

## Clash of Ideology in Orhan Pamuk's *Snow*: A Perspective of Post-Colonialism

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### Abstract:

The research represents and reflects human life in the framework of the long struggle to achieve the identity of the ideology and belief as a symbol of culture and civilization in the constellation of the dynamical rationality of human life. It is colored with the issues of hegemony and dichotomy of the fundamental ideology and belief in the context of intervention of the individual, collectivity of certain societies, institutions, as well as the presence of the state in the clash and disparity of the implementation of ideology. Content analysis in this article uses qualitative approach and interpretative method, applying the perspective of post-colonial through the main step of binary-opposition by describing these two paradigms of the ideology had been contradictory in such a way as to cause the psychological conflict and social conflict in the dynamics of community life.

**Keywords:** Clash, Ideology, Snow, Post-Colonialism

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### A. Introduction

Orhan Pamuk's *Snow* is one of the literary works dealing with the life of society and all of the aspects of life. *Snow* depicts a series of event taking place in the small Turkish town of Kars. A town is isolated far from the part of the world because of snowflakes and sets aside many problems behind it. The narrative encompasses almost all of the things and aspects of society life, such as the principles of the main key for the insights of people life relating to God, romance, atheism, fundamentalism, secularism, even the tragedy of suicides of Muslim women for the banning of headscarves by government and state. Reflecting the conflicts of social and psychology is in the term of the problem of social values, norms, stratification of society class of superiority and inferiority. They include many conflicts, resistances, clash of ideologies of fundamental and secular which happen to certain time and describe the dynamics of human life. The literary works are composed into the natures of reflection and representation of human life and emotion.

Ideology is the comprehensive way of looking at everything. This is the concept of the ideas of thinking to offer the changes to society. This is the abstract thing, in a sense, not only in the process of thinking and the sequence of the formation of ideas that can be implemented in the public sphere, but the concepts of the ideology can be basically actualized in every thoughts and the implementation of the political life of society.

Ideology in the level of the individual and the public sphere is the kind of realization of upholding the self-identity or a group of society in the form of statement or proposition emphasizing the self-existence or society groups. This is because the existence of ideology is the conservative sign or symbol which can be transferred into the form of a characteristic or the characteristics of society or the specific state. This consists of the scheme and the fundamental concepts of human life and possesses the methodology to establish the rationality of thinking in the form of empirical fact and occurrence in the structure and class stratification of community or state because the concepts of ideology are still required for the survival and the continuation of human life to keep their existence as living beings.

The terminology of ideology has the comprehensive sequence of the meanings which can be said to be useful things, not all are suitable to each other. The term of nature of the ideology is the text, woven of the whole aspect of the different conceptual dimensions. To signify the various meaning, this is more or less at random some limitations of the concept of the faith or ideology directly on following cycles: (a) the mechanism of result of comprehension of meanings, values, or signs of society in community life interactions; (b) the content of the range in the thinking dimensions of the specific society group and a level of stratification; (c) a range in the ideas that help to legitimate and justify the power hegemony of politic and strength; (d) the incorrect thinking that aid to make the legitimated and justify the dominant political power and strength; (e) systematically made the aspects of the distortion of the communications; (f) offering the site to the main ideas or subject involved; (g) kinds of thinking created and provided the motivation by society necessity; (h) sign of thoughts; (i) the important social aspects and important view of society; (j) the range of the dimension of the discussion or discourse and authority; (k) a means that the elements of the actors of conscious society life view of the world making sense; (l) the acts-undertaken on sequences of belief; (m) the misunderstanding of the language features or space of the true and great reality in it; (n) roles of presence of the closure of semiotic; (o) the necessary tool that personals can leave their

interactions to the other society stratification; and (p) the mechanism where the society life can be transformed to the natural true reality (Eagleton, 1991:2).

Adherents of the ideology of fundamental, the role of teachings of the religion is the expression of the divine order, it is schematically opposed to the presence of the secular order. In this point of view and its perspective, God's rules replace humanity's rules in life. This difference makes perfectly understandable for the fact of fundamentalism is not simply the revival of the worldviews of pre-modern religious. The followers of the fundamentalism do not discuss even debate in the intellectual clubs, nor do they engage in theological contradiction. The group of the religious fundamentalist is the ideologies and political activists, particularly in accordance with the political power. Nor is religious fundamentalism concentrate to Islam. Rather --- as the review of thinking of the political affairs around the world takes part --- it is the comprehensive global phenomenon. The application of the religion to deeper political end can be observed in all of the major world religions, encompassing Hinduism, Buddhism, Confucianism, Christianity, and Judaism (Tibi, 1998:21).

