

CHAPTER II

LITERATURE FRAMEWORK

A. Theoretical Framework

This part attempts to explain the theories which are used as a tool to analyze the issue in the novel. Since this study delivers a reading in politics of identity literature, the theory of politics of identity is used as a core concept in analyzing the issue in this novel. The theory of identity will also be used to see how the establishment of the Kars Muslim identity in relation to the state.

First, the writer will analyze the politics of identity as the core concept which is discussed in this thesis. Next, the writer will describe about identity and Islam as a concept of identity. The focus of the study is religion in sociology view. It means that religion is sited as the social phenomenon that can be observed empirically. However, it is no by means that theology study is used in this study. It might enter when it is needed. Therefore, in the last part, the writer will discuss about Islamic identity.

1. Theory of Politics of Identity

In his book, *Politics of Identity*, Michael Kenny states that historically a politics of identity occurs since 1960 as a new kind of social mobilization based upon a variety of identity and culture that are covered up, marginalized, repressed and oppressed by the dominant power and culture. The first community base on identity-oriented mobilization that is aware of the alteration of their identity is

women and gay. These groups argue forcefully for merit of a different distinguishing. The process of covering up, marginalization and suppression of identity makes the need to resist the identity (3). In other words the politics of identity is a mobilization as a source or political approach on the struggle to show a 'marking' of identity –race, gender, class, religion, disability, and sexuality (4).

Hoover (via Kenny) states that identity politics is not the same as the politics of identity. Identity politics is about marking of identity that can be differentiated between someone or group and others characteristic, such as a black people and feminist. Meanwhile, politics of identity is a mobilization of politic to firm and struggle the existence of identity. Thus, the relationship between identity politics and politics of identity are widely used to refer to a number of transformations in group behavior and political argument.

Individual...a connection to political project based on element that is very basic to their self-conceptions. Member of this groups themselves as having common certain important characteristics that set them apart from larger population-communality that is based on differences. (Kenny 3)

The community or group that is categorized as the politic of identity can be found in an underlying political or ideological message. Usually this is voiced to the suggestion in the conception of their politics. Some interpreters state this community engages in the heroic attempt to ask appreciation of their merit in the struggle of disparagement and marginalization.

The idea of a new kind of politic according to Kenny is based on the peculiarities of social identity. Previously in politics the bound is established upon the individuality and ideology but in the politic of identity it is established based upon culture and collective individuality. It is associated with group and cultural community that practice their identity based on politic. However, these groups sometimes feel uncomfortable within the society rules which make them in an alteration (1). Unacceptable identity as a part of characteristic of people creates conflicts between majority and minority. A marginalization of majority gives an absolute right claim to fling away the minority. This condition makes some prejudices, and is viewed that 'they' to be need purified like 'us' (Fashri 78).

Kymlicka (via Kenny) states that politics of identity occurs because of the conflict of the cultural homogenization in a nation-state. The process of cultural homogenization is an 'experiment' in homogenizing culture to establish a unity in nation-state. However, cultural homogenization in nation-state makes the minority group in alteration, because they are asked to blend up in the majority culture and release their cultural identity (Kenny 12).

2. Theory of Identity

To support the politics of identity theory, theory of identity will also be applied to explain about the significance of the Muslim identity. According to Jeffrey Weeks in Kinasih's book, *Identitas Etnis Tionghoa di Kota Solo*, identity is determined through the point of view upon race, gender, age, disability, social justice, and the other specifications. The strict of identity can not be separated

from how people see his position in his environment. What people use, say and act symbolize their identity since identity works through the symbols and there is association between identity and the person and the things that person use. The identity is established as a construction of selfness and the otherness (Kinasih 3). Yet, this construction is established based upon the sameness and differences. Naturally, people find the others who have the sameness and differences to point out their identity. Jeffrey also states that identity is about belonging, the sameness with the others and what makes it different with others. It shows how we make sense in social relation. As the primarily thing, identity gives people the feeling in location, selfness, and the point of stability of people's life (4).

As mentioned above, identity is about the position of people in the social environment. The position of identity of people or community is often related to the society's construction. This is because the establishment of identity can not be separated in a society. Along with that statement, Chris Barker in his book *Cultural studies: Theory and Practice* states that identity is a social construction and cannot 'exist' outside of cultural representation (220). Culture as place of interaction of the social construction relates to people's thinking and as an argument of person existence in a culture (221). So, it can be concluded that identity is a dialogically process between people and their environment.

3. Theory of Islamic Identity

To understand the Islamic identity, the writer will give the explanation of the religious teaching and many symbols that involve in Islam. Therefore, in this

part the writer describes about Islamic identity, both the teaching and the symbols which represent it.

Islam is a religion which is taught by Mohammed who born in AD 6. His teaching believes on one God and Mohammed as the latest prophet. The follower of Islam is called as a Muslim. A Muslim must be up hold the *shahadatain* that “There is no God but Allah and Mohammed is His messenger”, and fulfill the duties of prayer (*salat*), fasting, pilgrim and *zakat*. Islam offers a complete code of life, without neglecting any one or the various domains of human activity. Its objective is a co-ordination of all these aspects. The concern for centralization is displayed in the fact that all Islamic practice touches simultaneously the body and soul. Islam also believes that it is revealed by God to guide the personal and — public life of all mankind. Its sources are Koran, as literal and external words of God, and Hadist, as literal and example of Prophet Mohammed (Hamidullah 62).

