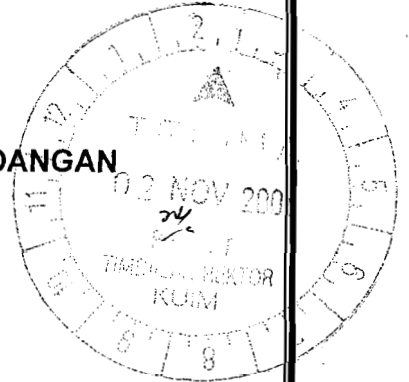


**PUSAT PENGURUSAN PENYELIDIKAN DAN PERSIDANGAN
KOLEJ UNIVERSITI ISLAM MALAYSIA**
Bangunan Fakulti Kepimpinan Dan Pengurusan
71800 Bandar Baru Nilai
Negeri Sembilan

Tel : 06-798823618237 Faksimili: 06-7988691



MEMO

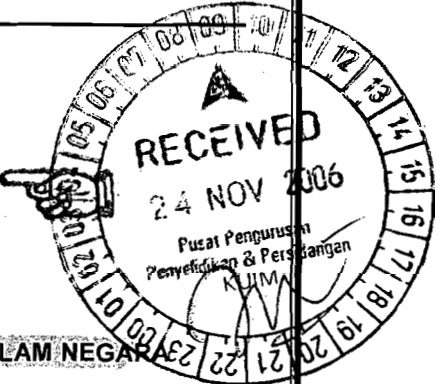
KEPADA : Y. BHC PROF. DATO' DR. MOHAMED ASIN DOLLAH

DARIPADA : NUR ADLINA HJ. ADDENAN

TARIKH : 9 SYAWAL 1427H / 1 NOVEMBER 2006

PERKARA : LAPORAN SELEPAS MENGHADIRI PERSIDANGAN DALAM NEGARA
~ Pn. Normazla Bt. Ahmad Mahir

Tajuk seminar : The 5th International Malaysian Studies Conference (MSC5)



السلام عليكم ورحمة الله وبركاته

Dengan hormatnya saya merujuk perkara tersebut di atas.

2. Bersama-sama ini dipanjangkan laporan selepas menghadiri persidangan dalam negara daripada kakitangan akademik KUIIM untuk mendapatkan kelulusan daripada Y. Bhg. Dato' selanjutnya.

Sekian, terima kasih.

"BERILMU, BERDISIPLIN DAN BER TAKWA"

Yang benar,

NUR ADLINA HJ. ADDENAN
Penolong Pendaftar
Pusat Pengurusan Penyelidikan dan Persidangan

NAA/hk

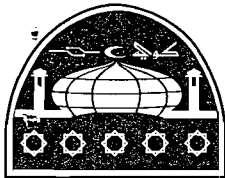
PEJABAT TUBALAN REKTOR
AKADEMIK & PENKANTORAN SABANGSAAN KUIIM

Name: Nur Adlina

Ketua / Wakil / Penolong
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Tembelan Rektor (Akademik & Pengantarabangsasan) Tarikh

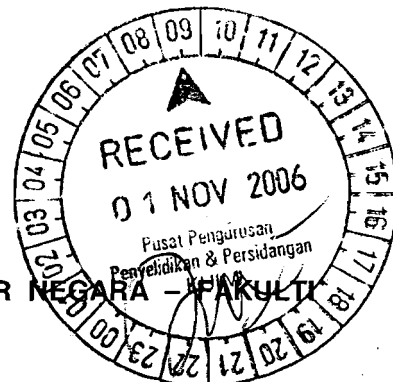


PUAN NUR ADLINA BT HJ. ADDENAN
 Penolong Pendaftar
 Pusat Pengurusan Penyelidikan dan Persidangan

السلام عليكم ورحمة الله وبركته

Puan

**LAPORAN MENGHADIRI PERSIDANGAN DALAM DAN LUAR NEGERA - FAKULTI
 PENGAJIAN BAHASA UTAMA**



Dengan hormatnya saya merujuk kepada perkara di atas.

2. Bersama-sama ini disertakan Laporan Selepas Menghadiri Persidangan Dalam Dan Luar Negara daripada kakitangan akademik FPBU seperti butiran berikut:-

- Nama Pernothon : Pn. Normazla bte **Ahmad** Mahir
- Persidangan : The 5th International Malaysian Studies Conference
(MSC5)
- Tarikh : 8 – 10 Ogos 2006
- Tempat : Kuala Lumpur
- Penganjur : Malaysian Social Science Association
- Peranan : Pembentang **Kertas** Kerja
- Tajuk : Understanding The Malays: Images of Malay Women In
Shannon **Ahmad's** Selected Works.

Sekian untuk makluman, perhatian dan tindakan selanjutnya dari pihak puan didahului dengan ucapan ribuan terima kasih. Sekian dan والسلام

"BERILMU, BERDISIPLIN DAN BERTAKWA"

Yang benar,

DR. ROSNI BIN SAMAH
 Dekan
 Fakulti Pengajian Bahasa Utama

Lampiran

sk > Fail edaran

 utk eduluan Panglima Dk

 1/11



KOLEJ UNIVERSITI ISLAM MALAYSIA
LAPORAN SELEPAS MENGHADIRI
PERSIDANGAN
DALAM DAN LUAR NEGARA

AKAD/SD/04

PANDUAN KEPADA PESERTA/PEMBENTANG KERTAS KERJA

- (1) Laporan yang dikemukakan hendaklah disempurnakan berdasarkan format yang berikut.
 - a. Butir-butir persidangan yang dihadiri seperti berikut:-
 - i. tajuk persidangan;
 - ii. tarikh;
 - iii. tempat;
 - iv. penganjur;
 - v. peranan dalam persidangan;
 - vi. tajuk kertas kerja yang dibentangkan (sekiranya pelapor adalah pembentang kertas kerja).
 - b. Penemuan-penemuan (idea, teori, rekaan dan seumpamanya) baru dalam persidangan.
 - c. Implikasi kepada **KOLEJ UNIVERSITI ISLAM MALAYSIA**.
 - d. Hal-hal lain/catatan umum.
 - e. Senarai lengkap tajuk-tajuk kertas kerja serta nama-nama pembentang kertas kerja.
- (2) Laporan mestilah ditaip di atas kertas putih bersaiz A4, ditandatangani dan hendaklah dikemukakan dalam satu (1) salinan kepada Dekan Fakulti / Pengarah / Penyelaras Unit masing-masing dalam tempoh yang ditetapkan.
- (3) Setelah diberikan ulasan, Dekan / Pengarah / Penyelaras hendaklah mengemukakan laporan tersebut kepada Urusetia Jawatankuasa Persidangan Universiti.
- (4) Semua prosiding persidangan yang diperolehi hendaklah dikemukakan bersama laporan tersebut.

- (5) Hanya satu laporan sahaja yang perlu dikemukakan sekiranya sesuatu persidangan itu dihadiri secara berkumpulan dengan syarat kumpulan tersebut hendaklah daripada fakulti, institut atau unit yang sama.
- (6) Urusetia **Jawatankuasa Persidangan Universiti** akan mengeluarkan makluman kepada pelapor bahawa laporan yang dihantar telah diterima oleh Urusetia.

ULASAN DEKAN / PENGARAH / PENYELARAS

Saya berpuas hati / ~~tidak berpuas hati~~* dengan laporan ini.

ULASAN:



Tandatangan

DR. ROSNI BIN SAMAH
Dekan

Nama dan
Cop Rasmi Jawatan:

Fakulti Pengajbn Bahasa Utama
Kolej Universiti Islam Malaysia

Tarikh

: 10 - 10 - 06

* sila potong yang tidak berkenaan

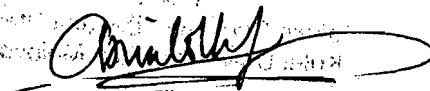
**PERAKUAN Pengerusi
JAWATANKUASA PERSIDANGAN UNIVERSITI**

Saya menerima / ~~menolak~~ laporan ini.

ULASAN:

Tandatangan

Nama dan
Cop Rasmi Jawatan:

MAMAR MOHAMMAD
19 4 1
Kolej Universiti Islam Malaysia

PROF. DATO' DR. MOHAMED ASIN DOLLAH
Pengerusi J/K Persidangan Universiti
Kolej Universiti Islam Malaysia

23/11/2006

Tarikh

* sila potong yang tidak berkenaan

LAPORAN SELEPAS MENGHADIRI PERSIDANGAN DALAM NEGARA

a. Butir-butir persidangan yang dihadiri:

- i. Tajuk Persidangan : 5th International Malaysian Studies Conference (MSCS)
- ii. Tarikh : August 8 -10 2006
- iii. Tempat : Faculty of Human Ecology, Universiti Putra Malaysia (UPM), Serdang, Selangor.
- iv. Penganjur : PSSM – Persatuan Sains Sosial Malaysia
- v. Peranan : Pembentang
- vi. Tajuk Kertas Kerja : Understanding the Malays: Images of Malay Women in Shahnnon **Ahmad**'s Selected Works.

b. Penemuan-penemuan:

Isu-isu yang berkaitan dengan "Malaysian Studies" dapat dilihat dari kertas-kertas kerja tentang Malaysia dan penduduknya dari pelbagai bidang pembelajaran antaranya Sejarah dan Politik Malaysia, Ekonomi, Perniagaan, Sastera, Antropologi, Sosiologi, Media, Undang-Undang dan lain-lain lagi. Selain dari itu, isu-isu semasa dan sensitif seperti apa itu diskriminasi wanita dan tatacara untuk menanganinya serta hasil dapatan penyelidikan di beberapa tempat di Malaysia sebagai usaha menggalakkan sektor pelancongan, serta tentang kefahaman dan toleransi agama pelbagai masyarakat majmuk juga antara yang telah diketengahkan oleh pembentang-pembentang. Tokoh-tokoh seperti K.S. Jomo (Wakil Setiausaha bidang Ekonomi Persatuan Bangsa-Bangsa Bersatu (PBB), telah menyarnpaikan kertas kerja tentang polisi pembangunan ekonomi negara dari tahun 1957 hingga kini. Manakala Prof. Dr. Shamsul A. B. (Pengarah, ATMA UKM) telah mengutarakan beberapa cadangan serta pelan tindakan ke arah pembangunan bidang Sains Sosial di Malaysia. **Malik Imtiaz Sarwar** (Peguam **Sivil**) yang mewakili Malaysian Bar telah mengupas tentang isu dan implikasi apabila Islam sebagai agama rasmi Malaysia.

c. Implikasi kepada KOLEJ UNIVERSITI ISLAM MALAYSIA

Melalui persidangan yang dihadiri telah membuka lembaran perspektif baru tentang cara penyelidikan dan penerimaan yang berbeza antara bidang sains tulen dan sains sosial. Pelbagai teori-teori serta kaedah penyelidikan secara kuantitatif dan kualitatif telah dapat diketengahkan. Persidangan ini boleh menjadi medan perbincangan ilmiah dan

professional dalam menangani isu-isu yang sebelum ini dianggap '*taboo*' atau sensitif oleh sesetengah pihak. Memandangkan tidak ada wakil dari Pejabat Peguam Syarie serta **Jabatan** Kebajikan Islam Malaysia yang mengambil bahagian sebagai pembentang atau peserta di seminar ini, maka sesetengah isu yang dibentangkan tidak dapat dibincang dengan lebih terperinci. Diharap di masa hadapan ada wakil pembentang dari KUIM terutamanya dari Fakulti Syariah dan Undang-Undang dapat membentangkan kertas kerja supaya ianya dapat menangkis segala pandangan negatif **tentang** isu-isu agama dan undang-undang di Malaysia.

d. Hal-hal lain

Persidangan ini juga memberi ruang kepada saya untuk **belajar teknik** membentang kertas kerja serta kaedah baru penyelidikan dari pakar-pakar akademik berpengalaman (Profesor, Dr.) dari pelbagai institusi pengajian tinggi awam dan swasta. Diharapkan **pelajar** serta rakan-rakan pensyarah KWIM dapat menjadikan kejayaan tokoh ilmuan serta pembahas terkenal seperti K.S. Jomo sebagai model contoh bagi menggalakkan kejayaan serta ketrampilan warga KUIM.

e. Senarai lengkap tajuk-tajuk kertas kerja serta nama-nama pembentang kertas kerja.

Seperti yang dilampirkan.

