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**TÍTULO:** La educación como destino: una perspectiva sorprendente del estudio de aspectos cognitivos de la literatura posmoderna. Basado en la novela de Orhan Pamuk «El museo de la inocencia».

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**RESUMEN:** El artículo analiza aspectos pedagógicos significativos en la novela posmoderna contemporánea del escritor turco Orhan Pamuk "El Museo de la Inocencia". El propósito es identificar y evaluar los fenómenos y procesos pedagógicos más importantes, los estilos cognitivos y las visiones del mundo que determinaron el destino de los personajes en el contexto situacional temporal y cultural. Se utilizan métodos de interpretación, generalización, hermenéutica, análisis de contenido, análisis de conglomerados, comparación y analogía. El estudio se realiza en cuatro etapas basadas en el enfoque deductivo, define características específicas de la manera en que el autor presenta los fenómenos culturales y pedagógicos, y determina el impacto de factores externos en el proceso de revisión de prácticas tradiciones y culturales.

**PALABRAS CLAVES:** Educación, capacidad de aprendizaje y entrenamiento, literatura posmoderna, educación universitaria, educación como superación.

**TITLE:** Education as a destiny: a surprising perspective of postmodern literature cognitive aspects study. Based on the novel by Orhan Pamuk «The Museum of innocence».

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**ABSTRACT:** The article analyzes pedagogical significant aspects in the contemporary postmodern novel of the Turkish writer Orhan Pamuk “The Museum of Innocence”. The article’s purpose is to identify and evaluate the most important pedagogical phenomena and processes, cognitive styles and worldviews that determined the destiny of the characters in the temporal and cultural situational context. Interpretation, generalization, hermeneutics, content analysis, cluster analysis, comparison, and analogy are methods used. The study is carried out in four stages based on the deductive approach, defines characteristic specificities of the author's manner of presenting cultural and pedagogical phenomena, and determines the impact of external factors on the process of traditions and cultural practices revision.

**KEY WORDS:** Education, learning ability, trainability, postmodern literature, University education, education as overcoming.

**INTRODUCTION.**

Imaginative literature is an important source of reflection on the fate of a person and the whole mankind, on the role of factors shaping individuals, their understanding of the surrounding reality, and ultimately, their life paths. The artistic work of the Turkish writer, 2006 Nobel laureate Orkhan Pamuk provides a new perspective on many cultural phenomena characterizing such complex

processes as persons' worldview acquisition, understanding one's place and reflecting on one's path of development while being influenced by national culture and global factors. As a study by A. Suleymanova (Suleymanova, 2003) showed, the work of Orhan Pamuk clearly reflects the post-modern trends of Asian literature, manifested at both substantive and narrative level.

The novel by Orhan Pamuk "The Museum of Innocence" tells the story of love of a wealthy businessman Kemal to a young girl Füsün, his distant poor relative. The character falls in love at a very difficult moment of his life, when he is preparing to marry a girl from a decent and rich family. The events, feelings and their consequences are depicted by the author in the context of cultural traditions change, which occurred under the influence of Western trends and significantly changed the lifestyle of a certain layer of young Turkish citizens. As it was rightly pointed out by J. Rossouw (Rossouw, 2017), serious political, economic, social, and cultural reforms were carried out in Turkey at a breakneck pace thanks to the masterful, centralist, and typically modernist way of modernization chosen by the country's President Mustafa Kemal Atatürk.

The rapid Europeanization of the country led to a certain discrepancy between traditions and the temptations of modernity, which determined the worldview of the Turkish society. These processes are shown through the lens of the characters' lives. The artistic narrative, vivid in its frankness when describing feelings and events, gives a contextual and colorful picture of the transitive Turkish society attitude towards personal strategies of self-affirmation, gaining freedom and dignity, the role of education and its contribution to success, the search for the meaning of life and / or lack of spiritual reflection. This novel is focal for portraying various strata of the society in the dynamics of gaining material well-being and reaching spiritual maturity. Thus, the text can be tackled as an empirical array addressing the problem of spiritual culture and education.

The novel has been a subject of scientific research before. Authors from different countries have studied the novel with logical and informative emphasis on the story's value for depicting people and the city through museum exhibits (Tekgül, 2016; Xing, 2013; Yin, 2010), describing the features of the museum exposition (Allmer, 2009; Aimas, 2015; Timur Ogut, 2017).

The novel was analyzed in terms of revising the concepts of artistic education (Soganci, 2017), and it was unanimously acknowledged to be an iconic piece of Turkish literature, as reflecting the difficult period of the republican Turkey when the country was torn apart in the struggle between traditions and European modernity that resulted in the loss of values by certain strata of society. The similar processes could be observed in various historical periods in a number of Eurasian countries changing their geopolitical and cultural directions (Fedotova and Latun, 2015).