For Muslim, the divinely mandated duty to submit Islam and follow God’s will is communal as well as individual. All Muslim constitute a community, brotherhood of believer upon a shared faith whose identity, unity and solidarity is supposed all other loyalties (family, national, tribal). The Muslim must make real of both worship and serving God. Islamic Law (*shariah*) was developed in the early century of Islam by jurist. This law is based on the interpretation of Koran and Hadist. It contains many regulations in many aspects of Muslim’s life both private and public sphere, such as family, criminal, commercial law, veil for women and the other regulations (Esposito 12).

Islam gives the important role to the scholar (*Ulama*, Sheikh). They develop Islam law because *Ulama* is a religious establishment with special status, powerful class in Muslim society. *Ulama* are also the guardian of religious orthodoxy, the sense of right and wrong in Islamic society (13).

Theologically, Islam is a value system and the God teaching or transcendently. However sociologically, it is a phenomenon of civilization, cultural, and social reality in human life. Islam in the social reality is not only a few of doctrines which are ever lasting and universal, but also manifested into many social institutions that is influenced by the dynamics of place and time. Islam is not only understood as the God teaching which is transcendently, but also as social phenomenon (Azra 170). Therefore, Islam is undeniable to transform in the social reality without leaving its doctrine of universal teaching.

Because of the development of Islam society, Amin Abdullah's essay, *The Class Ideologies: Secularism versus Islamism in Islam and the West: Dialog of civilization in Search of a Peaceful Global Order* divides two Islamic movements based on the explicitness of the Muslim background and practical goal (242).

According to Abdullah, the traditionalists (*Ulama*) view the Muslim must be tied up the return to the indigenous culture heritage and total rejection of all that is foreign and western. And the most of traditionalists receive their political education from religious schools from the clerical scholars (242).

Modern or progressive Muslim is called as Islamist in this novel. It has the sameness perception that modern, progressive or Islamist is product of modern world. The militant are rarely product of the modern educational system, and

those who are educated in public university tend to be more scientific than literary; they come from recently urbanized families from the impoverished middle class. Islamist considers Islam to be as much as religion as an 'ideology' and it is neologism, which they introduced. They receive their political education not in religious school but in college or university campuses (Abdullah 242).

The theory of Islam identity is used to describe the identity of Muslim and the construction of Muslim identity in Kars which is done by the state in the novel. The complete analysis about the construction of Kars Muslim's identity of Kars will be explained in the chapter III.

B. Review of Related Studies

The review of related studies is done by comparing the study which is analyzed by the writer with any related studies. This study finds several related studies of Orhan Pamuk novel's *Snow*. These studies entitle "*Torn Country*": *Turkey and the West in Orhan Pamuk's Snow* by David N Coury, *Reading Orhan Pamuk's Snow as Parody: Difference as Sameness* by Sibel Erol, *Pamuk's Disorient: Reassembling Kafka's Castle in Snow* (2002) by David Gramling, *The Two Soul of Turkey* by Orhan Pamuk.

David N Coury's study has several differences with this study. Coury emphasizes the analysis through Samuel P. Huntington hypothesis that Turkey (along with Mexico and Russia) is a 'torn' country standing on the threshold between two civilizations (which he categorizes as Western and Islamic civilizations). Based on the study, there is 'clash of cultures' in Turkey between

Western and Islamic culture. The tradition of Turkey that is represented as Islamic world (which many in the 'West' associated with Arab world) has many different perceptions with the West world. It has significant differences with his study in a matter of perspectives and emphasizes of the study. The novel is analyzed by using the theory of politics of identity perspectives rather than Samuel P Huntington perspectives about the conflict of culture between Islam and West.

Meanwhile, the study of Sibel Erol scrutinizes that the clash and interlacing of culture between the West and East as the central work of Pamuk's work. He uses 'differences' by Derida theory as the point of clash culture between West and East and examines that there is subordination to entirely different perception of construction and meaning of identity. Erol journal's essay is different with this study in sense focusing on the identity of the novel. The differences is the subject in those studies emphasizing the West and East identity and culture, while the study in this thesis uses politics of identity to see the conflict identity of Kars Islamist and the state.

The last is the study of David Gramling, he analyzes the circuitous relationships between the characters in Orhan Pamuk's works, Franz Kafka's in the last novel *The Castle* and Ka in Orhan Pamuk's 2002 *Snow*. The novel *The White Castle* and *Snow* create a scene of naive and estranged mirror images, also an ambiguity of identity of Turkish and European cultures. According to Gramling, Pamuk's reflects on being a "Westernized observer". Gramling uses Said's Theory to describe an Orientalism in the novel. Gramling's study is

different with this study. It uses politics of identity theory to assert the clash identity of Kars Islamist and the Secular state of Turkey.