

## **CHAPTER I**

### **INTRODUCTION**

#### **A. Background of the Study**

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. This happens even since the first humans are created exactly the same as the days of Qabil and Habil, the second generation of mankind's first offspring of Adam and Eve. The most powerful tendency to be passed down from generation to generation is then legitimized as a humane and reasonable nature, and being powerful the others even this day.

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. These conditions will violate various rights, especially human rights for every colonized society, and the colonized countries themselves, the right to be independent, and have the authority over the territory and their own country to manage all policy without being tied by colonizer. The colonizers break out the rules of human right agreement which has been taken from many countries in this world.

Colonization is a form of capitalism with its three elements intertwined by expansion, exploitation, and accumulation of capital. It does not just stop at the physical level such as war and exploitation of natural resources which colonized countries have. It does even human exploitation in colonized countries that is done over and over without mercy, which in turn makes the colonized countries have inlanders mental and character, even long time after a colonized country gets freedom and independent from colonialism.

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. Former colonized society tends to be unstable society because they always follow the lifestyle, mindset even the ideology of colonizer.

Anything done by the former colonizers such as Europe and other White seems 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.

*Vision du Monde* means the fundamental cognitive orientation of individual or society encompassing the entirety of the individual or society's knowledge and point of view. It can include natural philosophy; fundamental, existential, and normative postulates, themes, values, emotions, and ethics. The term *Vision du Monde* can be called as worldview in English and *Weltanschauung* in Germany.

Colonization has made a colonized society lose their identity, and using the identity of a colonizer state as a *Vision du Monde* to be imitated. They have no existence without doing like the former colonized life. Novel as a form of art and literature tries to draw the reality into pieces of papers. It is called imitation by Plato. A novel tells what actually happens in the real world to the people whom never see those realities in different world wide. The novel reflects what the reality is. 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. Then reading the memoirs of Pamuk's *Istanbul* is same as reading the Istanbul in a real world. 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 the other side of one room in his grandmother house, which he describes as Museum. What his grandmother made is from the inspiration of Western society. Ni anta 1 is a small part of Europe in Istanbul, where people tend to have a westernized lifestyle. Pamuk vividly recounts the origins of his apartment in Ni anta 1 which is a former garden of Pasha's castle.

Western reforms in Turkey thinks that castle is an ancient, the government then burns them, tears it down and replaces it with new buildings and modern apartments and hotels. It is a fact that the beginning of the society's grief in Ni anta 1 is because they are forced to cut off from their cultural roots. Once, seeing the extermination castles from the heyday Usman with his own eyes, Pamuk always sees Istanbul in the shadow of sadness, in black and white.

Pamuk even says that melancholy is happening in his city cannot be represented by any languages, this melancholy is not a melancholy of man who never receives a reply from his woman who cherished love, this melancholy does not just hit one of two persons, it hits a writers and poets of Istanbul who fascinates by Western culture and would like to join the contemporary world, their problem will be more complicated, along with the sense of community that is contained in *hüzün*, they actually want rationality.

This is a collective melancholy gloom, people, buildings, streets, alleys, sky, earth and even Istanbul also gets melancholy. Pamuk brings the readers in the centuries of the Ottoman Empire led by Mahmet Al Fath who conquered Byzantine until Turkish nationalism century led by Atatürk, Pamuk writes it well. Pamuk also tells very well the dominant difference between the West and the East to view historical events in 1453, between the decline of Constantinople and the conquest of Istanbul. Pamuk describes the riots that occur in 1955.

“When the British leaves Cyprus, and as Greece is preparing to take over the entire island, an agent of the Turkish secret service throws a bomb into the house where Atatürk was born in the Greek city of Salonika. After Istanbul newspaper has spread the news in a special edition exaggerating the incident, mobs hostile to the city’s non-Muslim inhabitants gathers in Taksim Square, and after they have burned, destroyed, and plundered all those shops my mother and I had visited in Boyoglu, they spend the rest of the night doing the same in other parts of city” (Pamuk 2005: 173)

Pamuk is more intense to describe Istanbul from the glasses of writers who Pamuk admires. Gautier tells that, Istanbul now has been planted with many buildings, scraped wise of local cultures, being on the other hand, poverty, the streets are dirty and muddy still visible in Istanbul today. Pamuk returns to remind the readers that during the last one hundred and fifty years, he is not hesitant that melancholy not only has mastered Istanbul, but its remit has also spreads to other areas. He tries to explain that the root of *hüzün* in Istanbul comes from Europe because the Western worldview of Istanbul society after Ottoman Empire falls down.

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 as can as possible 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.

Pamuk also tells much about his reading of Tanpınar and Yahya Kemal minds, other authors who have melancholy. Tanpınar and Yahya Kemal often walk together around Istanbul when World War II takes place, which they see in poor areas of town and the streets are dirty. Istanbul is trying to be European after the collapse of the Ottoman Empire, and they lose their identity. Pamuk explores many poor neighborhoods of Istanbul and links *hüzün* to the collapse of the Ottoman Empire for hundreds of years ago.

*Istanbul: Memories and the City* is a form of Pamuk's missing to Istanbul and all its paraphernalia of Istanbul, his life with his family, and dirty streets in Istanbul. Pamuk has been successfully writing his memoirs; perfectly Pamuk tells melancholy or *hüzün* not just experienced by Istanbul, but the buildings that stand on it and the people who live it also feel the huge collective melancholy.

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 up today. Pamuk tells his city in his *Istanbul; Memories and the City* with all his hearts. His language was so dazzling, no wonder praises come from many directions.