An ideology of fundamental becomes important for the area of politics while it is transferred from the mechanism of the religious belief to the faculty of the political ideology. It is formed in the movement of politic, or while the movement of politic gets the political power and the mass support (Weinberg, 2004:4).

Secularism is the movement towards the separation of the religious doctrines, dogmas, teachings from government, the secularism-oriented tendency as the acceptance of the separation between religion and government, politics or state (Al-Ali, 2004:130,132). It can refer to reduce the ties between the government and the state from the roles of religion, replace laws based upon the scriptures (for example, the *Torah* and *Sharia* rules) with the civil rules and eliminate the dichotomy and discrimination on the principles of religious laws. These roles over the religion are supposed as the communal and private and individual issues and the state and government system should be free from religious influences — but the state can interfere in the preservation and perpetuation of religious values and norms. This is the matter of state and government affairs and the faculty of the roles of religion is the individual matter and the one of the important components of national culture. Wearing the headscarf can be managed according to the necessities of the public order. It is not the most urgent right (Yavuz, 2009:35).

## B. Research Method

The research is addressed to the qualitative research relating to the research of the reality of social life of society or with these internal points of view and perspectives. Qualitative research consists of the research relating to the narrative analysis, the essence of phenomenology, the nature of the grounded theory, the existence of ethnography, or development of the case studies. The research of qualitative is considered as the activity in certain situation which places the researcher in a world. This covers in a range of the interpretation, the material implementations which create a world to be considered more visible. The applications or practices can transfer a world. The practices come and change a world into the sequences in the acts of representing, encompassing a set of the field notes, sheet of interviews, the ability of conversation, skill of photographs, the recordings skill, or the presence of memos to the self.

The research of qualitative includes the interpretation, the natural method or approach. It means that these researchers of qualitative conduct the research through the setting of nature, attempt to create the logical things, or do the interpretation of the assumption or phenomena in relation of those meaningful person carry the researchers (Creswell, 2007:35-36).

This also comes to the several characteristics of the research of qualitative covering, studying the meanings of society life, the presence of under real-world life, reflecting and creating the representation of the perspectives and dimension of views as well as a point of view of the person through the research, consisting of the connotative atmospheres in society life, providing the contribution for the understanding and comprehensions for the existence and the emergence of the concepts which can aid to elaborate social attitude of human as well as to strive for applying the complex resources in the proof rather than depending upon the only one source (Yin, 2011:8).

The aspects of the interpretation considered as the communicative exchange are three: 1) the reflexive recognition of the interpretive interdependence by the participants; 2) the presence and the activation of mutually shared belief about various literary categories of the figurative meanings through the genres down to fiction; 3) the readers' assumption of the reflexive intentionality taking part of the author of the approach of the exchange (Swirski, 2010:101). This relates to the current study and research that endeavor to investigate the themes of the ideology clash of the fundamentalism and the secularism in Orhan Pamuk's *Snow*.

The entire process of the analyses in the research follows the steps (1) identifying parts of the novels in the forms of monologues, dialogues, in which indicate and contain the thoughts of the ideology of fundamental and secular, (2) comparing every identified parts quoted from the novels with all of the relevant themes of fundamentalism and secularism, (3) matching the identified parts of the novels with the relevant themes of fundamentalism and secularism, (4) relating to the several concepts of fundamentalism and secularism in the narrative, (5) classifying the identified thoughts in accordance with the characters and theme of fundamentalism

and secularism, (6) interpreting the meanings of the identified thoughts in terms of fundamentalism and secularism depicted and conveyed within the narrative, (7) discussing all of the research findings in relation with the principles of fundamentalism and secularism, and (8) concluding the research findings.

The perspective of post-colonial practiced as the discourse of politics came primarily from the experience of repression and also the struggle to be free soon after the nations in territories of three continents experiencing times of awakening in Africa, Asia, and Latin America Continents: the territories of continent supposed and related to the conditions of being poor and clashes or conflict sides. This emphasizes upon a repression and to the coercive hegemony which work in the present time for modern world. The essence of philosophy which underlies the perspective was not the one of the war or battle declarations in the last time, on the contrary the battle declaration opposing to the realities for the present time that, implicit or explicit, have been the impacts and the effects in the past time. An act of fighting and struggle, therefore, was emphasized upon the principles of neocolonialism or the existence of the agents (level of international or regional) which have been still upheld in the exploitation of politic, economic, and the social in the presence of the post-independent nation states.