The purpose of the article is to identify the most important pedagogical phenomena and processes, cognitive styles and worldviews and to determine their roles in shaping the characters' fate in the context of the temporal and cultural situation of their lives.

## **DEVELOPMENT.**

### **Materials and methods.**

The object of the research is the text of Orhan Pamuk's novel «The Museum of Innocence/ Masumiyet Müzesi» (Orhan Pamuk, 2008), translated into Russian and published in 2015 (Orhan Pamuk, 2015).

### **Methodology.**

Choosing a research methodology, we were fully aware that translating makes any work of art lose its full terminological identity with the original, but retain the meaning implied by the author. Therefore, the terminology used in the text under study is able to convey the author's main ideas, which provides the ground for hermeneutic, interpretative research as well as content-analytical studies.

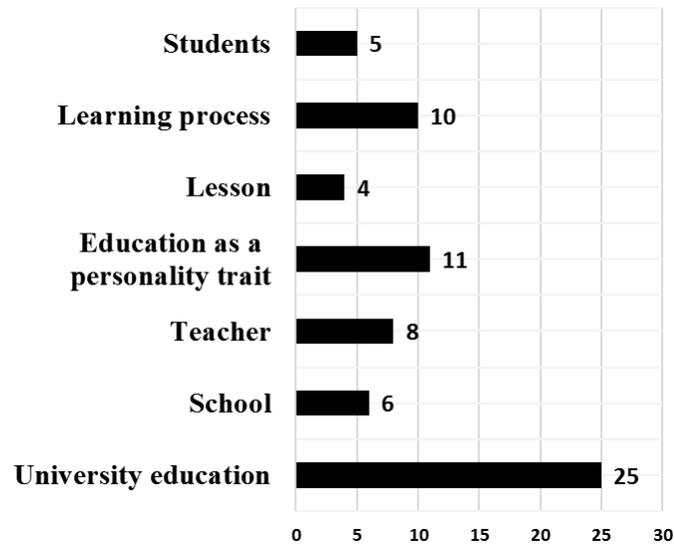
Research methods are interpretation, generalization, hermeneutic method, content analysis, cluster analysis, comparison, and analogy.

The logic of the research is in a deductive approach to the definition and sequence of the presentation of pedagogically significant phenomena, their quantification and interpretation in the context of the plot development and the fate of the characters. Since the stylistic component of the narrative greatly adds to its specificity, the categorical unit of content analysis is determined and justified at each stage of the content-analysis study. The unit of account in a content analytic study is the fact that the term is used. The study was carried out in four stages.

### **Results and Discussions.**

The first stage of the study is to clarify how pedagogical issues are presented in the novel in general. It should be noted that all the events taking place in the novel one way or another address the impact of education on the development of an individual and society, which determines the wide thematic scope of pedagogical vocabulary. All units of pedagogical terminology were calculated, as (with a certain degree of accuracy) presented in Figure 1 in large thematic blocks. The units of account are the lexical units in the text. When calculating, both direct pedagogical projections of the use of vocabulary (for example, “a lesson in mathematics”) and its metaphorical use (“he / she taught me a lesson”) were taken into account.

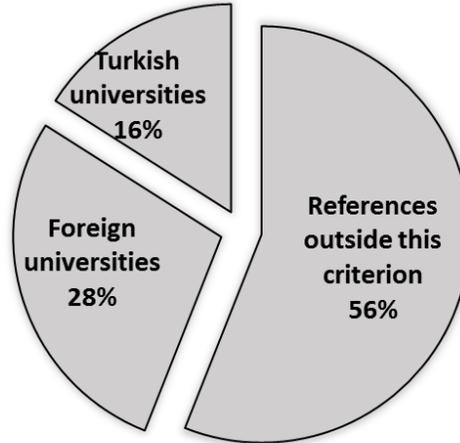
As it is shown in the figure, three out of more than 60 references to pedagogical vocabulary demonstrate a great number of references. These are university education, the learning process and “being educated” as a personal. The concepts “student”, “schoolboy” are mentioned occasionally, mainly while comparing the behavior of representatives of a typological group — their ability to skip school, their youthful naivety, etc. The unit “teacher” includes references to teachers, governesses, schoolteachers, university professors and leaders of university pre-entry courses.