“Masterful... A three-pronged book: an anatomy of the city’s body and soul; a compelling account of family politics, war and diplomacy; and the study of the youthful writer’s groupings through the dark towards his true vocation.” –The Guardian (London)

“Far from a conventional appreciation of the city’s natural and architectural splendors, Istanbul tells of an invisible melancholy and the way it acts on an imaginative young man, aggrieving him but pricking his creativity” –The New York Times

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 even their habits and their thought to see something.

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, which all the citizen of Istanbul, the building stands on Istanbul feel melancholy. 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.

All the reasons above make the researcher be interested in analyzing *vision du monde* of Istanbul society on the novel by using postcolonial approach. So, 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. Literature Review**

Research about the literature which concerns to Pamuk's *Istanbul* has been done by previous researchers. First is *The Melancholy of Ruins: Hüziin in Orhan Pamuk's Istanbul: Memories of a City* by Krishna Barua. It aims to discuss Pamuk's self and his city in the light of the dialectics of the East and the West that defines the cultural ideology of city, and read the text as a cross-cultural narrative by locating the melancholy or *hüziin* of Istanbul as a site of cross-cultural exchange. It takes ideology holds in Turkey deeply.



Another research is conducted by Mutik Hamitayani entitled *Political Interest Reflected in Orhan Pamuk's Istanbul Memoir (2003): A Sociological Approach* which focuses on sociological approach to observe political interest in *Istanbul* memoir written by Orhan Pamuk. Mutik Hamitayani uses the sociological theory and its elements to analyze what actually messages delivered in a form of political side of society in *Istanbul: Memories and the City*.

This research will focus on how the *Vision du Monde* of Istanbul society influenced by Europe and other colonizers which ever stand on Turkey then give their influences. This research also will bring the historical of colonization happened in Istanbul many decades ago then bring the Istanbul to the different *Vision du Monde* from Istanbul before being colonized by Europe. The researcher gives the title *Vision du Monde Reflected In Orhan Pamuk's Istanbul: Memories and the City (2005): A Postcolonial Approach* in this research which will analyze how people thought of Istanbul influenced by Europe in a term of postcolonial perspective and its components such as Orientalism, Occidentalism, imperialism, and colonialism.

### **C. Problem Statement**

The problem statement of the research is how the *Vision du Monde* of Istanbul society is reflected in *Istanbul: Memories and the City (2005)*.

#### **D. Limitation of the Study**

The researcher focuses in analyzing the society's *Vision du Monde* written in Pamuk's *Istanbul* by using the postcolonial perspective.

#### **E. Objective of the Study**

The objective of the study of this research as follow:

1. To analyze the society's *Vision du Monde* written in Pamuk's *Istanbul* by using the structural analysis.
2. To analyze the society's *Vision du Monde* written in Pamuk's *Istanbul* by using the postcolonial perspective

#### **F. The Benefit of the Study**

The research is expected to give benefits as follow:

##### **1. Theoretical Benefits**

The research is arranged to give positive contribution to the development of the large of knowledge, particularly the literary study of society's *vision du monde* reflected in Pamuk's *Istanbul* especially in a postcolonial perspective.

##### **2. Practical Benefits**

The research is expected to enrich the knowledge of literary study, particularly among the students of Muhammadiyah University of Surakarta who are interested in literary study on the novel in postcolonial perspective.

## **G. Research Method**

### **1. Type of the Study**

The researcher uses qualitative research in this research. It purposes to analyze the society's *vision du monde* reflected in Pamuk's *Istanbul* using a postcolonial perspective.

### **2. Object of the Study**

The object of the research is the society's *vision du monde* reflected in Pamuk's *Istanbul* using a postcolonial perspective.

### **3. Type of Data and Data Source**

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 research, as follows:

#### **a. Primary data sources**

The primary data source is a novel titled *Istanbul: Memories and the City* written by Orhan Pamuk.

#### **b. Secondary data sources**

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.

#### **4. Technique of the Data Collection**

The researcher uses some steps of collecting the data, as follows:

- a. Reading the novel frequently.
- b. Determining the main point of the novel that will be analyzed.
- c. Taking some notes of the important part from primary and the secondary data source.
- d. Selecting the data, by eliminating the information that are not relevant.
- e. Searching the information that relevant to support the topic of the research.

#### **5. Technique of the Data Analysis**

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.

#### **H. Paper Organization**

Research paper organization is conducted in order to give a clear guidance in reading and understanding the content of the research. So that is why the readers will get the clear understanding without multi interpretation of this research. The research paper will be divided into six chapters.

Chapter I is introduction which consists of background of the study, literature review, problem statement, limitation of the study, objective of the study, benefit of the study, research method, and paper organization. Chapter II is underlying theory. It covers notion of *vision du monde*, notion of postcolonial, notion of Orientalism, notion of Occidentalism, notion of colonialism, notion of imperialism, and structural elements of the novel and theoretical application. Chapter III is social background of Turkey's society in the late twentieth century. This chapter deals with the background of Turkey's society which consists of two parts, social background and biography of Orhan Pamuk. The social background part discusses about social aspect, economic aspect, political aspect, cultural aspect, and religious Aspect. Chapter IV is structural analysis which includes structural elements of the novel and discussion. The structural elements of the novel consists of the character and characterization, setting, plot, point of view, style, and theme. Chapter V is postcolonial analysis. This chapter will explore the *Vision du Monde* of Istanbul society according in the novel using the postcolonial perspective. This chapter deals with postcolonial analysis and discussion. Chapter VI is conclusion and suggestion. It consists of conclusion, pedagogical implication, and suggestion.