The range of the idea of the Western racial and the site of the cultural superiority over the 'oriental backwardness', provided the promotion through the Western academic, the philosophical elements, and the expression of the other culture, has been seen as the central to the great promotion and the protection of the European imperialist ventures (Chowdhry, 2002:12). By emphasizing on the political outcome of knowledge and the dialectical interactions between the knowledge mastery about non-Western world and Western colonial, Said (1978) demonstrates the centrality of the racial knowledge comprehension in the widespread and the maintenance of the imperialism. The West has worked in the direction that sooner or later leading to the reduction in the disparity both of the social power and the conduct between the colonist and the colonized (Haldar, 2007:14).

The way to interpret the form of the discourse this may look for moving beyond the study of the discursive structure and can construct the meaning that denotes how discourse can provide to make sustainable interactions over the hegemony. Thus, an interpretative ideology can be conceived as the forms of the profound hermeneutics that has been bridged and mediated through these structures of the discursive analysis of linguistic and also the analysis of social on these situations that the essence of the discourse has been resulted then accepted (Thompson, 1984:11).

The two basic considerations have to be understood in relation with the characterizing of the interpretation method. The consideration one must do with the aspect of the inescapable condition of that that can form the main object of the interpretation: discourse, that is, the language realized in speaking or in writing – has already been the interpretation. The actions, the expression, and the events remain interpreting and understanding. Undertaking the discourse analysis was to create the ways to interpretation on the basic essence of the interpretation, or to do to re-interpret for the domain of pre-interpreted. This peculiar condition on the interpretation objects – the situation that reappears in all of forms of the social stratification analyses – is the manifestation of what was be called as the hermeneutical circle.

The second view relates to the creative characters of the process of the interpretation. The discourse analysis can never be only the analysis: this must also be the synthetic the structure of the construction, the main key of the creative projection of the presence of the possible meaning. The constructive structure, the creative aspect of the interpretation is often denied or oppressed by some forms of the discourse analysis.

## C. Findings and Discussions

### C.1 Fundamentalism Highlights

The basic implications of fundamentalism in *Snow* can, in essence, be described as a result of the decisions of the Turkish government and secular state, have had a profound impacts on the side of humanism as part of the ideological deviation of their society. The unilateral acts perpetuated by this secular government have placed fundamentalism group movement in a marginal, depressed, insulting position, and inferiority within their own country. The government and state cannot attend to their citizens giving freedom of religion and belief which is the ultimate freedom of man.

In *Snow*, fundamentalism groups are described as groups in positions, 1). becoming a victim in the implementation of the ideology of the state authorities by the subtleties of the formal governmental and state institutions' policies and decisions by means of enforcing instructions and restrictions on fundamentalism followers not to use the religious symbols in public spaces, especially for Muslim women not to wear headscarves. The secular government and state do not want the fundamentalism groups to bring the religious sentiments and belief into the order of society life. The government and state have the fullest right to regulate and manage the state administration and the rules as well as the legal norms and social values prevailing in Turkey.

Facing the situation and the condition such ideologies and belief, fundamentalism groups take steps to defend their ideology and belief. The struggle is made especially by Muslim women wearing headscarves to retain their symbol of *hijab* as an essential identity of a *Muslimah* even though under the pressure and threats of the secular government and state; (2) in a state of being marginalized, in a sense, the fundamental ideology is a form of

ideology that emphasizes on its followers to carry out the religious teachings in earnest, puritan, textually, and contextually in the understanding of the scriptures in Holy Book, without compromising. To carry out God's commandments is a form of absolute obligation which must be hastened by the followers of fundamentalism. With such a basis and understanding, without any compromising in the ideology, the secular government and state take the decisions to marginalize their ideology and silence it in the form of restrictions in the practice of Islam; (3) humiliation and defamation of the teachings of Islam, meaning that the fundamentalism groups are seriously, consistently, and committed in carrying out the God's commandments through His Holy Book, especially for Muslim women, to veil in daily activities as the symbols and commands of Islam, but, on the contrary, Turkey's secular government and state is so excessive that it imposes restrictions and prohibition on wearing the veil for Muslim women. This can be interpreted as the forms of humiliation and defamation of Islamic teachings and ideology which are clearly written in the Holy Book of Qur'an (Pamuk, 2005:42).