THE 5TH INTERNATIONAL MALAYSIAN STUDIES
CONFERENCE (MSC5)

CONFERENCE PROGRAMME

THEME
**'AFTER DEVELOPMENT' IN MALAYSIA:
REFLECTIONS ON THE DEVELOPMENT AGENDA
AND THE FUTURE**

8-10 AUGUST 2006
(Tuesday - Thursday)

VENUE
UNIVERSITI PUTRA MALAYSIA (UPM)

PRINCIPAL CONVENOR:
**MALAYSIAN SOCIAL SCIENCE ASSOCIATION
(PSSM)**

CO-CONVENOR & HOST:

**THE FACULTY OF HUMAN ECOLOGY
UNIVERSITI PUTRA MALAYSIA (UPM)
SERDANG, SELANGOR**

CO-CONVENORS:

**FACULTY OF PUBLIC ADMINISTRATION & LAW
UNIVERSITI UTARA MALAYSIA
SINTOK, KEDAH**

**SOUTHEAST ASIAN ASSOCIATION FOR GENDER STUDIES
(MALAYSIA BRANCH)**

WITH THE SUPPORT OF
**UNIVERSITI PUTRA MALAYSIA
JAPAN FOUNDATION, KL**

Opening Address by
Y.B. Dato' Mustapa Mohamed
the Honourable Minister of Higher Education, Malaysia

Message from the MSCS Organising Committee

Welcome to the 5th International Malaysian Studies Conference (MSCS), being held on 8-10 August 2006, at the Faculty of Human Ecology, Universiti Putra Malaysia (UPM), Serdang, Selangor. MSC5—the flagship of the Malaysian Social Science Association or PSSM—is being organised by PSSM in collaboration with the Faculty of Human Ecology, UPM (which is also the host), the Faculty of Public Management and Law, Universiti Utara Malaysia, and the Southeast Asian Association for Gender Studies, Malaysia Branch (SAMA).

Objectives

Since its inception in 1997, the primary objective of the biennial Malaysian Studies Conference (MSC) has been to bring together scholars, both local and foreign, working on Malaysia, for the purpose of academic exchange and interaction. This conference series also aims to analyse issues and problems relating to contemporary Malaysia, and to compare the Malaysian experience with that of other nations, particularly the Asian nations. Another goal of the conference is to examine the state of Malaysian studies and to suggest ways for its advancement.

Theme

The theme of MSCS is “‘After Development’ in Malaysia: Reflections on the Development Agenda and the Future”. After Malaysia (then Malaya) achieved independence in 1957, it has embarked on a massive programme of national economic development successively under five premierships and through a series of 5-year Malaysia Plans. The dominant thinking on economic development then was that propounded by development theorists of various leanings, be they of the left, the right or the centre. The emphasis on economic development pervaded all the national plans, regardless of whether they were aimed at wealth creation or the creation of a more equitable society through fairer distribution of an expanding economic cake as envisioned in the New Economic Policy under Tun Razak. In line with the UN declaration of the 1960s and 1970s as the first and second decades of development respectively, both academic thinking as well as government policies and practices turned development almost into a new faith. This was the trend in those two decades though tempered somewhat by the concern for social justice and socio-economic restructuring, and subsequently given a new twist under Mahathir’s leadership in the 1980s and 1990s through his Look East Policy and Malaysia Inc..

Having gone through this journey of several decades of economic development, largely under the influence of development theorists and a developmentalist leadership bent on ‘catching up’ with the developed West and to leapfrog to become a developed nation, it is time for Malaysian scholars and Malaysianists to reflect on this process of development, its consequences and effects, and what the future might hold if we are to continue on the same trajectory, as well as to reflect on the fate of development studies. Such reflection and rethinking is not only timely but also necessary. This is especially so at a time when material development has dominated and subverted human development, when poverty and inequality seem to persist, and when the promises of a just and equitable society irrespective of race, colour, creed and gender remain largely a mirage. At the same time, such rethinking is equally necessary so that we can look afresh at development studies -- a highly influential body of knowledge several decades ago but has been cast aside by the neoliberal push towards market fundamentalism and the belief in the minimalist role of the state.

Focus

The focus of MSCS will thus be on three inter-related key questions:

- (1) What remains of the Malaysian development agenda?
- (2) What are the post-development issues and agendas?
- (3) What are the implications for development studies?

Based on these key questions, the specific issues that can be discussed include but are not necessarily limited to the following:

- Economic development, social restructuring, ethnic relations and regional integration

- Good governance and the economy
- Development and gender
- International relations and regionalism
- Environment, heritage and quality of life
- Social change and cultural transformation
- Health and education
- Democracy, human rights and civil society
- Religion, inter-faith relations and national unity
- Indigenous communities
- The future of development studies and Malaysian Studies – what lies after 'After Development'?

While focus on the above key questions and issues, there are papers presented on the broad subject of "Malaysian Studies" conceived in the fashion of area studies. These papers cover a range of subjects on Malaysia or related to Malaysia such as Malaysian History, Politics, Economics, Business, Literature, Anthropology, Sociology, Media, etc., as well as those that provide an analysis adopting an inter-disciplinary or multi-disciplinary approach as well as those that are thematic in nature.

MSC5 is the biggest in the series of MSCs thus far, featuring about 200 papers (60 more than presented at MSC4) and about 60 panels covering a rich variety of themes arranged in seven parallel sessions. The opening and keynote address by the Honourable Minister of Higher Education, YB Dato' Mustapa Mohamed promises to highlight the role of social science and social scientists in the implementation of the Ninth Malaysian Plan (2006-2010). The keynote addresses by the three distinguished and internationally renowned Malaysian social scientists give a special attraction to the conference.

We hope you will find these keynote addresses and working papers as well as the discussions and networking at MSC5 to be interesting and intellectually productive.

Thank you.

MSC5 Organising Committee
 Persatuan Sains Sosial Malaysia
 8 August 2006

Please visit our website (<http://www.pssmalaysia.tripod.com>) for further information regarding the Association as well as updates of its activities.

Important Note:

- 1. Opening session & all keynote addresses are in Dewan Kuliah 1, Faculty of Human Ecology (FHE), UPM.**
- 2. All special plenary sessions, closing session & film show are in Red Room.**
- 3. All parallel sessions are in the following Rooms: Red, Orange, Yellow, Green, Blue, Purple & Indigo at FHE, UPM.**
- 4. All refreshments, lunches and book fair are at the Concourse, FHE, UPM**
- 5. Conference dinner & cultural performance are at the 5th Residential College, UPM.**

Please refer pg-xx for Programme Summary.

Abstracts of Keynote Addresses & Biadata of Speakers

Plenary – Keynote Address I (8 August 2006, 10.15AM – 11.30AM)

"Malaysia Bolehkah?" The Analytical Basis for Better Economic Development

by Prof. Dr. Jomo K.S.,

Assistant Secretary-General for Economic Affairs, United Nations & Immediate Past President of PSSM

Abstract

Keynote speech, Fifth International Malaysian Studies Conference, Malaysia Social Science Association, Universiti Putera Malaysia, Serdang, 8-10 August 2006

Malaysians economic development policy priorities since Independence:

- First period, 1957-69: moderate nationalism, rural development, foreign investor-led import substituting industrialization
- Second period, 1970-85: redistributive state intervention, public sector expansion, export processing zones, later heavy industrialization
- Third period, 1985-98: partial economic liberalization, more selective intervention, export-oriented industrialization, technological upgrading, regional relocation
- Fourth period, 1998-2004: currency controls, increased public spending

What needs to be done?

Macroeconomic policy; Investment, technology and growth; Public investment; Finance; Trade; Social policy.

Political culture, political will and leadership

Biadata

Jomo K. S. has been Assistant Secretary General for Economic Development in the United Nations' Department of Economic and Social Affairs (DESA) since January 2005. He was Professor in the Applied Economics Department, Faculty of Economics and Administration, University of Malaya until November 2004, and was on the Board of the United Nations Research Institute on 'Social Development (UNRISD), Geneva (2002-4). He is Founder Chair of IDEAs, International Development Economics Associates (www.ideaswebsite.org).

Born in Penang, Malaysia, in 1952, Jomo studied at the Penang Free School (PFS, 1964-6), Royal Military College (RMC, 1967-70), Yale (1970-3) and Harvard (1973-7). He has taught at Science University of Malaysia (USM, 1974), Harvard (1974-5), Yale (1977), National University of Malaysia (UKM, 1977-82), University of Malaya (since 1982), and Cornell (1993). He has also been a Visiting Fellow at Cambridge University (1987-8; 1991-2) and was Visiting Senior Research Fellow at the Asia Research Institute, National University of Singapore (2004).

He has authored over 35 monographs, edited over 50 books and translated 11 volumes besides writing many academic papers and articles for the media. He is on the editorial boards of several learned journals. Some of his most recent book publications include *Malaysia's Political Economy* (with E. T. Gomez), *Tigers in Trouble*, *Rents, Rent-Seeking and Economic Development: Theory and the Asian Evidence* (with Mushtaq Khan),

Malaysian Eclipse: Economic Crisis and Recovery, Globalization Versus Development: Heterodox Perspectives.

Plenary – Keynote Address 2 (9 August 2006, 10.15AM-11.30AM)

Reshaping Social Sciences in Malaysia: Some Ideas and Action Plans

by Prof. Dr. Shamsul A. B.,

Director,

Institute of the Malay World and Civilization (ATMA), UKM

Institute of Occidental Studies (IKON), UKM

Abstract

It was about 30 years ago that the Malaysian Social Science Association was officially registered and began its activities in earnest, in the spheres of academic analyses and public advocacy, with some measure of success. Two decades later, an initiative was made to establish an Academy of Social Sciences. That attempt seemed to have come to a cul-de-sac. However, both these efforts have been commendable indeed, carried out by dedicated individuals who are passionate in doing something meaningful both for social sciences and humanities and the practitioners, within and outside the academia. However, in terms of organization, the move to go beyond its present form, such as forming the all-important National Social Science Council, in spite of various attempts it has not borne fruit. It is, therefore, timely to reexamine the state of the organization of social sciences in Malaysia and where it should go in the near future. This paper shall offer some ideas and action plans.

Biography

Shamsul A.B. is Professor of Social Anthropology and, formerly, Dean, Faculty of Social Sciences and Humanities (FSKK, 1997-1999), UKM. Since April 1999 he has been the Director, Institute of the Malay World & Civilization (ATMA) and from October 2003, he also holds the post of Director, Institute of Occidental Studies (IKON), Universiti Kebangsaan Malaysia. He was the Founding Honorary Secretary of the Malaysian Social Science Association. He has researched, lectured and written extensively on the theme politics, culture and economic development, with an empirical focus on Southeast Asia and Malaysia. His award-winning book *From British to Bumiputera Rule* (1986) has been reprinted twice, the latest in April 2004. In the last decade, he has published a series of articles in refereed journals as well as chapters of books on two main topics, namely, identity formation and Islamic activism in Malaysia. He is also a much-sought after commentator on Malaysian current affairs by local and foreign media, including by the NST, The Star, The Economist, BBC London, ABC Melbourne & Sydney, NBC Asia and CNN. He sits on various national (eg. NITC, Higher Education Policy Working Committee, Ministry of Higher Education Malaysia, Arts Council of Malaysia of Ministry of Culture, Arts & Heritage, Malaysia) and international advisory panels (eg. ISEAS, Singapore, WOTRO, The Netherlands) on academic as well as academic-related policy matters. He is also the Chief Consultant for the formulation of a compulsory university-level course on 'Ethnic Relations'.

Plenary – Keynote Address 3 (10 August 2006, 10.15AM-11.30AM)

Development: The Unfinished Agenda

By Prof. Dr Lim Teck Ghee,
Director of Policy Research Centre, ASLI.

Abstract

The paper reviews the findings on Malaysia with respect to various indicators of socio-economic development that are regularly monitored by international development agencies as well as the country's national development bodies. These findings convey a generally favorable and optimistic view of a country that has made much progress in attainment of the Millennium Development Goals (MDGs). The MDGs, the outcome of the United Nations Millennium Summit held in September 2000, have emerged as probably the main gauge to measure and compare efforts towards national well-being, especially of developing countries. Besides the MDGs, the country has its own road map for assessing its development in the form of the national five year plan reports, most recently, the Ninth Malaysia Plan 2006-2010. A similar though more nuanced optimism is found in the national planning system with regard to the present and future state of national well-being.

The paper argues that current indicators that are based on long-standing conventional goals convey little insight into the most important development challenge facing the country - building an inclusive, fully democratic and culturally diverse society. In a multi-racial, polyglot and multi-religious society, the development agenda has to go beyond the traditional economic priorities of ensuring employment, raising incomes and providing access to health, education and other basic services. It has to incorporate social, political and cultural equity ends as important development ends. These ends are at the heart of the unfinished development agenda for the country. Less measurable and more contentious and complex, these non-economic ends require urgent attention from all stakeholders - not only from politicians and civil servants. Malaysian social scientists, through independent, non-partisan and rigorous study and discussion on the issues that divide Malaysians and that generate disunity and disenchantment, can play a key role in shedding clarity on this challenge and in providing answers on how the nation can achieve a greater unity and well-being of all her peoples. Are they up to the challenge?

Biodata

Lim Teck Ghee's work has focused on research and operational activism on social and economic development issues. His career has straddled academia, civil society organizations and international development agencies. Currently he is Director of the Center for Public Policy Studies, ASLI, based in Kuala Lumpur. Prior to this, he was Regional Advisor with the Poverty and Development Division of UNESCAP (1994-99) and Senior Social Scientist at the World Bank, Washington DC (1999-2005). Earlier in his career, he was a Lecturer and Associate Professor at Universiti Sains Malaysia, after graduate studies at the Australian National University, and also a Professor at the Institute of Advanced Studies, University of Malaya (1987-1994).