**Figure 1.** The range of thematic vocabulary distribution in the novel by Orhan Pamuk «The Museum of Innocence/ Masumiyet Müzesi»

Tertiary education is a cluster that largely determines the plot of the novel and characterizes the characters. This unit is used in the novel in relation to characters of both sexes who have already completed university education, and to those only intending to study at higher school. The unit of “education” and “learning process” reveal the value judgments of the contemporary Turkish society, helping to trace the dynamics of attitude to the phenomenon of culture and the ability to absorb and / or generate it in the form of personal meanings, being guides to action. Therefore, these units are worthy of more detailed consideration.

The second stage of the study provides the analysis of the meanings and contexts of various thematic aspects of the unit conditionally called “university education”. This context appears in various episodes of the novel, characterizing the attitude of the Turkish society towards higher education and educated people. The pie chart presents the data obtained on the criteria “foreign universities” and “Turkish universities” (Figure 2).



**Figure 2.** Correlation of the terms “foreign universities” and “Turkish universities” used in the novel by Orhan Pamuk «The Museum of Innocence/ Masumiyet Müzesi».

According to Figure 2, foreign universities are mentioned more often than universities operating in the country of the characters’ residence, Turkey.

Among foreign universities, the following ones are mentioned more often: the American university graduated by Kemal and the Sorbonne University in Paris attended by Kemal’s ex-bride Sibel and her friend Nuriyikhan. The latter is mentioned many times. The influence of Sorbonne education is seen in the courage of their behavior, independent judgments, internal emancipation on the verge of denying the ethnocultural marriage-related traditions. The text of the novel provides convincing evidence that the characters have much in common, such as similar culture, social adaptability, as well as the ability to set and achieve goals, being flexible in accordance with the circumstances while possessing perseverance and self-discipline.

The university experience not only helps Sibel to realize the tragedy of the situation when the engagement is cancelled, but to overcome the mental crisis and find the strength to continue the work on her thesis paper under the guidance of Sorbonne supervisor. French university education, as the novel shows, was highly valued in Istanbul society at the end of the sixties: the parents of any girl

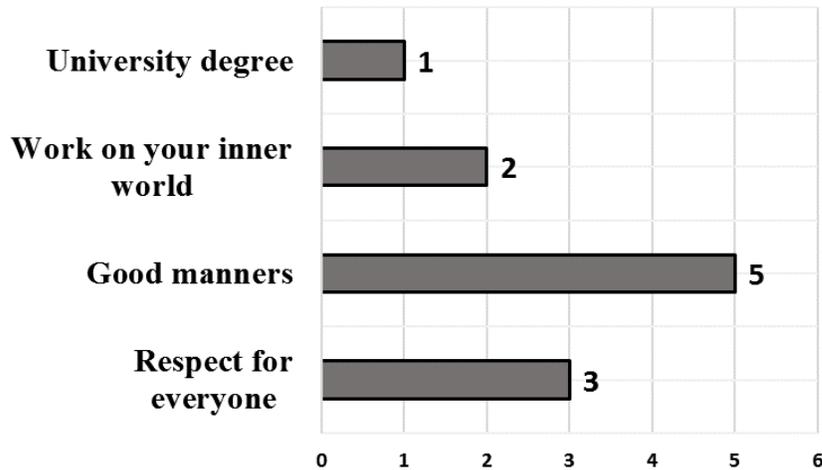
who had been in Paris and / or studied there for some short time were proud to talk about her Sorbonne education.

The Turkish University appears as the completed cycle of education of the protagonist's friends and the dream of Füsün, the novel's heroine, who planned to enter the university to continue her education "not to remain a saleswoman for the rest of life". The novel provides readers with useful facts on the system of education.

To enter the university, it is recommended to attend special preparatory courses (if necessary). Another prerequisite is passing a unified state exam. The applicant has to demonstrate good knowledge of mathematics (within the scope of the lyceum program). The fact that applicants prepare for mathematics exam taking individual lessons is the core of the whole plot in the first part of the novel.

The unit "beyond certain criterion" presents personal opinions and statements of various characters related to exam preparation and taking the exam. The author convincingly shows that the university exam is a procedure that requires internal strain, self-control, rejection of all non-related to study pleasures, focusing on the essence and logic of the learning process. Self-overcoming turned out to be overwhelming for Füsün, who failed the exam, though Zaim's girlfriend Aisha, less beautiful than Füsün, received good marks and managed to enter the university.

University education thus acts as a kind of indicator of the characters' strong personality, their ability to struggle, the ability and desire to cope on their own with the life challenges, trials, and difficulties. The third stage of the study presents the analysis of the term "education as a personality trait", which is viewed as an outcome of acquiring culture and education. In various contexts of the object-image narration, education is given various assessments and semantic connotations. The distribution range is shown in Figure 3.



**Figure 3.** Interpretation of the “education” attribute in the novel by Orhan Pamuk «The Museum of Innocence/ Masumiyet Müzesi».