These are the acts of (4) inferiority, in which means that fundamentalism groups are the oppressed groups in their ideological implementation by the forces of secularism. Referring to the basis and the background of postcolonial theory states that the consequences of colonialism and imperialism (the hegemony of European nations as the colonized nations) have brought the nations of Asia, Africa, and Latin America (as colonized people) into controlled objects so that the European nations have the power to colonize, including the spreading its ideological influences; (5) no appreciation and respect for sense of humanism towards fundamentalism groups in the running of their ideology and belief even though they are in their own country.

Recognizing that the fundamentalism groups as the oppressed in their ideological freedom, they certainly do moves to resist and oppose. To defend the existence of the ideology and belief, particularly for Muslim women as the subject of defamation of the ideology and belief of the religious perspectives, the way they take is to commit suicide in defending their ideology, belief, and faith.

## C.2 Secularism Highlights

Hegemony of government power in a country sometimes exceeds the domain in taking policies and decisions that have implications for the dignity of life of many people. Such power tends to bring a certain regime of government to act indefinitely, absolute, and authoritarian in managing power, government, and state. The policies and decisions taken by an authoritarian regime of government are not limited only to the political field and power but also are massively and comprehensively encompassing various areas of life, not least the area of ideology and belief of the settled citizen as part of the demography of the country. The hegemony of such a government has certain goals and targets for retaining power, perpetuating its rule, and its dynasty of power is not undermined by those opposed to the basic ideology and vision of the government and the direction of the state. The people within these countries should not distort the policies and decisions of government and state, also should not be opposition and subversive to government and state. Society must obey the rules and laws of government and state even though they are often contrary to the ideology of citizens. In the logic of government and state, the state must be preserved for the sake of the survival and stability of a nation and state by resorting to ways that may not be popular.

*Snow* depicts on how far and great roles and actions undertaken by the Turkish government and state to impose their will on certain groups of society not to conduct the command in their religious teachings in the context of the institution of the life of the state. The government and state make restrictions on the fundamentalism groups not to implement their religious orders and teachings in the public spheres and to put forward or to show the religious symbols in the wider society. It aims to maintain the image of the secular government and state that have a concept in running the government and state is the separation between the concept and teachings of religion with the political life of the government and state. The interests of the secular government and state are to keep the government and state from establishing the principles of the independent statehood from the religious dogmas and symbols assumed to be conservative, traditional, not modern, and undeveloped.

Government and state intervention against these fundamentalism groups has implications for the social life of the people. There are social and psychological conflicts in the face of the secular government's actions and policies. *Snow* describes the life of the Turks, especially at the level of the government and state, the representation of a nation at the crossroads to bring about the disparities of civilization displayed. These are the elements of civilization are the strength of the religious belief, in this case, Islam, as a macro power, the strength of the cultural tradition as a result of Turkish culture, and is oriented towards the power and the influence of European civilization which wants to bring Turkey into a modern nation.

The secularism portrayed in this novel can be interpreted that the government and state play an active role in this ideological collision leading to the secular ideological implications of society becoming victims of the secularism of government and state institutions. The consequences arising from the principles and concepts of secular government and state are, 1). The hegemony of the ideology of government and state is so widely applied in society as the decisions and policies of government and state that lead to resistance and opposition in fundamental society; 2). the secular government and state that stand on the principles of secularism attempt to defend their political and ideological interests in the running and managing of the government and state; 3). the

secular implications creates a denial of the dignity of human equality as the creature of God; 4). The violation of human rights in the practice of religious freedom and belief, especially the teachings of Islam; 5). putting the secular government and state in a position of superiority and exclusivity.