He has received numerous academic awards including the Harry Benda prize in Southeast Asian Studies awarded by the Association for Asian Studies, USA; the Fulbright Fellowship Award

(Visiting Professor at Columbia, Yale, University of Michigan, University of California, Berkeley. etc); Rockefeller Foundation "Reflections on Development" Fellowship Award; East West Center Visiting Fellowship; Australian National University Visiting Fellowship; James Jackson Memorial Fellowship, Griffith University; and University of Toronto Visiting Chair in ASEAN Studies.

He has authored/edited over 80 books and articles on developmental issues and challenges in Malaysia and Southeast Asia published by major international publishers. His latest published works with the World Bank are "Social Cohesion and Conflict Prevention in Asia" (Wash. DC, 2001, co-editor) and Asian Interfaith Dialogue: Perspectives on Religion, Education and Social Cohesion (Wash DC, 2003,co-editor).

DAY 1: 8 AUGUST 2006

7.30AM – 8.30AM: Registration

8.30AM – 9.40AM: Opening Session

Welcoming Address

by Prof. Dr **Nik Mustapha Raja Abdullah**
Vice **Chancellor** Universiti **Putra** Malaysia

Welcoming & Presidential Address

by Prof. **Dato' Dr Abdul Rahman Embong**
President, Malaysian Social Science Association

Opening & Keynote Address

by **Y.B Dato' Mustapa Mohamed**, Minister of Higher Education

9.40AM – 10.00AM Book Launch by the **Hon.** Minister of Higher Education

10.00AM – 10.15AM Tea Break

10.15AM – 11.30AM: Plenary – Keynote Address: “**Malaysia Bolehkah?**” The Analytical Basis for Developing **Better**”

by Prof. Dr. **Jomo K.S.**, Assistant Secretary-General for **Economic** Affairs, United Nations & Immediate Past President of PSSM

DAY 1: 8 AUGUST 2006 (Cont'd)

SESSION A: 11.30AM – 1.00PM	
Panel 1: Religion, Interfaith and National Unity (SIS Panel)	Malaysia and Islam (Malik Intiaz Sarwar, Malaysian Bar)
Chair/Discussant: Norani Othman (IKMAS UKM/SIS)	Can separate and different lead to justice and equality? (Nora Murat, Sisters In Islam)
Venue: Red Room	Personal Status: Islamic Law and the Negotiation of Authority in the Colonial State (Iza Hussin, University of Washington)
	Minorities in Malaysia (K Shanmuga/Hermen Shastri, Malaysian Consultative Council of Buddhism, Christianity, Hinduism and Sikhism)
Panel 2: Elderly. Quality of Life	Subjective Measurement of Financial Wellbeing of Older Persons in Peninsular Malaysia (Chan Yin-Fah Benjamin, Jariah Masud, UPM)
Chair/Discussant: Zaidah Mustapha (SAMA-UKM)	The Work Accessibility Barriers of Older Malaysians: An Economic Perspective (Chan Yin-Fah Benjamin, Jariah Masud, UPM)
Venue: Orange Room	Malaysian Social Security Retirement Programmes: A Calibration Analysis (Saidatulakmal Mohd, USM)

<p>Panel 3: Rural and Social Development</p> <p>Chair/Discussant: Ragayah Haji Mat Zin (IKMAS, UKM)</p> <p>Venue: Yellow Room</p>	<p>Prospek Pusat Pertumbuhan Desa di Malaysia: Pengajaran Dari Negeri Kedah (Rosmin Talib, Katiman Rostam, Sulong Mohamad, UKM)</p> <p>Poverty Eradication and Rural Development in Sarawak: Reflection and Changing .Agenda-Case Study of Kampung Pusa Betong (Abdul Jabbar Abdullah, Jelani Razali, Chong Vui Hok , Universiti Teknologi Mara Sarawak)</p> <p>Economic Adjustment Among Malay Female-headed Households in Peninsular Malaysia (Jariah Masud, Laily Paim, Asnarulkhadi Abu Samah, Fawzia Yagoub F. Elmola UPM)</p> <p>Female Headed Households in Malaysia: Assessing Vulnerabilities and Resilience (Mariati Norhashim, Jariah Masud, Sharifah Azizah Haron, UPM)</p>
<p>Panel 4: Islam, Zakat & Consumer Rights</p> <p>Chair/Discussant: Ibrahim Abu Bakar (UKM)</p> <p>Venue: Green Room</p>	<p>Zakat dan Islam Hadhari (Amini Amir Abdullah, UPM)</p> <p>Professionalism in Management of Islamic Institution: Case of Zakat (Zakaria bin Bahari, USM)</p> <p>Issues on Product Liability Claims under the Rights of Consumers in Malaysia (Zalina Zakaria, UM)</p>
<p>Panel 5: Malaysian Studies Beyond Malaysia</p> <p>Chair/Discussant: Johan Saravanamuttu (USM)</p> <p>Venue: Blue Room</p>	<p>Malaysia from the Perspective of Others in ASEAN (Eric Thompson, NUS)</p> <p>Keramat in Cape Town: Some Preliminary Thoughts (Sumit K. Mandal, UKM)</p> <p>Malays and Malaysians in Liverpool: Identity Politics and Projections (Tim Bunnell, NUS)</p> <p>Belonging, Identity and Nationalism: Malaysian Students in Australia (Sin I Lin)</p>
<p>Panel 6: Malaysian Political System & Leadership</p> <p>Chair/Discussant: Wan Abd. Rahman Wan. Abd. Latiff (UKM)</p>	<p>Parliament in a Prime Ministerial Government: The Case of Malaysia (Liew Chin Tong, UM)</p> <p>Regional Challenge and Central Adjustment to Federalism in Malaysia (Yamamoto Hiroyuki, Kyoto University)</p>

Venue: Purple Roo111	Prime Ministerial Leadership: Does style matter? (Hussain Mohamed, UM, Sivamurugan Pandian, USM)
1.00PM– 2.00PM: Lunch Break (Concourse, Ground Floor, Faculty of Human Ecology)	
SESSION B: 2.00PM – 3.30PM	
<p>Panel 7: Gender, Politics and Development</p> <p>Chair/Discussant: Cecilia Ng (PSSM)</p> <p>Venue: Red Room</p>	<p>Mainstreaming Gender as an Agenda of Development in Malaysia: Are We Any Closer to Getting There? (Noraida bt Endut, USM)</p> <p>Participation Trends of Bidayuh Community in Education and Employment: A Gender Perspective Analysis (Novel Lyndon, UKM, Maimunah Ismail, Jegak Uli & Khairuddin Idris, UPM)</p> <p>Perspectives on Gender Participation in the Development of Langkawi Island (Sharina Abdul Halim & Hood Salleh, UKM)</p> <p>Penyertaan Wanita Sebagai Calon Pilihan Raya di Negeri Sabah (Mat Zin Mat Kib, Universiti Teknologi Mara, Sabah)</p>
<p>Panel 8: Education (I)</p> <p>Chair/Discussant: Heng Siam Heng (Universitas 21 Global Singapore)</p> <p>Venue: Orange Room</p>	<p>A Critical Approach to Malaysian Studies: an Alternative to Teaching in Malaysian Higher Educational Institutions (MHEIs) (Arnold Puyok, UNIMAS, Azlin Alwi and Awangku Nizam, Curtin University of Technology, Sarawak)</p> <p>Malaysia's National Education Policy and the Chinese Primary Education System (Sia Keng Yek)</p> <p>The Impacts of Dong Jiao Zong's Struggle Towards National Education (Cheong Yuen Keong, UM)</p> <p>Private Higher Education- Issues and Challenges (Khong Kim Hoong, HELP University College)</p>
<p>Panel 9: Development Studies: Its Past and Present</p> <p>Chair/Discussant: Sity Daud (SAMA-UKM)</p> <p>Venue: Yellow Room</p>	<p>Development Studies entering a cul-de-sac? Reflections on Development Studies as an Academic Discipline : A Historical Appraisal (Ong Puay Liu and Sarmila Md Sum, UKM)</p> <p>Contemporary Offering of Development Studies in Institutions of Higher learning (Mohd Yusoff Hussain, Habibah Ahmad and Azima Abdul Manaf, UKM)</p> <p>Rethinking Human Development Approaches (Sivapalan Selvadurai & Jalaluddin Abdul Malik, UKM)</p>
<p>Panel 10: Urbanization</p>	<p>Fenoniena Pembangunan dan Kemunduran Kampung Tradisional Pinggir Bandar (Nik Khusairie Bin Jaafar, Jabatan Perancangan Bandar,</p>

<p>Chair/Discussant: Abdul Hadi Hartiian Shah (UKM)</p> <p>Venue: Green Room</p>	<p>Perbadanan Putrajaya)</p> <p>Managing High-Rise Residential Buildings in Malaysia: Where Are We? (Tiun Ling Ta, USMj)</p> <p>Persepsi Penduduk Mengenai Tempat Kediaman, Aksesibiliti dan Kualiti Hidup Masyarakat Bandar Pertengahan (Jamaluddin Md. Jahi & Azahan Awang, UKM)</p>
<p>Panel II: Managing Stress & Health</p> <p>Chair/Discussant: Nurdeng Deuraseh, UPM</p> <p>Venue: Blue Room</p>	<p>Musculoskeletal Pain, Repetitive Work and Stress Among Malaysian Workers (Haslinda Hj Abdullah, UPM)</p> <p>Pendekatan Integratif di dalam Menangani Permasalahan Kejiwaan dan Masalali Sosial di Malaysia (Chew Fong Peng, UM)</p> <p>A Categorical Data Analysis For The Impact Of Driver Behaviour On Fatality And Serious Road Accidents In Kedah (Rohaiza Binti Zakaria and Suhaida Binti Abdullah, UUM)</p> <p>Doctor's Misperception of Patient's Preferences for Information during Consultation: A Malaysian Health Care Setting (Yen Siew Hwa, USM)</p>
<p>Panel 12: Youth</p> <p>Chair/Discussant: Bahiyah Abd. Hamid (SAMA-UKM)</p> <p>Venue: Purple Room</p>	<p>Tingkah Laku Delinkuen dan Jenayali di Kalangan Remaja: Beberapa Kesimpulan dan Implikasi Kajian (Rokiah Ismail, UKM)</p> <p>Remaja dan Masalali Sosial: Kajian di Perumahan Kos Rendah di Kuala Lumpur (Zahiyah Jamaluddin, UUM)</p> <p>An Exploration on the Attitudes of Youths to Their Parents with Son-Preference Attitudes (Siah Poh Chua, UTAR)</p>

3.30PM – 3.45PM: Tea Break

<p>Panel 13: Behaviour: Expectations and Preferences</p> <p>Chair/Discussant: Zaharah Hassan (SAMA-UKM)</p> <p>Venue: Red Room</p>	<p>Gelagat Pembayaran Cukai Pendapatan di Kalangan Kakitangan Akademik: Analisis Regresi Logit-Probit (Nanthakumar Loganatlian, Zuha Rosufila Bt Abu Hasan, Hamka Ismail, KUSTEM)</p> <p>Ekspektasi Upah di Kalangan Pelajar IPTA Malaysia: Analisis Model Jacob Mincer (Nanthakumar Loganatlian, Zuha Rosufila Bt Abu Hasan, Hamka Ismail, KUSTEM)</p> <p>Keharmonian Keluarga Menjamin Kualiti Pencapaian Akademik Anak (Tam Cai Lian, UTAR)</p>
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<p>Panel 14: Health and Education</p> <p>Chair/Discussant: Yeoh Seng Guan (Monash University Malaysia)</p> <p>Venue: Orange Room</p>	<p>The Development of Malaysian Healthcare Industry: From the Perspectives of Interest Groups and Institutionalism (Por Heong Hong, New Era College)</p> <p>Etiologi Sosial HIV Dan AIDS: Meneliti Hubungan Kekeluargaan (Fatan Hamamah bt Yahaya, USM)</p> <p>Al-Tibb al-Nabawi (Prophet Medicine) in the Malay World: Influence and Practice (Nurdeng Deuraseh, UPM)</p>
<p>Panel 15: Pemaparan Isu-isu Wanita dan Nilai Sosial dalam Program Wanita di Televisyen</p> <p>Chair/Discussant: Ruzy Suliza Hashim (UKM)</p> <p>Venue: Yellow Room</p>	<p>Pola Penontonan dan Daya Tarikan Program Televisyen Wanita di Kalangan Audien (Md. Salleh Hj. Hassan dan Goh Shea Nee, UM)</p> <p>Pemaparan Isu-isu Wanita dalam Program Televisyen 'Wanita Hari Ini' (Rosya Izzanie Shasuddin dan Syed Agil Alsagoff, UM)</p> <p>Pemaparan Nilai Sosial dalam Drama 'Dilema Wanita' (Abdul Lazi Nordin, Md. Salleh Hj. Hassan, Jamilah Taib dan Roziyaton Janialuddin, UM)</p> <p>Content Analysis on the Social Values of Woman Program 3R (Respect, Relax and Respond) (Nafise Esmayi Montiagh, Md. Salleh Hassan, Olivia Yeo Ching Ching, Hazlin Anita Zainal Abidin dan Maslina Ismail, UM)</p>
<p>Panel 16: Inter-Ethnic Relations in Malaysia</p> <p>Chair/Discussant: Bridget Welsh (John Hopkins University)</p> <p>Venue: Green Room</p>	<p>People to People Relations: What have We Accomplished in 43 Years After Malaysia? (Jayum A. Jawan, UPM dan Mohammad Agus Yusoff, UKM)</p> <p>Kajian Pelaksanaan Kursus Hubungan Etnik di Universiti Putra Malaysia: Persepsi Pelajar (Zatul Himmah Adnan, Normala Othman, Sri Rahayu Ismail and Nobaya Ahmad, UPM)</p> <p>Inter-Cultural Dialogue in Malaysia: Prospects and Challenges (Zaid Ahmad and Sri Raliayu Ismail UPM)</p> <p>Rabuslika Revisited: Integrative attitudes amongst Urban Malays and Chinese (Nobaya Ahmad, UPM)</p>
<p>Panel 17: Integrity</p> <p>Chair/Discussant: Haji Mustafar Haji Ali (Anti-Corruption Agency/Malaysian Integrity Institute)</p>	<p>"When the Giving Stops, the Taking Ends too": Towards Enhancing National Integrity in Malaysia (Rahimah Abdul Aziz, UKM)</p> <p>Integrity and Ethical Decision-Making in the Public Sector: Human Resources Management and Organizational Integrity in Malaysia (Noreha Hashim, USM)</p>