The novel contains many characters described as "educated", "civilized". The term "educated" is used for stating the fact of qualifications obtained. In a number of cases, a character can be unfairly accused of having a university diploma, which is used for rebuke. For example, in a moment of utter excitement Kemal reproaches Sibel of being educated and rich.

The semantic palette of the term "well-bred" is given in two perspectives - 1) "being well-bred" and 2) "seeming well-mannered", "pretending to be a well-mannered person." The former is related to the efforts of the teacher – a professional educator, able to cultivate good manners, gentility and noble attitudes. It is noteworthy that the author puts into the hero’s mouth a critical remark on quick formative effect of the educator’s activity, making him doubt that good manners can show in just three days after the person “descended from the mountains” and was placed into a different cultural environment. The second semantic perspective - “pretending to be a well-mannered person” – is presented in several ways. Among the representatives of this cohort are employees of night-time dating houses, posing as well-mannered and educated persons and therefore called “students,” as well as ironically colored characteristics of certain characters’ behavior in ambiguous or forced situations. The author emphasizes that true education is inseparable from the desire to improve your inner world

through self-development and artistic reflection. So, the life success of the beauty contestant Jade, having arranged her life by marrying a famous businessman, can be accounted for her love for reading, which kept her husband attracted to her for decades. Sibel managed to grasp this understanding of education, summarizing in the following words: an educated person knows to be respectful to all people regardless of their social status or circle.

At the fourth stage, the peculiar features of the learning process are analyzed. With a certain degree of conventionality, it can be argued that the plot-composition level of the novel reflects a single thematic line associated with attempts to educate Füsün. Paying tribute to the commitment of the male protagonist, who loves her all his life, and avoiding evaluative judgments about her motives, we note that Kemal twice systematically tried to teach the heroine what she was forced (mathematics for entering the university) or wanted to learn (driving a car).

The novel does not contain information about what she had striven to learn for many years of life in her parents' house - the exception is an attempt to draw birds from photographs. Evidence suggests that Füsün, did not master the elementary level of mathematics even though she graduated from college, attended courses to prepare for university, and studied mathematics individually. Her behavior is judged rather ambiguously by other characters of the novel when she stays up late at the engagement party the night before the exam. This stage of her life ends up in the entrance exam failure with no further attempts to prepare for admission the next year.

Learning to drive a car ended in finally passing after four attempts without any real driving skills. Her drink-driving and inability to tell the brake from the gas pedal resulted in tragedy, which took her life and led her companion to the months of rehabilitation. The novel shows how dramatically changed was the life of the protagonist, who created an original museum of his love in Istanbul. The exhibits of this actually existing museum witness the painful melancholic obsession of its founder. The fact that he invested substantial material resources in developing the concept of the museum, after a

thorough exploration of museum expositions around the world (5723 museums visited in total) testifies to the high level of his cognitive activity, learning ability, creativity, ability to set and solve the tasks in a new field of culture and social practice. At the same time, he could not overcome his psychological dependence on force majeure emotions, voluntarily immersing himself in a museum of memories as a collection of materialized past.

## **CONCLUSIONS.**

The pedagogical projection of the artistic issues presented in the novel allows the reader to plunge into the world of people who lived in a transitive society, focused on imitating Western modernity. Education appears to be a new factor, favoring success in imitating Western modernity and developing European patterns of behavior.

The novel clearly shows various cognitive strategies and effects of the Turkish girls as a result of their study at the French university as the center of European culture. These include independence in making decisions regarding one's own destiny, a declaration of respect for the rights of the individual regardless of their social status (which, however, is affected by the emotional assessment of the rival girls), the ability to pragmatically and rationally build a system of one's actions in terms of obtaining practically useful results, as well as social adaptability and motivation, which is based on the desire to learn from mistakes and one's past. Views on life and practical actions are always culturally mediated, as seen in their reflective assessment of social phenomena and life strategies.

The novel clearly traces the traditional influence of education on the spiritual world of the young. It is manifested in the conscious cultivation of knowledge as the basis of worldly well-being. Representatives of the poor strata of society can succeed in life thanks to hard work over their inner world, studying at the university, educating themselves through reading, expanding the boundaries of everyday life. However, spiritual idleness, reluctance and inability to learn, pipe dreams of a future career based solely on the sponsor's financial investments and the use of external data resources and

financial assistance from the sponsors, cannot lead to a positive result without due efforts on self-development. This strategy, as the novel demonstrates, ends tragically. Education is always a factor allowing for new life meanings. It helps to implement positive and constructive life strategies by setting goals and overcoming hardships, which finally determines the destiny of a person.

### **Conflict of interests.**

The authors declare no conflict of interest.

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