
UNIVERSITI SAINS MALAYSIA

First Semester Examination
Academic Session 2005/2006

November 2005

HXE 305 – Malaysian Literature in English

Duration : 3 hours

Please check that this examination paper consists of FIVE pages of printed material before you begin the examination.

Answer FOUR questions: TWO from **Section A** and TWO from **Section B**. Each question carries 100 marks. Do not repeat what has been exemplified and elaborated upon in another question.

...2/-

Section A

1. "Malaysia should not be developed only in the economic sense. It must be a nation that is fully developed along the dimensions: economically, politically, socially, spiritually, psychologically and culturally. We must be fully developed in terms of national unity and social cohesion, in terms of our economy, in terms of social justice, political stability, system of government, quality of life, social and spiritual values, national pride and confidence. By the year 2020, Malaysia can be a united nation, with a confident society, infused by strong moral and ethical values, living in a society that is democratic, liberal and tolerant, caring, economically just and equitable, progressive and prosperous, and in full possession of an economy that is repetitive, dynamic, robust and resilient"

(Tun Dr. Mahathir Mohamad, *The Way Forward: Vision 2020*)

Discuss the above statement with direct reference to Huzir Sulaiman's use of satire in *Atomic Jaya*.

[100 marks]

2. Discuss the different ways in which the leitmotif of love is used in Ramli Ibrahim's *In The Name of Love*.

[100 marks]

3. Central to many of Muhammad Haji Salleh's poems is the use of spatial-temporal imageries to describe a centripetal journey. Discuss how the poet uses spatial-temporal imageries in the poem below to construct his sense of a Malay Self.

si tenggang's homecoming

[i]

the physical journey that i traverse
is a journey of the soul,
transport of the self from a fatherland
to a country collected by sight and mind,
the knowledge that sweats from it
is a stranger's knowledge,
from one who has learnt to see, think
and choose between
the changing realities.

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[ii]

it's true i have growled at my mother and
grandmother
but only after having told of my predicament
that they have never brought to reason.
the wife that i began to love in my loneliness,
in the country that alienated me,
they took to their predecision,
i have not entirely returned, i know,
having been changed by time and place,
coarsened by problems
estranged by absence.

[iii]

but look,
i have brought myself home,
seasoned by confidence,
broadened by land and languages,
i am no longer afraid of the oceans
or the differences between people,
not easily fooled
by words or ideas,
the journey was a loyal teacher
who was never tardy
in explaining cultures of variousness
look, i am just like you,
still malay,
sensitive to what

i believe is good,
and more ready to understand
than my brothers.
the contents of the boats are yours too
because i have returned.

[v]

travels made me
a seeker who does not take
what is given without sincerity
or that which demands payments from
beliefs.
the years at sea and coastal states
have taught me to choose,
to accept only those tested by comparison
or that which matches the words of my
ancestors,
which returns me to my village
and its perfection.

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[vi]

i've learnt
the ways of the rude
to hold reality in a new logic,
debate with hard and loud facts
but i too am humble, respecting
man and life.

[vii]

i am not a new man,
not very different
from you;
the people and cities
of coastal ports
taught me not to brood
over a foreign world,
suffer difficulties
of fear possibilities.

[100 marks]

Section B

4. "...ex-colonials often were left with a psychological 'inheritance' of a negative self-image and alienation from their own indigenous cultures, which had been forbidden or devalued for so long that much pre-colonial culture has been lost" (Tyson, 1999).

Discuss the above statement using any examples from the texts that we have analysed in class.

[100 marks]

5. Based on Edward Said's concept of 'Orientalism', discuss the process of 'Othering' in Willam S. Maugham's short story 'The Force of Circumstance'.

[100 marks]

6. What does the following excerpt, uttered by Peter, reveal about the operations of cultural difference in post-colonial Malaya in Lloyd Fernando's *Scorpion Orchid*?

"Their look made me feel for the first time such a complete stranger—as if I was a creature made in the likeness of someone they did not know, whom they feared because he was so wholly foreign to them. I was an alien. Why? ... I don't belong here. I don't really know anybody here, and what is more with the British getting out, I don't want to. I'm getting out too."

[100 marks]

- ooo O ooo -