Venue: Blue Room	Kod Etika Islam dan Kod Etika Konvensional dalam Pengurusan Organisasi: Suatu Sorotan Rintis (Nor' Azzah bt Kamri, UM)
	Pelan Integriti Nasional: Satu Penilaian Tekstual dan Kontekstual (Ibrahim Abu Bakar, UKM)
Panel 18: Entrepreneurship	Petty Enterprise: Young Peddlers at the Night Markets of Klang Valley (Lin Chew Man, UKM)
Chair/Discussant: Chin Yee Whah (USM)	Social Network Theory and the Performance of Entrepreneurial Activities in Belawai Fishing Community, Sarawak (Nor Hafizah Selamat & Salfarina Abd Gapor, USM)
Venue: Purple Room	Chinese SMEs in Malaysia: Entrepreneurialism and Growth (Lai Ngan Yin, New Era College & Loong Wong, University of Newcastle, Australia)
	The Role of Social Capital in Big Business Growth in Malaysia (Geraldine Chan Kim Ling, UKM)

5.15PM – 6.30PM: Special Plenary I

'After-Development' in Malaysia: Reflections on the Development Agenda and the Future

Chair: *Abdul Rahman Embong (President, PSSM / IKMAS, UKM)*

Panelists: *Jomo K.S. (UN)*

Heng Siam Heng (Universitas 21 Global Singapore)

Fadzilah Majid-Cooke (Universiti Malaysia Sabah)

8.30PM–10.00PM: Conference Dinner and Cultural Performance

Hosted by Universiti Putra Malaysia at the 5th Residential College, UPM.

DAY 2: 9 AUGUST 2006

SESSION D: 8.30AM – 10.00AM	
Panel 19: Ethnic Identity and the Nation (I) – ATMA Panel	Sekolah Agama dan Pembinaan Identiti Bangsa (Azmi Aziz, UKM)
Chair/Discussant: Sharifah Zaleha Syed Hassan (SAMA)	Paska Bandar Pintar dan Identiti Masyarakat Bandar Bermaklumat, Jurang Digital atau Peluang Digital? (Jalaluddin Abdul Malek, UKM)
Venue: Red Room	Malay World Studies as a Form of Knowledge (Ahmad Rizal Bin Mohd Yusof, UKM)

	The Impact of Colonialism on Islam in Malaysia (Mostafa Kamal Mokhtar & Azmi Aziz)
Panel 20: Active Ageing and Quality Of Life of Older Persons Chair/Discussant: Rahimah Abdul Aziz (UKM) Venue: Orange Room	Active Ageing and Quality of Life (Tengku-Aizan H., Nurizan, Y. & Sharifah Norazizan, S.A.R, UPM) An Environment for Active Ageing: Towards Better Quality of Life (Sharifah Norazizan, S.A.R. & Tengku-Aizan, H. , UPM) Perceived Health, Physical Activity and Quality of Life among Older Malaysians (Zaiton, A., Tengku-Aizan, H. & Chai, S.T., UPM)
Panel 21: Culture: Representations and Meanings (1) Chair/Discussant: Wong Soak Koon (PSSM) Venue: Yellow Room	Themes in "Irama Melayu": Understanding the Malay Worldview through Popular Music (Azrina Husin, USM) Understanding the Malays: Images of Malay Women in Shannon Ahniad's Selected Works (Normazla Ahmad Mahir, Kolej Universiti Islam Malaysia) A Study of Malaysian Chinese Literature by Oral Historical Approach (Satoshi Masutani, Rikkyo University, Japan)
Panel 22: Political Islam & Security Chair/Discussant: Zarina Othman (SAMA-UKM) Venue: Green Room	Radikalisme Islam di Malaysia: Sejarah Kemunculan dan Perkembangannya (Wan Abdul Rahman Wan Ab. Latif, Kamaruzzaman Yusof, Mohammad Yusoff Ismail dan Badlihisam Mohd Nasir, UKM. dan Iran Herman. UUM) Analisis Dasar Luar Indonesia dan Malaysia Dalam Isu Teroris Antarabangsa (Kes Jemaah Islamiyah) (Robi Nurhadi, Universitas Nasional, Jakarta) Security, Development and Political Stability: ,Legacy and Reflection (Rizal Yaakop, UKM)
Panel 23: Democratisation, NGOs & Nation-Bulding Agenda Chair/Discussant: Saliha Hassan (SAMA-UKM) Venue: Blue Room	The State and NGO Movement in Malaysia: Transformation and Fragmentation of the Chinese NGOs (Tliock Ker Pong, UM) Pendemokrasian, Ruang Maya (Media Baru) & Kebebasan Bersuara (Shamsul Badli Molid Yusof, UKM) Nation Building Agenda: Myth or Reality in the Development of Malaysia? (Anuar Ahmad, UKM, dan Nur Atiqah Tang Abdullah, UKM)
Panel 24: "We Built This City": Kuala Lumpur and Developmentalism	Modes of 'Malling' in Kuala Lumpur: Reflecting a Diversity of Queer Identities in Contemporary Malaysia (Ben-jamin McKay, Charles Darwin University, Australia)

<p>(I)</p> <p>Chair/Discussant: Tim Bunnell</p> <p>Venue: Purple Room</p>	<p>Housing Deities in Urban Landscapes: Challenges and Controversies (Vineeta Sinha, NUS, Singapore)</p> <p>(In)visibility: Queer Space in Kuala Lumpur (Wong Yuen-Mei, UM)</p>
<p>Panel 25: War Crimes, Refugees & the Problem of Human Security</p> <p>Chair/Discussant: Diana Wong (UKM)</p> <p>Venue: Indigo Room</p>	<p>The Parit Sulong Massacre: The Australian War Crime Trial and Justice (Arujunan Narayanan, UKM)</p> <p>Pengalaman Migrasi Rohingya di Malaysia (Tan Pok Suan, UKM)</p> <p>Challenges of Refugee Protection in a Complex Migratory Context (Volker Türk, UNHCR)</p>

10.00AM–10.15AM Tea Break

10.15AM-11.30AM: Plenary – **Keynote Address 2: “Reshaping Social Sciences in Malaysia: Some ideas and Action Plans”**

by Prof. Dr. Shamsul A. B,
Director,

Institute of the Malay **World and Civilization (ATMA), UKM**

Institute of Occidental Studies (**IKON**)

Chair: Prof. Dr. Mohd **Hazim Shah** (Deputy President PSSM / Faculty of Science **UM**)

SESSION E: 11.30AM – 1.00PM	
<p>Panel 26: Postcolonial Malaysian Popular Culture (I) (ATMA Panel)</p> <p>Chair/Discussant : Fuziah Kartini Hassan Basri (SAMA-UKM)</p> <p>Venue: Red Room</p>	<p>Cultural Studies and Studies of Popular Culture in Asia (Chua Beng Huat, NUS)</p> <p>Reading P. Ramlee: Film, Identity and Nation – Building (Mahyuddin Ahmad, USM)</p> <p>Popular Culture and 'Secondary Nationalism': the New Cinema and the Reproduction of Contestation on 'identity' in Postcolonial Malaysia (Zawawi Ibrahim, UKM)</p> <p>Synthesising the Aesthetics of New Cinema Practices: Space and Place in the Short Films of Azhar Rudin (Benjamin McKay, Monash University, Malaysia)</p>
<p>Panel 27: "Voices of the Poor" in Sabah and Sarawak: Lessons for Development</p> <p>Chair/Discussant: Fadzilah Majid Cooke (UMS)</p>	<p>Causes of Poverty among Bumiputera in Sarawak: Hearing the Voices of the Poor (Madeline Berma, UKM, Faridah Shahadan, UKM, Salfarina Abdul Gapor, USM)</p> <p>Causes of Poverty among the Bumiputera in Sabah: Hearing the Voices of the Poor (Dullah Mulok, UMS, Mori Kogid, UMS, Junaenali Sulehan,</p>

<p>Venue: Orange Room</p>	<p>UKM)</p> <p>Poverty among Youth and Women in Sabah and Sarawak (Junaenah Sulehan, UKM, Salfarina Abdul Gapor, USM)</p>
<p>Panel 28: Everyday Forms of Transcending Ethnicity and Peace Building in Malaysia (I) (USM Panel)</p> <p>Chair/Discussant: Bahiyah Abd. Hamid (SAMA-UKM)</p> <p>Venue: Yellow Room</p>	<p>Crossing Stylistic Boundaries and Transcending Ethnicity through the Performing Arts of Malaysia (Tan Sooi Beng, USM)</p> <p>Building Peace through Multicultural Literature and the Creative Arts (Shakila Manan, USM)</p> <p>Inter-ethnic Business Partnership in Malaysia: Moving Towards Peace Building (Chin Yee Whah, USM)</p>
<p>Panel 29: The Paradox of Progress and Sustainability in Human Development</p> <p>Chair/Discussant: Hew Cheng Sim (UNIMAS)</p> <p>Venue: Green Room</p>	<p>"Paradoks Kemajuan dan Pembangunan Modal Insan" (Mariani Mansor, UPM)</p> <p>Modaliti Menolong Anjakan Pasca Pembangunan: Kes Kaunseling Rujukan dan Kaunseling Wajib (Mansor Abu Talib, UPM)</p> <p>Ageing, Information Technology (IT) and Sustainability: Framing the Meanings and Motives in Global to Local Policies on Ageing (Rahimah Ibrahim, UPM)</p> <p>Micro-Effects of National IT Agenda of Malaysian's ICT Policy Implementation: A Case Study on Positive Collaborative Interactions of Young Children (Mohamad Ibrani Shahrimin, UPM)</p>
<p>Panel 30: Malaysia-Japan Relations: Re-Visiting The Past, Re-Visioning The Future</p> <p>Chair/Discussant: Tang Siew Mun (SAMA-UKM)</p> <p>Venue: Blue Room</p>	<p>Historical Relations between Malaysia and Japan (Hala Fujio, Japan)</p> <p>Comparing Impact of Japan on China and Malaysia (Lee Poh Ping, IKMAS, UKM)</p> <p>Malaysia-Japan Relations under Abdullah Administration (Md. Nasrudin Md. Akhir UM)</p> <p>Japan and Malaysia: The Economic Relations (Yoshimura Mako, Hosei University, Japan)</p>
<p>Panel 31: "We Built This City": Kuala Lumpur and Developmentalism (II)</p> <p>Chair/Discussant: Diana Wong (PSSM)</p>	<p>Conciliating Space, Subverting Space (Ross King, University of Melbourne, Australia)</p> <p>Citizenship and the City: Political Impacts of Kuala Lumpur Architecture and Malaysian Law (Julian CH Lee University of Melbourne, Australia)</p>

Venue: Purple Room	
Panel 32: Sokongan Famili Kepada Warga Tua	Jenis Sokongan Sosial yang diterima oleh Warga Tua daripada Famili (Asnarulkhadi Abu Samah & Mohamad Fadzillah Bagat, UPM)
Chair/Discussant: Rokiah Ismail (UKM)	Pola Sokongan: Siapa, bila dan bagaimana sokongan diberikan (Amna Mohd Noor & Asnarulkhadi Abu Samah, UPM)
Venue: Indigo Room	Famili Sebagai Pemberi Sokongan (Nobaya Ahmad, UPM)
	Kecukupan Sokongan dan Kesejahteraan Hidup – Bagaimana Warga Tua Menilainya (Marof Redzuan dan Maznah Baba, UPM)

