Ottoman empires to Atatürk Republic. The Atatürk Republic has brought Turkey into western life style; the people of Turkey nowadays lose their origin identity. This is the reason why finally the people even Istanbul itself feels huge collective melancholy.

#### **E. Bibliography**

- Ashcroft, Bill, Gareth Griffiths, and Helen Tiffin. 2006. *The Post-colonial Studies Reader Second Edition*. Canada, USA: Routledge.
- Becan. Petek. 2007. *Influence of Orientalism on European Union-Turkey Relations*. Ankara: Middle East Technical University.
- Butt, Danniell. 2013. *Colonialism and Postcolonialism*. Forthcoming in Hugh LaFollette: *The International Encyclopedia of Ethics*.
- Galtung, Johan. 1971. *A Structural Theory of Imperialism*. Journal of Peace Research, Vol. 8, No 2. Oslo: Sage Publications Ltd.
- Glück, Nils Ole. 2007. *Post-Colonialism: Definition, Development and Examples from India*. India: nilsole.net.
- Jouhki, Jukka. 2006. *Imagining the Other: Orientalism and Occidentalism in Tamil-European Relation in South India*. Seminaarinkatu: University Library of Jyväskylä.
- Loomba, Ania. 2005. *Colonialism/ Postcolonialism: The New Critical Idiom Second Edition*. London and New York: Routledge, Taylor & Francis Group.
- Pamuk, Orhan. 2005. *Istanbul: Memories and the City*. New York, United States. Vintage Books, a Division of Random House, Inc.
- Said, W Edward. 1978. *Orientalism*. London: Routledge & Kegan Paul Limited Group.
- Stathakis, George. 2008. *Imperialism: Old and New Theories*. International Journal of Economic Sciences and Applied Research Vo. 1, No.1. University of Crete.

- Stuchey, Benedikt. 2011. *Colonialism and Imperialism 1450-1950*. European History Online (EGO). Institute of European History (IEG) Mainz 2011-01-24. <http://www.ieg-ego.eu/stucheyb-2010-en>. 2015-11-04.
- Vidal, Clément. 2008. *Wat is een wereldbeeld? (What is a worldview?)*, in Van Belle, H. & Van der Veken, J., Editors, *Nieuwheid denken. De wetenschappen en het creatieve aspect van de werkelijkheid*, in press. Acco, Leuven. Brussels.
- Wole, Patrick. 1997. *History and Imperialism: A Century of Theory, from Marx to Postcolonialism*. The American Historical Review, Vol. 102, No. 2. <http://www.jstor.org/stable/2170830>. American Historical Association.
- Wolter, Albert M. 1983. *On The Idea of Worldview and Its Relation to Philosophy*. P Marshall et al (ed) Stained Glass University Press of America.