Chapter 9

An Example of Chaos in the Desired Change of a Society in Literature: Intibah

Mahmut Abdullah Arslan
Erzincan University, Turkey

Mehmet Özbaş
Erzincan University, Turkey

ABSTRACT

The Tanzimat Reform Movement aimed to give a new energy to a society which lost its confidence in life due to chaos. The expectation of the Ottoman society was to recover from this chaos. Influenced by Galip of Nicosia, Namık Kemal initially wrote classical poems of which form and content were old. After his acquaintance with Şinasi, he produced Western style works which were old in form but new in content. In his later works, both of these components were new. The subject matter of Intibah is simple and comes from social life. Intibah is regarded as the first literary novel of the Turkish literature written in Western novel technique including realistic depictions, places and psychological analyses. This chapter discusses the way the destruction of love, slavery, the women problem and imperfect aspects of family life in Ottoman society were handled by Namık Kemal. Both Namık Kemal and other modernists mentioned the problems but they could not offer deep solutions.

Ne efsunkâr imişsin ah ey didâr-ı hürriyet!

Esir-i aşkın olduk, gerçi kurtulduk esaretten.

What a magical thing you are, Oh face of independence!

We became the slaves of your love, no actually got rid of slavery.

Namık Kemal

DOI: 10.4018/978-1-4666-6070-0.ch009
INTRODUCTION

In this chapter, the meaning of the word chaos and European change of late Ottoman Empire will be explored. Then, uncertainty in innovation/change situation will be examined. Accordingly, Namık Kemal and complexity in his work Intibah will be dealt with.

THE UNCERTAINTY IN DESIRED CHANGE OF BEHAVIOR OF OTTOMAN EMPIRE

According to a very popular paradigm that has prevailed in the scientific world since the ancient China/Greece “Chaos was the beginning of everything. Cosmos/order originated from chaos.” According to this statement made by Plato, the only way to reach chaos was only through chaos itself. Though our old world reached chaos in terms of its core and beginning, the residents themselves have always created chaos, and ruined the world order that works like a clock.

Though new developments were attempted in the military in Ottoman Empire during the 18th century and these reforms efforts continued during the reign of Mahmud II in the early 19th century, real Westernization could be said to have started in the Reform (Tanzimat) Period opened by the Rescript of Gülhane in 1839.

There is a new formation that has continued clearly since the beginning of this process that was called by the various authors in different time periods as “Temeddün/Medenileşme,” “Garpıllaşma,” “Muasırlaşmak,” “Avrupalaştırma,” “Batılılaşma,” “Teceddüt/ Yenileşme,” “Uygarlaşmak,” “Çağdaşlaşmak,” “Modernleşme” and started from the early 18th century and has continued until today. With the start of the first movements inclined to the West and a tendency that has accelerated increasingly, this ongoing westernization subject has become a problem for our society. Even this westernization not only becomes problematic but also it constitutes a social depression (Ülken, 1979, p. 46; Turhan, 1980: 3) and an alienation (Doğan, 1991, p. 69-112) phenomenon. Turkists, though they have degree differences among themselves, agree with Islamists and join together against westerners. Each three movements, which accept modernization obligatorily in this way or another, think that reforms and reform problems are the direct results of the problems stemming from encountering western civilization (Kafadar, 1997, p. 63-64, 127).

During the reform period, the rulers were generally the ones who either worked in consulates or had the experience in bureaucracy. Resit Pasha, creator of the Rescript of Gülhane, was the foreign minister. They were the ones who knew the West and spoke foreign languages. Besides, just like anyone, this new elitist bureaucracy got power since the tradition of transferring all the possessions to treasury after death had been abolished, and they dominated the ruling circles, and let the higher government positions become a from-father-to-son dispensation. New Ottomans struggled against this new elitist bureaucracy dictatorship, because the things that they wanted to get from the West were totally different. A new western imitation life style became widespread in upper circles of the society with the westernized spread of lifestyles of government rulers such as Ali and Fuat Pashas to other circles. Westernization brought alternatives into the lifestyles of Ottomans that had no objective equivalents in those lives and these alternatives replaced the things that had objective equivalents in our lives. With the Reform period, for the first time in history, we can see a duality among Ottoman intellectuals, in which Şinasi represents the West (modern) and Ahmet Cevdet Pasha represents the East (traditional). With the Reform period, Ottoman culture witnessed the appropriate pleasure and amusement tradition to be transformed into “pleasure rout” as Tanpınar described (Yavuz, 2009, pp. 23-24, 75). It can be seen that masculine characters came to
Related Content

Interviewing for Television: A Forgery of Practice and Influence
Evans Matu Nguri (2016). Political Influence of the Media in Developing Countries (pp. 132-154).
www.igi-global.com/chapter/interviewing-for-television/143944?camid=4v1a

A Nonlinear Approach to Law, State, and Governmental Organisations: The Example of Turkey's Dynamic Secularism
Emir Kaya (2014). Chaos and Complexity Theory in World Politics (pp. 11-38).
www.igi-global.com/chapter/a-nonlinear-approach-to-law-state-and-governmental-organisations/110785?camid=4v1a

The Effects of Intergenerational Poverty and Unemployment on South African Township Youth
www.igi-global.com/chapter/the-effects-of-intergenerational-poverty-and-unemployment-on-south-african-township-youth/230211?camid=4v1a

Public Participation Distribution and Marketing: An Inseparable Duality
www.igi-global.com/chapter/public-participation-distribution-and-marketing/220223?camid=4v1a