1.00PM– 2.00PM: Lunch Break

SESSION F: 2.00PM – 3.30PM	
Panel 33: Postcolonial Malaysian Popular Culture (II) (ATMA Panel)	We love Our 'Rojak': The Politics of Multilingualism in Malaysian Performances (Tan Sooi Beng, USM)
Chair/Discussant: Wan Zawawi Ibrahim	On Islam and the Politics of Wayang Kulit Siam in Kelantan (Eddin Khoo, Pusaka, Kuala Lumpur)
Venue: Red Room	Facing the Music: Music subcultures and Moral Panics in Malaysia (Azylm Yunor, Taylor's College)
	Gender and identity in Malay Popular Fiction (Ruzy Suliza Hashim, UKM)
Panel 34: Sustainable Development, Industrial Clustering & Collective Bargaining	Malaysia and UN Millennium Development Goal 7, Ensuring Environmental Sustainability: Success and Challenges (Hari Ramalu Ragavan, United Nations Development Programme)
Chair/Discussant: Lim Teck Ghee (ASLI)	Urbanisation and Sustainable Community Development: A Case Study Evaluation (Siti Nabihah Abdul Khalid, USM)
Venue: Orange Room	Pengklustran Industri dan Daya Saing Bandar : Tinjauan Pengalaman Bandar Kuantan (Fatimah Yusof, Katiman Rostam, Sivapalan A/L. Silvadurai, UKM)
	Collective Bargaining and Wages of Malaysian Rubber Tappers: A Bad Bargain? (Parthiban Gopal, USM)
Panel 35: Building Social Capital through Associational Life	Building Social Capital through Associational Life in Penang: Some Preliminary Findings (Chan Lean Heng and Yen Siew Hwa, USM)

<p>(USM Panel)</p> <p>Chair/Discussant: Jomo K. S. (UN)</p> <p>Venue: Yellow Room</p>	<p>Social Capital Formation in a Faith Based Association (Chan Lean Heng, USM)</p> <p>Comparison of Social Capital Formation between Traditional Associations and Modern NGOs in Penang (Tan Lee Ooi, USM)</p> <p>Thinking Social Capital and Theorizing Ethnic Peace (Johan Saravanamuttu, USM)</p>
<p>Panel 36: The Development of Science and Technology in Malaysia</p> <p>Chair/Discussant: Abdul Latif Mohamad (UKM)</p> <p>Venue: Green Room</p>	<p>Technology and Technocracy: Malaysia's Developmentalism in Historic Perspective (Greg Felker, Willamette University, U.S.A.)</p> <p>Malaysia's National R&D System: Does it matter in the regions? (Abdul Fatah Amir & K.Thiruchelvam, UM)</p> <p>Science and Technology in Malaysia: From Development to Governance (Amran Muhammad, UM)</p> <p>Vectors for the Transmission of Science in British Malaya (Mohd Hazim Shah, UM)</p>
<p>Panel 37: Indigenous Communities & Indigenous Knowledge</p> <p>Chair/Discussant: Jayum A. Jawan</p> <p>Venue: Blue Room</p>	<p>Methodological Twist, Historical implications: Re-Situating the Sa'ban Ethnography (Kelvin Egay, UNIMAS)</p> <p>Indigenous Knowledge and Ecotourism: The Jahai And Temiar Communities in Tasik Banding and Temenggor (Salfarina Abdul Gapor, Nor Hafizah Selamat, Ratna Roshida Abd Razak, USM)</p> <p>Development and the Reality of Displacement: Kenyah-Badeng at Bakun Resettlement (Welyne Jeffrey Jehom, University of Bonn, Germany)</p>
<p>Panel 38: Development Studies and Its Future</p> <p>Chair/Discussant: Zahid Emby (UPM)</p> <p>Venue: Purple Room</p>	<p>Consumption of Development Studies (Abdul Hair Awang, Hamzah Jusoh, Yahya Ibrahim, FSSK, UKM)</p> <p>The Need for Development Studies (Noor Rahamah Hj. Abu Bakar, Marshitah Mohd. Radzi, UKM)</p> <p>Whither Development Science? (Abdul Hadi Harman Shah, Junaenah Sulehan, UKM)</p>
<p>Panel 39: Elections, Factional Politics & Native Customary Rights</p>	<p>Tahap Kesedaran Pengundi Pada Pilihan Raya Umum 2004: Kajian Kes Dewan Undangan Negeri Limbongan (N 30), Pasir Puteh, Kelantan (Nor Irama Hamzah and Khairiah Salwa Mokhtar, USM)</p>

Chair/Discussant: Jayum Jawan (UPM) Venue: Indigo Room	Factionalism in Iban Politics: Comparative Analysis of Iban Factions (Lucy Sebli-Seidelson, Universiti Sarawak Malaysia) Protecting Native Customary Rights: Is Legal Recourse a Viable Alternative? (Phoa Chui Leong, UNIMAS)
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3.30PM – 3.50PM: Tea Break

3.50PM – 5.20PM Special Plenary II

Round Table of Film Practitioners: “New Malaysian Cinema and New Imaginings?”

Panelists: (*Contemporary film Practitioners of the New Malaysian Cinema*)

1. Amir Muhammad – “Father” of Malaysian **Indies**; Director of the political semi-documentary “The Big **Durian**” and the latest banned “**The Last Communist**”.

2. Yasmin Ahmad- Director of the multiple international award-winning “**Sepet**” and the latest “**Gubra**”.

3. Deepak Kumaran- Director of the award-winning “**Chemman Chaalai**” (The Gravel Road)

4. Saw Teong Hin – Award winning Director of “**Puteri Gunung Ledang**”.

Chair: Wan **Zawawi Ibrahim**

8.00PM-9.30PM:
Film Show “GUBRA”

DAY 3: 10 AUGUST 2006

SESSION G: 8.30AM – 10.00AM	
Panel 40: Everyday Forms of Transcending Ethnicity and Peace Building in Malaysia (II) (USM Panel) Chair/Discussant: Patricia Martinez (UM) Venue: Red Room	Conflict and Peace Mapping in Malaysia: Where Has All the Violence Gone? (Francis Loh Kok Wah, USM) Urban Pioneers in Kampung Kovil: Working Together towards the Eviction of Threat (Mustafa Kamal Anuar, USM) Contestations and Peace Building between the State and Autonomous Islam in Malaysia (Ahmad Fauzi Abdul Hamid, USM)
Panel 41: Social Transition: Addressing Emerging Issues For the Young and Old in Sarawak Chair/Discussant: Laily Paim (UPM)	Komunikasi dan Interaksi antara Sekolah dan Rumah: Peranan Guru dan Ibu Bapa (Dolly Paul Carlo, UNIMAS) The Social Construction of Youth Problems: Between Care and Control (Kamsiah Ali, UNIMAS)

Venue: Orange Room	Socio-demographic Profiles of Ageing in Sarawak: Issues and Concerns (Spencer Empading Sanggin, UNIMAS) Circumventing the Marginalisation of Older People (Gill Raja, UNIMAS)
Panel 42: Education Chair/Discussant: Rohana Yusof (UUM) Venue: Yellow Room	Modernisasi: Pendidikan Seks dan Perubahan Sosial (Amir Hasan Dawi, UPSI) E-learning for Health and Education (Surachman Surjaatmadja and Anny Nurbasari, Maranatha Christian University Bandung) 'Look East Policy' and Its Relevance to the Malaysian Education System (Sharifali Zarina Syed Zakaria Al-Jufri, UKM)
Panel 43: Political Participation: Women's Election Strategies (Asia-Pacific Region) (SAMA Panel) Chair/Discussant: Sharifali Zaleha Hassan (SAMA) Venue: Green Room	Seethings and Seatings: Strategies of Women Political Participation in Asia-Pacific (Rashila Ramli, UKM) The Philippines: Women's Representative, People's Parliamentarian (Bernadette Libres, Kadoo Productions, the Philippines) Malaysia: Transformative Not Alternative (Saliha Hassan, UKM) The Kyrgyz Republic: Twice Beaten Thrice Energised (Bermet Stakeeva and Nurgul Djanaeva, Forum of Women's NGOs of Kyrgyzstan)
Panel 44: Ethnic Identity and the Nation (II) (ATMA Panel) Chair/Discussant: James Chin (UNIMAS) Venue: Blue Room	Everyday Identity In Malaysian Chinese Subjectivities (Lee Yok Fee, UTAR) Pelan Gurudwara dan Pembentukan Identiti Sikh di Malaysia: Antara Ideal Dan Praktis (Sarjit S. Gill, UPM) Identiti Madura: Pengalaman Orang Madura Di Malaysia (Mohamad Fauzi B. Sukimi, UKM) Budaya Kerja: Jepun vs Melayu (Junaidi Abu Bakar. Rohani Abdul Rahim, UKM)
Panel 45: Knowledge Production & British Colonialism Chair/Discussant: Claudia Derichs (University of Duisburg-Essen, Germany)	University as an Institution of Colonial Knowledge: The University of Malaya and the Socio-Economic Development of Malaya (Yufu Iguchi, Ritsumeikan Asia Pacific University, Japan) Scientific Research Policy in British Malaya (Leow Wei Yi, IKMAS, UKM)

Venue: Purple Room	Rethinking the Political 'After Development' in Malaysia: Derrida, Foucault and Malaysian Studies (Chong Eu Choong, UTAR)
Panel 46: Culture: Media and Meanings (II)	Meanings and Symbols of Communication in Information Communication Technology: A Sociological Viewpoint (Au Yong Geok Lian, UTAR)
Chair/Discussant: Mustafa K. Anuar (USM)	Towards Multimedia Utopia? High-Tech Development in Malaysia's Multimedia Super Corridor (Daniel Brooker, University of Durham)
Venue: Indigo Room	Coding Political Coverage in the Malaysian Press – A Methodological Attempt (Chin-Huat Wong, University of Essex, UK)

10.00AM-10.15AM Tea Break

10.15AM-11.30AM: Plenary – Keynote Address: Development: The Unfinished Agenda
By Prof. Dr Lim Teck Ghee, Director of Policy Research Centre, ASLI.
Chair: Prof. Dr. **Wan Zawawi Ibrahim** (Vice President PSSM / ATMA UKM)

SESSION H: 11.30AM – 1.00PM	
Panel 47: Everyday Forms of Transcending Ethnicity and Peace Building in Malaysia (III)	Peace Building in the Transition to Capitalism: The Case of Sarawak (Andrew Aeria, UNIMAS)
Chair/Discussant: Mohd Hazim Shah (UM)	The Women's Movement in Malaysia: Towards Multicultural Dialogue and Peace Building (Cecilia Ng, AWAM/ Asian Institute of Technology)
Venue: Red Room	Quotidian Peace (and Violence) in a Squatter Colony in Malaysia (Yeoh Seng Guan, Monash University. Malaysia)
Panel 48: Ethnic Relations, Identity and Nationalism	Understanding Diversity: An Introspective View on the Ethnic Relations Course in Institutions of Higher Learning in Malaysia (Ratna Roshida Abd Razak, Norhafizah Selamat, Salfarina Ghafur, USM)
Chair/Discussant: Mansor Mohd Noor (UUM)	Ethnic Interaction and Polarization in Malaysia: Studies among University and College Students (Rosila Bee Mohd Hussain. UTAR)
Venue: Orange Room	Nation-View: A Study of Everyday-Defined Nationalism (Helen Ting, Institute of Political Studies of Paris)
Panel 49: A Woman's Work is Never Done: Women and Work in Sarawak	Better Off Not Working: A Case Study of Hakka Women in Tapah Sarawak (Elena Gregoria Chai, UNIMAS)