#### **D. Conclusion and Suggestions**

The researchers have discussed extensively in the basic concepts and the principles of fundamentalism and secularism, through the comprehensive analyses and interpretations have yielded remarkable findings and it is based upon the research findings that they continue to draw the following conclusions:

##### **Conclusion**

*Snow* is the one of Orhan Pamuk's works which depicts about the dichotomy and disparity of the fundamentalism and secularism groups with all of kinds of dynamics of human life covered by contradiction, pressure, insulting, and humiliation, arrogance of power of the secular government and state, and the arbitrariness of the government and state to some of citizen, so it can be implied that fundamentalism groups, 1) becoming victims in the implementation of the ideology of the secular Turkish government and state with all of the policies and decisions; 2) in a state of being marginalized, the fundamental ideology is a form of ideology which emphasizes on the followers to carry out the religious teachings in earnest, puritan, textual, and contextual in the understanding of the scriptures in Holy Book, without any compromising, meanwhile the secular government and state take the policies and decisions by marginalizing and making silence of the ideology in the form of restrictions in the practice of Islam teachings; 3) the acts of humiliation and defamation of the teachings of Islam by banning the daily activity for Muslim women to wear the *hijab* as the symbol and command of Islam teaching; 4) the site of inferiority of fundamental groups is as the oppressed groups in their ideological implementation by the forces of secularism; and 5) no appreciation and respect for the humanism perspectives toward fundamentalism groups in the running of their ideology and belief.

The secularism depicted in *Snow* here is implied that the secular government and state play the active roles in secular ideology and its implementation. It brings the consequences arising from the principles and concepts of the secular government and state, 1) the hegemony of the ideology is so widely applied in society as the decisions and policies of the secular government and state that lead to the resistance and the opposition in society life; 2) the secular government and state which stand on the principles of secularism seek to defend their political and ideological interests in the running and managing of the government and state; 3) the secular implication creates the denial of the dignity of human equality; 4) violation of human rights in the implementation and practice of the religious freedom and belief, and 5) the position of superiority and exclusivity of the secular government and state.

##### **Suggestions**

Based upon the analyses and the findings of the research, there are some suggestions of the research may serve the implications covering theoretical, practical, and pedagogical implications.

###### **1. Theoretical Implication**

Theoretical implication of the research provides the development and enhancement of the perspective of post-colonial in relation with the literary research, especially, in the study of ideology of fundamental and secular in Orhan Pamuk's *Snow*. In this study, the findings of the research are expected to provide both broader development and enrichment of the literary research as the completion of materials of literary theory.

The research of fundamentalism and secularism in the narrative, *Snow*, is developed through the theory of ideology with the discussion of the natures, backgrounds, and characteristics of fundamentalism and secularism in line with the perspective of post-colonial.

As the theoretical implication of the research, it is implied that: 1) the development of literary research of novels in the aspects and the points of view of ideology of fundamentalism and secularism; 2) the literary research used as the materials development of interpretation, appreciation, and analyses of literary works through the perspective of post-colonial; 3) and the development of literary research as the materials for literary criticism in relation to the study of ideology of fundamentalism and secularism in line with the perspective of post-colonial.

###### **2. Practical Implication**

Practical implication of the research provides the development, interpretation, appreciation, analyses, and literary criticism in relation with the perspective of post-colonial in Orhan Pamuk's *Snow* with the theme of clash of ideology of fundamentalism and secularism of the narrative which has the interpretation, appreciation, and analyses of ideology of fundamentalism and secularism providing superior power to inferior in terms of ideology, political and economic power.

The research conducted to complete practical implication leads to 1) the materials of interpretation, appreciation, and analyses of ideology of fundamentalism and secularism in the framework of perspective of post-colonial of the narrative; 2) the reference of perspective of post-colonial and interpretation, appreciation, and analyses of study of ideology of fundamentalism and secularism used as the materials for literary analyses and

criticism; 3) for the next researcher that the literary research of narrative related to the study of post-colonial in forms of ideology of fundamentalism and secularism.

### 3. Pedagogical Implication

The research provides pedagogical implication in terms of the insights and topics for the academic discussions on the study of the perspective of post-colonial of the research in the analyses of ideology of fundamentalism and secularism in Orhan Pamuk's *Snow* for the purposes of both the intellectual standard and intelligibility of literary study.

The research also specifically serves in the perspective frame of post-colonial of the study towards literary works as the one of the academic references and enables the students to enhance, to elevate, and to deepen their insight and understanding as well as the experience in literary studies, in general, and especially, those of the analyses of ideology of fundamentalism and secularism in Orhan Pamuk's *Snow*.

With the analyses of clash of ideology of fundamentalism and secularism, there are insights into literature and language teaching and learning in general, and, particularly, for students who want to develop their insights in literary criticism and studies.

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