
UNIVERSITI SAINS MALAYSIA

Peperiksaan Semester Kedua
Sidang Akademik 2006/2007

April 2007

HKT 222 – KESUSASTERAAN DAN DISIPLIN BANTU

Masa : 3 jam

Sila pastikan bahawa kertas peperiksaan ini mengandungi TIGA muka surat yang bercetak sebelum anda memulakan peperiksaan ini.

Jawab EMPAT soalan sahaja. DUA soalan dari bahagian A dan DUA soalan dari bahagian B.

Bahagian A

1. Merujuk kepada artikel Stephen D. Ross (1969), perlihatkan pandangan Plato tentang kesusasteraan. Dengan mengemukakan pendapat beberapa orang sarjana sebagai bukti, kemukakan hujah-hujah mereka yang boleh mematahkan pandangan Plato itu.
2. Bincangkan *Hikayat Syah Mardan* atau *Mantiq at Tayr* sebagai karya Falsafah Abadi. Perlihatkan hubung kait halangan-halangan yang ditempuhi oleh Shah Mardan atau oleh para burung ketika menuju Simurgh dengan tingkat-tingkat penyucian nafsu manusia.
3. Menurut teori psikoanalisis Freud, karya sastera dianggap alat sublimasi seks pengarang yang tertebat. Dengan merujuk kepada cerpen "Gua, Perempuan dan Pandangan Darat" karya Anwar Ridhwan, jelaskan pandangan ini.
4. Menurut Gerard de Nerval (1972: 278), "Our dreams are a second life". Dengan merujuk kepada filem "Labu-Labi" ATAU filem "Batu Belah Batu Bertangkup", bincangkan pernyataan tersebut.

Bahagian B

5. Daripada perspektif sosiologi, sastera lahir dalam ruang, justeru menafikan idea romantik tentang genius seorang pengarang dan idea strukturalis tentang autonomi karya. Bincangkan pernyataan ini dengan merujuk kepada pandangan J.Wolff, R.Mukherjee dan H.Taine tentang penghasilan sastera
6. *"... if literature is a mirror reflecting reality, it is more like a broken mirror, fragmenting, refracting and distorting this representation"* (Macherey).

Bincangkan pandangan di atas dengan merujuk kepada teori mimesis Plato, peranan mediasi dalam penyampaian realiti dan kesannya ke atas sastera sebagai dokumen budaya.

7. *"Literature becomes a material force as soon as it has gripped the masses"* (Marx).

Huraikan pandangan tersebut dengan merujuk kepada "Dogmatic theory of Art" atau "Utilitarian function of art" dalam sosiologi sastera. Perlihatkan bagaimana karya sastera, melalui ciri-ciri retorikanya dapat memainkan peranan tersebut.

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8. Falsafah moden bertolak daripada apa yang disebut sebagai "disenchantment of nature". Galurkan perkembangan falsafah moden sehingga lahir pemikiran yang bersifat "theonomous" atau "anthropocentric". Bagimanakah pandangan hidup begini mengharubirukan kehidupan manusia moden seperti yang terlihat dalam karya-karya yang dipengaruhi falsafah Existensialisme?

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