<p>Chair/Discussant : Junaenah Sulehan (SAMA-UKM)</p> <p>Venue: Yellow Room</p>	<p>Female and Male Earning Differentials in Kuching, Sarawak. (Low Kuek Long, UiTM Cawangan Sarawak and Goy Siew Ching, UNIMAS)</p> <p>Just A Housewife: Elderly Women's Experiences of Work (Ling How Kee, UNIMAS)</p> <p>Gender Equity in the Sarawak State Civil Service (Hew Cheng Sim, UNIMAS)</p>
<p>Panel 50: Masyarakat Orang Asli: Selepas Pembangunan di Malaysia</p> <p>Chair/Discussant: Hood Salleh (UKM)</p> <p>Venue: Green Room</p>	<p>Orang Asli and Education: Towards Vision 2020 (Asnarulhadi Abu Samah, Sarjit S. Gill, Ma'rof Redzuan, UPM)</p> <p>Cultural Survival of the Orang Asli: Tourism to the Rescue? (Zahid Emby, UPM)</p> <p>Akulturası dan Konsumerisme di Kalangan Komuniti Orang Asli (Ma'rof Redzuan, UPM)</p> <p>Penerimaan Pembangunan di Kalangan Orang Asli: Analisis Kes Pembangunan Orang Asli di Terengganu (Ramlee Abdullah, Universiti Darul Iman Malaysia)</p>
<p>Panel 51: International Relations</p> <p>Chair/Discussant: Lee Poh Ping (IKMAS, UKM)</p> <p>Venue: Blue Room</p>	<p>Comparative Analysis of The Patterns of Malaysian and Indonesian Industrial Relations (Balakrishnan Parasuraman and Aryana Satrya, University of Queensland)</p> <p>Foreign Direct Investment and the Environment in Selected Asean Nations (Merican, Y., Yusop, Z., Mohd Noor, Z., Law, S.H., and Choong, C.K., UPM)</p> <p>Komuniti Asia Timur: Antara Peluang Dan Cabaran (Ahmad Faiz Yaakob, UiTM)</p> <p>Malaysia's Relations with Saudi Arabia: A Religious Interaction (Asmady Idris, UMS)</p>
<p>Panel 52: Psychosocial and Intergenerational Relationships of Older Persons</p> <p>Chair/Discussant: Asnarulhadi Abu Samah (UPM)</p> <p>Venue: Purple Room</p>	<p>Relationship of Older Persons and their Adult Children in Malaysia (Khairul Anuar Masuan, UIA)</p> <p>Grandparenting: Issues and Challenges (Rahimah Abdul Aziz, UKM)</p> <p>Social Support among the Older Population (Fatimah Yusooff, UKM)</p>

1.00PM– 2.00PM: Lunch Break

SESSION I: 2.00PM – 3.30PM	
<p>Panel 53: Knowledge, Culture and Nation-Building</p> <p>Chair/Discussant: Shamsul A. B. (UKM)</p> <p>Venue: Red Room</p>	<p>Globalization of Culture and I Way ↻ Preservation of Uniqueness or Open Up for Diversification (Chiok Phaik Fern, UTAR)</p> <p>'Post-Development' Nation-Building: The Ongoing Question of Identity (Deborah Johnson, Humboldt University, Berlin)</p> <p>Another Development for the Human Condition: History, Knowledge and the Built-Environment (Ahmad Murad Merican, UiTM)</p>
<p>Panel 54: Women and the Modernising Nation-State</p> <p>Chair/Discussant: Maznah Mohamad (USM)</p> <p>Venue: Orange Room</p>	<p>The Productive and Non-(Re) productive Women: Sites of Economic Growth in Malaysia (Shanthi Thambiah, Universiti Malaya)</p> <p>Being Young Girls and Being Indian In Malaysia: Negotiating Discourses of Gender, Ethnicity and Education (Cynthia Joseph, Monash University, Australia)</p> <p>Women and the Modernising "Nation" in Select Malaysian Fiction in English (Wong Soak Koon, PSSM)</p> <p>'Malaysia in Transition' – Women's Struggle for Change and the Problem of Measuring Transition (Claudia Derichs, University of Duisburg-Essen, Germany)</p>
<p>Panel 55: Impak Pembangunan Lembaga Pembangunan Kedah (KEDA) (UUM Panel)</p> <p>Chair/Discussant: Madeline Berma (UKM)</p> <p>Venue: Yellow Room</p>	<p>Impak Pembangunan KEDA ke Atas Kemiskinan dan Transformasi Masyarakat KEDA (Mansor Mohd Noor & Zaim Ahmad, UUM)</p> <p>Impak Program Pembangunan KEDA ke Atas Masyarakat ICEDA (Nazaruddin Yusof & Nizho Abdul Rahman, UUM)</p> <p>ICEDA: Impak Latihan PUTIK, KEDA Ke Atas Kemiskinan (Clie Ani Che Mat & Che Su Mustapha, UUM)</p> <p>Pembangunan Modal Insan: Impak Program PULUN, KEDA ke Atas Pencapaian Akademik Pelajar Sekolah (Ainuddin Iskandar Lee & Rohana Yusof, UUM)</p>
<p>Panel 56: Perkembangan Politik Malaysia Dalam Arus Pembangunan Negara</p> <p>Chair/Discussant: Ghazali Mayuddin (UKM)</p> <p>Venue: Green Room</p>	<p>Unsur Neo-Feudal Dalam Budaya Politik Masyarakat Melayu Kini : Satu Perbincangan Kritis (Mohd. Mahadee Haji Ismail, CJPM)</p> <p>Hak, Keadilan dan Kebebasan dalam Budaya Politik Melayu (Ahmad Nizamuddin Sulaiman, UKM).</p> <p>Wanita & Politik Menurut Islam (Lukman b. Abdul Mutalib, UPM)</p>

	Sokongan Pengundi Melayu Terliadap UMNO dalam Pilihan Raya Umum 1999 dan 2004: Suatu Analisis (Mohd.Nizar B. Hj . Sudin, UPM)
Panel 57: Contentious Identities in Malaysia Chair/Discussant: Francis Loh Kok Wah (USM) Venue: Blue Room	Being “Muslim” and “nonMuslim” in Malaysia: Constructions, Congruence and Co-optation (Patricia Martinez, Universiti Malaya) Sophisticated Voters? Balancing Difference and Differences (Bridget Welsh. Johns Hopkins University) East Malaysians in Flux – Bumiputera in Concept and Practice (James Chin, UNIMAS)
Panel 58: Trade and Development Chair/Discussant: Khoo Khay Jin (PSSM) Venue: Purple Room	Globalizing Production in Manufacturing: Implications for Labour in Malaysia (Evelyn Devadason, UM) Choosing Free Trade Partners: Malaysia and the United States of America (Loke Wai Heng, UM) Liberalizing the Service Sector: Multilateral Versus Bilateral Routes (Tham Siew Yean, IKMAS. UKM)

3.30PM – 4.00 PM: Tea Break

4.00 PM – 5.30 PM: Special Plenary (Roundtable): New Directions in Malaysian Social Science Research

Chair: Dr Diana Wong (Vice President, PSSM)

Panelists:

Prof. Francis Loh (USM)

Assoc. Prof. Dr Mansor Mohd Noor (UUM)

Prof: Jayum A. Javan (UPM)

5.30 PM – 6.00 PM: Closing Ceremony

Prof. Abdul Rahman Embong, President, Malaysian Social Science Association

**Understanding the Malays: Images of Malay Women in Shahnnon
Ahmad's Selected Works**

Normazla Ahmad Mahir

**Faculty of Major Languages
Kolej Universiti Islam Malaysia (KUIM)
normazla@admin.kuim.edu.my**

Abstract

Gender discrimination phenomenon not only exists in 'male-centered' literatures where 'double-standard' treatment is apparent in the writings of local male writers, but also can be seen in the twisted yet stereotypical images of the female characters. By unveiling the social values and practices of the Malay society, only then these misperception and misrepresentation of women characters can be understood. Their interpretation of characters is shaped by the Malay society's customs, traditions, and taboos. Using sociological and feminist approach, this paper attempts to rectify the three stereotypical images (an 'object', the 'other' and 'being female') of women characters as created by Shahnnon Ahmad in *No Harvest but Thorn* (1972), *Rope of Ash* (1991), *Srengenge* (1974) and "Woman" (1980). These images shall be revealed implicitly through glimpses of the women characters' inner conflicts and explicitly through the development of characters and their relationship with the society.

The Malays have long been associated with Islamic culture since the arrival of the Arabs to the Malay Archipelago in the fifteenth century (Mohd Taib Osman 1989: 15). This new religion has brought new values and culture transformation to the Malays whom as recorded by Hall (1960), were earlier influenced by the Indian beliefs, customs and civilization. Customs like '*bersanding*' (married couple posing on dais), '*melenggang perut*' (massaging mother's tummy), to name a few are examples of Hindu influence in the Malay society (Mohd Taib Osman 1989: 93). Nevertheless, when it comes to define the women's roles, both cultures share a thing or two in determining the status and conduct of the women, be it in fiction or the real world.

In the real world, Nilufer Narli (1986) has concluded that, the role of women is confined to being a mother, an obedient wife or being supporters of males at the familial and societal levels. Within the dakwah (Islam) paradigm, men, are assumed to be taking the primary role as head of the household and in the public domain (Nilufer Narli 1986). And as for certain traditional Hindu society, the hierarchical and patriarchal systems also leave its women powerless, especially in the part of choosing your own spouse, and even worse, they are often married off as children (Coonrod 1998). In the context of the Malays in Malaysia, the women's way of life has strongly been influenced by the Islamic law (*syarak*) and the Malays' customary law (adapt resam). Being an important component of the Malays ethnic identity, Islam plays a **significant** role in determining the individual and the group identity of the Malays (Azizah Kassim 1985).

In fiction, gender discrimination phenomenon not only exists in the form of 'double standard **treatment**' on the development of characters by male writers, but also can be seen in the view of the writer himself while he narrates the story. This situation exists because our society is like any other historical civilizations, a patriarchy (Millet 1981). Wellek and Warren (1996) have further concluded that as every writer is a member of society, **he/she** can be studied as a social being. One's writings would easily expand into one of the whole milieu from which one came and in which one lived.

Since the male writer is writing the traits of his own kind, surely the male characters are very much close to his nature. As a result, the female characters in some literary texts have been portrayed as having vague and insignificant roles. Globally, as recorded by Rich (1983), no male

has ever written primarily or even largely for women, or with the sense of women's criticism as a consideration when he chooses his materials, his theme, his language. Writers like D.H. Lawrence, Henry Miller and Norman Mailer had written with so much masculinity virility and superiority that reduces woman to an 'object', a second sex, and a submissive 'other' (Glossary of Literary Theory, 1997). Henceforth, the development of women character in male writings has been exploited ceaselessly worldwide.

In local male writings, women characters have been classified into two roles: good or evil. Incidentally, if she is good, she is portrayed as being a loyal wife, doting mother, or an obedient daughter; if evil, she is the scandalous woman, cruel stepmother or the ungrateful daughter. Alas, Shahnun Ahmad and most other male writers have the tendency to generalize their images of the women characters based on their "*phallogentric*" perceptions and universal (patriarchal) assumptions. Their intention may be partly to make their stories sensationally sizzling to attract readers; or unconsciously, they write in the sense of revealing the multi-faceted images of women. The images are usually stereotypical, whereby the characters are often being mistreated and misjudged (Zawiyah Yahya 1988).

In dealing with such works, Henderson and Brown (1997) have listed down the feminist readers' needs to provide a critique on any "*phallogentric*" assumptions or react against such elements of patriarchal ideologies where images of women have been universally accepted to be a sex object, a second sex, and a weak, submissive other. By nature, according to Judith Fetterley (1977), the reader must first become a resisting reader rather than an assenting reader. Gradually, the reader's mind shall reject any lopsided, inaccurate views that have been presented by male authors and the society in general. This criticism, as argued by X.J. Kennedy, Dana Gioia, and Mark Bauerlein (2005), has totally gone against the traditional criticism where art is not just for art's sake, but for the sake of human instead. This approach does not analyze characters in literary texts in isolation but together with its social elements. As a result, such literary texts are depicted realistically to reflect the active relationship between the characters and society in real human situations. As in the case of Shahnun Ahmad's selected texts, the most distinct feature of those texts is the community of Malays itself. It is apparent that the Malays have lived as extended families in a patriarchal Malay society in differing forms of social organization over its long

history (pre-colonial period, during colonization, and post colonial period).

Malay society in Banggul Derdap, Kedah.

The settings were set in 1960's. Most of the Malays were farmers – paddy planters. At that time, Malay men were known to dominate all aspects of life outside the home, while women were said to spend most of their lives at home. The women were not trusted to do hard, laborious chores, as set by traditions; the women's place is in the kitchen cooking meal for husband and family. They were also entrusted with the task of bearing and nurturing children. At times, the women played dual roles; domestic (full time) and assistant (part time – harvesting paddy). Even though schools have been opened for the girls in 1883, not many enrolled themselves (Rosnah Baharudin 1997). As depicted by Shahnnon Ahmad, the girls are valued for their practical skills in the rice field, not for their knowledge. In short, the women characters have to adhere to society's expectations on what they should or should not do.

Since the Malay world is masculine rather than feminine (Winzeler 1996), Zawiyah Yahya (1988) has further supported by saying that, "Many local novelists have never taken any serious thoughts in their women character. Malay women usually suffer from under exposure as much in fiction as in reality". One clear example would be the unrealistic portrayal of Jeha by Shahnnon Ahmad in *No Harvest but a Thorn* (1972); from a physically strong and high-spirited woman, she eventually succumbs to insanity soon after the death of her husband, Lahuma. In her review, Zaharah Nawawi (1994) has also grouped Shahnnon together with others from the male-dominant society that fails to understand the women (Berira Minggu May 1994: 2). The women, as gathered by Harry Aveling (2000), are being reserved a minor place in the discourse (rural Malay society), where they become incorporated into the masculine identity of the head of the family and sadly to some extent, they cease to be individual persons.

In his research, Aveling (2000) has pointed out that the world is still an androcentric one, where the man is everything and the woman nothing. This may be due to the high-acclaimed civilization in society as brought by the secularism ideals of civilized Westerners. Hence, universal derogatory labels like 'Janda *galak*' (bold widow), ugly old woman, and others that

have been placed upon women by the society can be found mostly in Shahnon's writing. For instance, the description of an old woman being synonymously likened to a horrible description of a mountain can be found in Ungku Maimunah's (1998) review of Shahnon Ahmad's selected novels.

Srengenge stands tall, ugly as Satan.
Sometimes ugly as an old woman.
At times it strikes one as a fat tapir.

(*Srengenge* 1974: 1)

Relatively, Aveling (2000) has also highlighted several incidents where the women characters in Shahnon Ahmad's works have to conform to the gendered discourse (male versus female) as well as the rural discourse (the society). In *No Harvest but a Thorn* (1972), Jeha, the wife is defined as physically, emotionally and psychologically weak. "Jeha's strength is dependent on his (Lahuma) for its existence. It is his duty to guide and instruct her". In the eye of the Headman (representing patriarchal society), Jeha becomes mad due to her incapability of coping with the fact of her husband's death. "The village, and its children, knows of only this explanation for her madness, that she is a woman. They endlessly elaborate the phrases 'widow-with-many-children'... Jeha had gone mad because her husband was dead" (*No Harvest but a Thorn* 1972). The whole society has turned their backs on women with oddities and abnormalities situation; where she is taking over the role as the head of the family after the death of her husband.

Images of Women

Even though both Western and Malay societies are patriarchal, Malay women experience an intense form of private patriarchy than their Western counterparts. The women's acceptance of such life (being under male domain) also varies. As early as the 20th century (the Progressive Era), the women in the West have gained the right to vote and become prominent activists fighting for equality among men (Ooi Eng Lye 2005). The Malay women however, are a bit restricted in their movement as a result of a close-knit family upbringing, surrounded by a united society as well as influenced by the teachings of Islam (Roziyah Omar 1994). Weaving on the

themes of a Malay woman's place in her society and how she deals with arranged marriage as well as public generalization, woman characters in Shahnnon Ahmad' works could be associated with them being an 'Object', the insignificant 'Other' and the 'Female' with her feminine traits.

Woman as 'Object'

Oxford Advanced Learners Dictionary (1995) definitions of 'Object':

1. A solid thing that can be seen and touched; e.g. inanimate objects, passive objects, glass objects, a distant object.
2. An object of something, a person or thing to which something is done or towards which a particular feeling or thought is directed; e.g. object of desire/pity/admiration

From the above definitions, readers are presented with literal meanings of the word 'object'. Figuratively, the word 'object' has somehow emerged to address women with passivity and enticed with derogatory details. Such negative connotation, as argued by Millet (1981) is the result of biological and cultural model as preset by the patriarchal society. The biological model looks at the biological facts of women having vagina, womb that represents weaknesses and submissiveness. Men, on the other hand, having 'phallus' and strong physical built are associated with strength and domineering attitudes (Millet 1981). As such, Beauvoir (1949) concludes that since the woman (female) is not male, she becomes an object whose existence is defined and interpreted by the male, who is the dominant being in the society. The women become victims of patriarchal oppression in the form of sexual objects, passive objects and even become the object of discussion especially on false and inaccurate matters.

Relatively, the definition of 'object' as according to a cultural model of a patriarchal society, presents an image of a woman being an asset that is meant for owning and selling. A father in a traditional patriarchal family, as exemplified by Millet (1981: 33), has total ownership over his wife or wives and children, including powers of physical abuse and often even those of murder and sale. In *'Literature as a Seismograph of Life: Shahnnon Ahmad'* by Hawa Abdullah (1994),

women are seen 'exclusively' as objects of desire. If man is at his weakest when he is at the mercy of his emotions, it is the woman's fault for tempting him. In our daily lives, rape victims are often condemned and blamed to be at fault of flaunting their half-naked bodies (though fully clothed) in public. Hence, not only these women are deprived of their rights, they are often placed in an inferior state in the eyes of the traditional patriarchal society.

- ***Arranged Marriage and Reproductive Role***

Issues regarding marriage are as important as religion in a Malay society. Since the women are the 'object', 'nonsignificant other' and '*female*', the men claim that it has become their responsibility to marry their daughters or sisters off to men of their choice. Patriarchy is the power of the fathers: a familial, social, ideological, and political system in which, by direct pressure – or through tradition, law and language, customs, etiquette, education, and division of labour – men determine what parts women shall or shall not play, and the female is everywhere subsumed by the male (Showalter 1985).

As the socio-cultural construction of a young woman's role is governed by biology, *adat resam* (customary tradition) and society, Malay girls are taught and groomed with appropriate behaviours as to uphold their family's names. Being dutiful, they are bound to marrying any man of their father's choice. Luckily for these women, their religion, Islam has defended their rights in this matter. As stated by Sh. Yusuf Al-Qaradawi (2003), the female has the right to accept or reject marriage proposals. Her consent is a prerequisite to the validity of the marital contract, according to the Prophet's teaching. It follows that if an 'arranged marriage' means the marrying of a female without her consent, then such a marriage may be annulled if the female so wishes:

Ibn. Abbas reported that a girl came to the Messenger of Allah, and she reported that her father had forced her to marry without her consent. The Messenger of God gave her the choice...
(between accepting the marriage or invalidating it)

(Shahih *Bukhary*, Hadith no. 2469)

In *Woman* (1980), patriarchy intrudes oppressively into every sphere of existence; from main issues of arranged marriage till issues like escapism and self-retaliation. *Siti*, the protagonist

has to endure her parents' wish by agreeing to marry an old pious man. To Siti parents, the society's praises and consent are very much anticipated than their own daughter's happiness. Like the famous Malay old saying 'Biar *mati* anak, jangan sampai *mati adat!*' (We would rather sacrifice our daughter rather than giving up on our culture and tradition), any excuses or reasons coming from Siti would be unthinkable. As her voice and opinion go unheard, being invisible, Siti is as good as dead.

"I don't want to. The thundering voice had to stay locked inside her. There was no way for it to get out. There was no way she could speak. There was nothing. Absolutely nothing."

(Woman **1980**: 5)

No one is going to care whether she agrees or disagree to the idea of marriage. As 'mere object', she is not expected to voice out any slightest denial, even worse, making her own decisions. Having no where to go and no one to turn to, Siti enters the phase of escapism. She wishes that she had been a small object, small enough so that she "could crawl between the floor boards like a scalded cockroach and down a pillar to the ground" (Woman **1980**: 3).

Frustrated with her father's decision and her mother's indifference, Siti has lost any interest in living. What is the purpose of being alive and breathing if her voice is not being heard and her well-being being ignored. She would rather share her place with 'all other lifeless things in her house', becoming porcelain teaspoon, metal spoons and ladle. Ironically, she is like a porcelain teaspoon, an expensive, fragile object that has been well-kept in antique cabinet for admiration. So expensive that she is becoming the much-sought after merchandise in business trade. So fragile that she cries with all her heart and wishes that she could escape from her bleak future.

The character Siti as presented by Shahnnon Ahmad is very much similar to K.S. Maniam's **Sumathi** in where she is 'silenced by the phallogocentric construction of female identity' (Wan Roselezam Wan Yahya **2003**). Siti shares the same fate as **Sumathi** who reacts against her female silence. As a form of 'resistance to the dominant discourse, this has led her to self-retaliation' (Woman **1980**). Like a computer that overloads, malfunctioning, Siti self-destructs herself by shoving her index finger into a boiling pot of water and flame of fire.

As in the case of Semaun in *Rope of Ash* (1991), even though he is known as a trouble-maker with him and his family being outcast, still he worries over his sister's future, "Will there be young men asking for her hand of marriage?". Similarly in *No Harvest but a Thorn* (1972), Lahuma only thinks of only one future for his girls: 'marriage'. Since their junior years, Lahuma's daughters have shown their likings towards games or activities that are related to domestic roles. They seem to enjoy playing "masak-masak" (role play) where each of them will be taking turns acting like a mother, daughter, son and father in a mock family. Explicitly, the message of how the issues of domestic roles and reproductive capacity being placed upon Shahnun Ahmad's women characters has been revealed in a monologue by Lahuma. He knows that the girls "would all marry and have children and grandchildren and great-grandchildren" (*No Harvest but a Thorn* 1972: 2).

The term 'female' itself is derogatory because it imprisons a woman in her sex (Beauvoir, 1949). Much worse, the term 'female' is associated with the woman's reproductive role (Ussher, 1991). Beauvoir (1949) and many other Western feminists like Millet (1981) and Showalter (1979) share their disapproving views on this matter. Motherhood only means to constrict, confine and deny the self-realization of women. For example, during the ancient patriarchal restraints in Russia, women were not regarded as a productive force (working and having a career); instead, she was for man a sexual partner, an erotic object and a reproducer (conceiving and having babies) (*The Second Sex* 1949: 240).

Another example of how these women are being exploited ceaselessly as objects of desire and reproduction would be in the scene where Lahuma has commented on Jeha's hair. Jeha who has been ridiculed by her own husband retaliates with pride of her reproductive capacity, "What are those seven over there? This hair may stink, but still you are all over me night and day. This hair may stink, but still you have begotten seven children" (*No Harvest but a Thorn* 1972: 7). In *Srengenge* (1974), the women of the village are considered dirty, bringing misfortune whenever they are having their menses (121). It is a taboo for them to offer propitiatory offerings onto the mountain, fish with a line in the lake, hunt deer in the forest, or even (at certain times) accompany funeral processions (Mohd Taib Osman 1989). As highlighted by Aveling (2000: 133), the female body is subordinate to the male body because it is inferior; it is dirty and suitable

only for reproduction. "Women only have children. Women only follow". Women are supposed to be submissive objects, following orders and pleasing their men.

They will gain a little respect if they bear children for their husbands. In *Rope of Ash* (1991), the term infertile woman is degrading as well as a funny subject. As in the case of Jusoh's wife, she has become the centre of discussion where Dogol and Pak Senik make fun and liken her to Jusoh's cow as to being sterile, not able to produce offspring. "Jusoh had been married for ten years and still had no offspring" (*Rope of Ash* 1991: 58). Any traces of impotency or problems with procreation are entirely placed upon the women.

Not only women's rights and voices in marriage are being silenced, even their reproduction capacity has also been exploited and ridiculed in the literary works. As depicted in *No Harvest but a Thorn* (1972), Lahuma has seven children, 'kesemuanya betina' (all girls); Sanah, Semek, Jenab, Milah, Liah, Lebar and Kiah. Shanon's use of the word 'betina' (degrading word, usually associated with animals) instead of 'anak perempuan' (much proper word that means daughters) in narrating has further emphasized on the lack of respect men have on women. In this case, the women's reproductive capacity has taken a similar reference to animals like cows' propagating activity.

Woman as 'the Other'

"He is the Subject, he is the Absolute – She is the Other"

The Second Sex (1949)

As feminist like Lindsey (1996) asserts that Western societies are patriarchal, totally controlled by man, man becomes the dominating 'subject' who is assumed to represent humanity in general. Undoubtedly, the female just have to play a secondary role in major institutions of her society. Either consciously or unconsciously, men have oppressed women, allowing them little or no voice in giving opinions or responses. In writings, men have suppressed the female, defined what it means to be feminine, and thereby devoiced, devalued, and trivialized what it means to be a woman (Showalter 1985). Men have made women the "nonsignificant other" (Beauvoir, 1949:

83). The 'other' can also implicitly mean the secondary or the invisible sex. Giving opinions or involving in important discussion with the males is certainly prohibited. The women have no say in family and of course, official matters. They cannot refuse or protest against what have been in store for them.

Even in religious writing, the inequality continues. From the Hebrew, Bible and Greek philosophy to the present, the female tends to be defined by negative reference as an insignificant "Other". Hough (1969) in his revolutionary statement criticized Christianity as a patriarchal religion through the high status of men in the infamous trinity of 'God as Father, Son and Holy Spirit'. Eve who represents the women, on the other hand, is accused of being the temptress that leads Adam to original sin. In contrast to Christianity, Islam (Arabic for 'the mercy of Allah upon the Muslims') is meant for all mankind and makes no preference to sex. As interpreted by Sh. Yusuf Al-Qaradawi (2003), both men and women have a calling and place in nature. Neither has a greater value, nor is one of greater importance. Both are subject to Divine Retribution which is equal for the capacity of each. The Noble Quran honours the woman as a human being, as a feminine being, as a daughter, wife, mother and, no less, as a full member of her society.

In a patriarchal Malay society that is very much linked with Islam, certain interpretations of the Holy Quran have been manipulated by ignorant men. Gender inequality is very much unavoidable. The society has spelled out that, 'a wife's loyalty to her husband was no *different from* a servant's loyalty to God' (Srengenge 1974: 5). In this ascending order, a wife is placed under the responsibility of her husband where her domestic roles are defined; any such attempts of disobedience are considered as sinful.

In Srengenge (1974: 19), Haji Munah, the wife of a prominent man in the society, certainly awares of her place at home and within the society. Whenever her husband, Imam **Hamad** returns home and lashes his anger at her, she quickly withdraws, admitting: "she was only Imam **Hamad's** wife...She was only the wife who had given birth to **Jantan**" (Srengenge 1974: 58). The society has also associated her with her domestic roles; she has to comply with whatever her husband wishes. If he demands coffee, she has to make coffee for him. No questions asked. No excuses allowed. No such thing as an ideal, equal relationship as in the husband is like a coffee

and the wife, the creamer. The reality of their relationship is that, "she was a wife and the coffee was for her man" (Srengenge 1974: 59).

Furthermore, women are not allowed to join in any serious discussion between men. Annoyed by Keghesum's interruption during a serious discussion between him and Imam Hamad on clearing Srengenge, Awang Che Teh has boldly instructed his wife and the Imam's wife to adjourn to the kitchen. By pointing out the fact that "a woman's place is in the kitchen", he has clearly expressed his wish of not welcoming the two 'ignorant' less important women into their discussion (Srengenge 1974: 75-98).

Even though school was available at the time, Lahuma and majority of these paddy planters disapproved of their children going to school. They would rather have their children at home helping them with agricultural and domestic work. Even Shahnnon's woman character, Jeha is portrayed as a wife who blindly agrees with her husband's decision on such matter. "Girls needn't know how to read. It doesn't change the market value. I never even went to school." (*No Harvest but a Thorn* 1972: 17). Hence, when Lahuma is paralyzed (infected by 'nibung' thorn) and no man was around to do laborious work at the rice-fields, Jeha orders her elder daughter, Sanah to quit school and encourages the rest of her daughters to sometimes skip school.

As women's role is being placed minimally in this society, happiness and contentment are being associated with the presence of men. Men are supposed to be the shelter, sole provider. According to Hirschon (1978), "A woman's position in society depends upon her husband and family, and so she is in a sense 'indebted' to them for social existence". Alas, the women are known as not being able to survive without men in their lives. As portrayed in *No Harvest but a Thorn* (1972), Jeha acts only as an assistant, helper to her husband, Lahuma. When Lahuma dies, Jeha finds it difficult to bear all the responsibilities in upbringing of all her seven daughters. During harvesting season, Jeha and her children face obstacles from birds (burung *tiak*), crabs as well as those caused by nature; flood, drought. All these and without her husband (a man) by her side, have driven Jeha to be in the state of distress and later, madness.

Arranged Marriage

"Patriarchy is the power of the fathers: a familial, social, ideological, and political system in which, by direct pressure-or through tradition, law and language, customs, etiquette, education, and division of labour—men determine what parts women shall or shall not play, and the female is everywhere subsumed by the male".

(Rich 1983)

One radical feminist, Adrienne Rich (1983), argues over the idea of men having the patriarchal power in determining relationship in a society. This power, as concluded by K. Bhopal (1997) is not just confined to the public worlds of economic and political activity, but characterizes all relationships between the sexes. Thus, male power is everywhere in the public world of politics and paid employment and in the private world of the family and sexuality.

Cultural expectations and traditions are very much linked to the identity of the Asian community. Most definitions and concept of arranged marriage as collected by K. Bhopal (1997) have repeatedly emphasized on the importance of sticking to culture and traditions. Dutiful daughters are expected to obey their parent's wisdom and authority in marrying a destined suitor. Arranged marriage functions as an agreement, a contract, and a business arrangement between two families rather than between two individuals.

As Asian family is very close knit, agreeing to the marriage has somehow proven the ultimate respect and loyalty of a daughter to her parents' decision. These young girls' minds have been implanted with ideas that their marriages would work based on previous similar instances or close example of the 'so-called' happy marriage of their parents. Going against the marriage would mean dishonouring their family's pride, honour and reputation. They risk being outcast by their family members and society. In order to avoid any forms of immense pressure from the community, they have no other choice but to comply.

...people make you think the arranged marriages are very important
...because they come with the culture and so everyone has to have
them...they don't want to be the ones who'll be talked about...

(K. Bhopal 1997: 490)

Woman as 'the Female' (Biological)

"One is not born, but rather becomes, a woman."

The Second Sex (1949: 295)

From the quotation above, Beauvoir (1949) highlights that a person is not born feminine but becomes so through cultural conditioning. The woman in a patriarchal society has to live with and accept any kinds of feminine situation that have been imposed upon them. As a result, the woman has always been so defined and never been able to set up herself as the essential in turn (Simons 1995: 171).

"She is defined and differentiated with reference to man and not he with reference to her; she is the incidental, the inessential as opposed to the essential."

(The Second Sex 1949)

The terms masculine and feminine are used symmetrically only as a matter of form, as on legal papers: In actuality the relation of the two sexes is quite like that of two electrical poles; the men represent both the positive, neutral and privileged roles, the women, on the other hand, get most of the negative and under privileged roles. In *The Second Sex* (1949), Beauvoir has pointed out several unfair male assumptions on the issues of how the women's minds work.

Woman has ovaries, a uterus: these peculiarities imprison her in her subjectivity, circumscribe her within the limits of her own nature. It is often said that she thinks with her glands.

(The Second Sex 1949: 15)

Furthermore, as highlighted by Ortner (1974), women are universally oppressed and devalued, but it is not their biology per se that determines their status, but the way every culture defines and evaluates female biology. In other words, society is responsible for imposing gender roles to women as well as in giving false assumptions about women. As a result, radical feminists' movement has risen as means to counter attack such development where a woman is not being determined biologically, but by and in the interests of men. Greer (1970) further claims

that femininity is man's creation of woman in his own interest. In the hands of men, the women's femaleness is associated with the women's identity. Women are being manipulated by men in terms of discourse, economy, psychology, and sexuality. Hence, in the omnipresent patriarchal biases of our civilization, Beauvoir (1949) points out that the male is usually defined as having masculine traits like active, dominating, adventurous, rational, and creative. The female, however, is described as passive, acquiescent, timid, emotional, and conventional.

Generalizations on Women (Feminine Traits)

The full extent of the biasness in the perception of the male author is revealed here. One distinct generalization of being feminine as brought against women characters is their frailty. Based on this fact, Shanon has assigned his characters with specific tasks. The task of preparing the rice field is meant for the men. Women are expected to do lighter jobs, like putting in seeds or chasing *tiaks* (special birds that feed on paddy). He narrates the novel by implanting readers with the idea of how Lahuma has never had any confidence in his wife and children to do laborious work like ploughing the rice field as 'they are only women' (*No Harvest but a Thorn*, 1972: 101-116). Furthermore, Lahuma is portrayed as someone who dares not putting high hopes on his daughters' efforts and loyalty to help him as they will soon be married off. When the time comes, they will follow their husbands and live with their in-laws (*No Harvest but a Thorn* 1972: 3).

Physically, Jeha as a woman is weaker than her husband. It is his duty to guide, instruct and protect her. Thus, when Lahuma was first infected by the *nibung* thorn, which he had trodden on in the fields, it was he who took Jeha and the two girls, Sanah and Milah, to the fields. As passive listeners, they are obliged to obey instructions as instructed by the head of the family, as to which of the fields they are to work and how to use their tools (*No Harvest but a Thorn* 1972: 119). Hence, when Lahuma dies, Shanon has somehow projected the ideas on how a woman should behave according to society's expectation and further warned readers of the consequences of breaking the norms.

“... it is not right for her (Jeha) to go on with jobs left by her husband. Work left by a man. A woman is not able to bear such heavy burdens. It has become a tradition that it is not fair to allow a woman to bear these heavy burdens.”

(Hawa Abdullah 1994: 373)

Women's easy tendency to cry has been associated with being emotionally weak and always in need of support (dependent). Shahnnon has depicted how miserable lives could be for his woman character (Jeha) without the presence of her husband (Lahuma). In traditional Malay families, usually the father is regarded as the backbone of the family. Without a father, the family lacks respect from its neighbours. Often, the closest neighbours would be prejudice towards a widow. Thus, when Jeha walks in the village with her odd behaviour and improper clothing, unanimously the Headman and the society judge her as going against the norms. To the villagers, one clear explanation would be because she is a woman.

"Widow-with-many-children"..."bold-widow with many-children"...**Jeha** had gone mad, they said. Jeha had gone mad because her husband was dead. Jeha was bold like a young widow. Jeha was crazy about Tok Penghulu"

(No Harvest but a Thorn 1972: 114)

In this novel, Shahnnon refuses to champion his women characters' will, strength and courage in helping their men to ploughing and planting the paddy fields. With the catchy phrase, 'A woman cannot take the place of a man', Shahnnon has revived the dead character of Lahuma and put him in the form of spirit (restless soul) that is responsible in all the laborious work of paddy planting done physically by Jeha.

"It is not the woman Jeha who is weeding the paddy field. Certainly not. It is not the woman Jeha who is facing the big floods. But Lahuma. Lahuma in the form of Jeha who has taken his place in doing the work. In Jeha's spirit she is Lahuma. Outside, Jeha is still Jeha. Still a woman."

(No Harvest but a Thorn 1972: 374)

So much of her 'womanly qualities', Jeha fails to uphold the heavy responsibility placed upon her and resulting in her insanity. As the spirit of her dead husband gradually weakens, her state of mind also deteriorates. It is obvious that Shahnnon **Ahmad** shares his perception and opinions with other male writers in the sense that women are biologically weak and they are destined only to take up secondary roles. Any challenging tasks would be too much for her frail being.

Jeha would not be able to cope with all the work as he had done. Jeha was only a woman. She could not possibly do all the work. His children were all girls. A woman's **arbone** is fragile. A woman's leg-bone is easily twisted. A woman's ribs are easily cracked. This Lahuma knew: a woman is weak. Right from the time of **Hawa(Eve)** and Adam, woman has always been very much the weaker sex.

(No Harvest but a Thorn 1972: 67-68)

In Srengenge (1974), **Haji Munah** is portrayed as an unsupportive wife who disproves of her husband's (**Imam Hamad**) extreme interest in hunting birds. When she keeps on ridiculing the activity and of **Jebat's** strength (**Imam Hamad's** favourite bird) in front of their guests, **Imam Hamad** simply ignores and curses her silently.

"Women are the same, the whole world over. Give them an inch, they'll want a mile. Give them a shin and they'll want a thigh. Give them a thigh and they'd want more. Give them a knobby knee and heaven only knew what other knobs they'd be after."

(Srengenge 1974: 29)

The traits of 'being female' are also associated with someone who loves to nag and gossip (a chatter-box). In Srengenge (1974), **Keghesum** and **Haji Munah** are portrayed as wives who enjoy nagging at their husbands. To the men, the women and nagging goes hand in hand, so bonded that they are inseparable. These nasty habits like nagging, grumbling and using vulgar words are associated with the women being the 'ugly old woman' in their menopause period. For instance, **Keghesum's** breasts (old woman's) have been described as 'hanging loose and flat, like an empty purse' (Srengenge 1974: 64-66). To **Awang Che Teh**, his wife's nagging has become some sort of routine entertainment.

"He let **Keghesum** grumble. There was no end to it. If he said nothing, she still grumbled. It was only a show. He knew that...He had lived with her nagging since they were raising the boys."

(Srengenge 1974: 11)

Apart from being placed in the kitchen, the women are also being labeled as timid and

materialistic. Imam **Hamad** has accused Haji Munah of being a hypocrite; when she is with her friends, she loves to criticize and makes fun of her husband. But when the guests leave, Imam **Hamad** is sure that his wife will go back to be 'as timid as a hen in a plaque. She wouldn't even touch an ant' (Srengenge 1974: 49). He also assumes that his wife and other women share the same traits; they are only brave to speak up when they are together. Imam **Hamad's** view of his wife and other women of being materialistic is also shared by Awang Che Teh.

In conclusion, even though all the above-mentioned images of women perceived by **Shahnon Ahmad** reveal painful truths of such instances that have or have not occurred in our society, it is still unfair and yet not enough proof for us to accuse him of being a misogynist. As every great religion has noble teachings and lofty moral goals, any wrongdoings or lopsided perception should not be put upon the religion but onto the practitioners themselves (Bryant 2005). Ignorance and pride have led these men into making their own interpretation of Quran and **Hadiths** (Prophet's Tradition); resulting in applying patriarchal laws in most situation in life. In the end, the women end up receiving unjust treatment such as being deprived of their rights to gain knowledge, to work and most importantly, to speak up.

In actuality, it can be concluded that the Malay women in Malaysia, as compiled by **RoZIAH Omar (1994)**, have accepted the fact that Allah has created women and men in this world with different physical attributes, roles and responsibilities. They feel that gender roles and responsibilities should complement each other. Once again, both religion and culture play such an important role in reinforcing this notion.

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