The Struggle for Independence in Anthony Burgess's *Time for a Tiger**

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Anthony Burgess (1917-1993) or his real name John Burgess Wilson was a teacher in colonial Malaya. He taught in Malay College Kuala Kangsar for five years. His experience as a colonial officer who taught English literature in Malaya gave birth to *The Malayan Trilogy* (1956) which consists of three novels: *Time for a Tiger*, *The Enemy in the Blanket*, and *Beds in the East*. This essay will discuss Burgess's novel *Time for a Tiger*. It is set in postwar Malaya. The temporal setting is during the struggle for independence and how the Malaysians have to face the Chinese terrorists who are actually communists living in the jungles of Malaya. The protagonist in this novel is Victor Crabbe, a teacher who teaches in a multi-racial school in Malaya. It is suspected that there is a possible communist shell operating among the older schoolboys in the school and Victor is victimized here as he is entangled in the politics of the place. This novel will be read using the Marxist theory, postcolonial theory, and terrorism theory. The theorists that will be used are Karl Marx, as well as Franz Fanon and Ashish Nandy. They will be used to postulate how the communist in Malaya who were mainly Chinese wanted their own communist state, and terrorized the people of Malaya as well as the colonizers in order to achieve their goal.

Keywords: colonizers, Anthony Burgess, *Time for a Tiger*, communist, Chinese

Marx had nothing to say in favor of the barbarism carried out in his name. There might be social theorists and philosophers of servitude, but Marx was not one. His was a philosophy of freedom, in a profound and pervasive sense. His social theory was harnessed to a diagnosis of present exploitation and a prophecy of future deliverance which underlay all that he wrote. But the conception of freedom which animated him was a particular one; it was certainly not a liberal one, and it had little to do with restraint through law. (Krygier, 1990)

Introduction

Anthony Burgess (1917-1993) or his real name John Burgess Wilson was a teacher in colonial Malaya. He taught in the Malay College Kuala Kangsar for five years. His experience as a colonial officer who taught English literature in Malaya gave birth to *The Malayan Trilogy* (1956) which consists of three novels: *Time for a Tiger*, *The Enemy in the Blanket*, and *Beds in the East*. According to McNeil (1983), "Anthony Burgess was both a composer and a linguist long before he became a writer ..." (p. 91). McNeil (1983) stated that "Classified as 'British', the nomadic Burgess is really an international figure who speaks several languages and has lived in several countries since he left Britain for good in 1968" (p. 91). McNeil (1983) stated that Asia was at the verge of cultural conflict, thus it needs "Burgess's comic vision" (p. 91). He stated, "Ironically, this

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vision is best expressed in two pre-1968 novels and has its roots in his Malaysian experience of the 1950s" (McNeil, 1983, p. 91).

Burgess's musical pattern is evident in his first works *The Malayan Trilogy* or *The Long Day Wanes* the text which will be discussed in this paper. His writings have many dimensions according to Northrop Frye as quoted by McNeil (1983). McNeil (1983) stated that Burgess has described himself as "a Manichaeon believing that light and darkness, or the forces of good and evil, are forever in conflict in the world" (p. 91). Like Shakespeare who also wrote comedies and tragicomedies, as a comic novelist, Burgess plays God through his novels. McNeil argued (1983) that he does this "... in a Christian sense, when his art form somehow resolves conflict and tension" (p. 92). This is evident in *The Malayan Trilogy*.

This essay will discuss Burgess's novel *Time for a Tiger*. It is set in postwar Malaya. The temporal setting is during the struggle for independence and how the Malaysians have to face the Chinese terrorists who are actually communists living in the jungles of Malaya. The protagonist in this novel is Victor Crabbe, a teacher who reaches in a multi-racial school in Malaya. It is suspected that there is a possible communist shell operating among the older schoolboys in the school and Victor is victimized here as he is entangled in the politics of the place. This novel will be read using the Marxist theory, postcolonial theory, and terrorism theory. The theorists that will be used are Marx Weber, Franz Fanon, and Ashish Nandy. It will be used to postulate how the communist in Malaya who were mainly Chinese wanted their own communist state, and terrorized the people of Malaya as well as the colonizers in order to achieve their goal.

Theory

Karl Marx

Marxism dates back to 1845 when Karl Marx published his *The German Ideology* (1845). Marx juxtaposed history with economy. When economy moved, history moved with it. He had many followers. Some of them were Friedrich Engels, Louis Althusser, and Max Weber. These are the people who carried out his manifestos and made them heard and reach the people.

Marxism was a grand idea that tried to fight poverty in Europe. It gave birth to communism and dictators like Lenin. It was an idea based on the struggle between the proletariat and the bourgeois. However, although the idea started as a struggle to create more just and economically stable society Marx's followers carried atrocities in the name of Marxism. According to Krygier (1990):

Marx had nothing to say in favor of the barbarism carried out in his name. There might be social theorists and philosophers of servitude, but Marx was not one. His was a philosophy of freedom, in a profound and pervasive sense. His social theory was harnessed to a diagnosis of present exploitation and a prophecy of future deliverance which underlay all that he wrote. But the conception of freedom which animated him was a particular one; it was certainly not a liberal one, and it had little to do with restraint through law. I will conclude with some reflections upon it.

His philosophy of freedom was used by Lenin and most dictators for their own ends. Ironically, they were more machiavellian than they would like people to believe. Machiavelli, a prince who had lost his kingdom, advocated the theory that a person should use whatever means to gain power. He represented the bourgeois society of Europe. Thus, it can be said that eventually communism became a hybrid "religion" for its followers. Marx and Engels advocated liberty, equality, and fraternity as opposed to morality, truth and justice (Weber, 1974, p. 23).

The above argument is best supported by Campbell (1981). According to Campbell (1981):

Karl Marx sees human society as a process of development that will end conflict through conflict. He anticipates that peace and harmony will be the eventual result of a history of war and violent revolution. With the exception of the earliest period of society, before the emergence of private property, the major feature of social relationships has been and is class struggle. Yet these clashes of economic interests will terminate a classless, conflict-free and creative form of society called communism. (p. 113)

Campbell's arguments postulated that Marx's theories in the end would destroy communism, although it sprouted from Marx's ideas initially.

We must also not forget the characteristics of Marxism. It thrives on and advocates arbitrariness. It is unruly, because it does not believe in discipline and punishment. It advocated total freedom from the state. Marxism has been a very influential social theory to date. It changed the way people thought about politics and economy as well as discipline, power, and most importantly religion. During the popularity of Marxism, people generally questioned the idea of religion. It was normally advocated that "Religion is opium for the poor." This was done because the major religions in the world: Christianity and Islam believe that the poor are loved more by God than the rich and Islam believes that the poor will walk into heaven first before the rich. Therefore, humans were more fatalistic before Marxism was introduced. Due to fatalism, Marx and his followers questioned the role of religion in the lives of people.

Marxism also influenced the Third World because of its ideas of freedom and equality. Colonized states, whose rulers and leaders suffered economically, became poor and beggars in their own countries due to the colonizers' took to Marxism. They fought for freedom in the name of equality and economy. This essay will discuss this idea, because *Time for a Tiger* was published in 1956 and discusses the Malaya that was fighting and struggling for the independence that it finally achieved in 1957. The writer was an eyewitness of this struggle, because he lived in Malaya amongst its people and thought the Malays in a very reputable institution that was created by the British colonizers to educate the royals of Malaya.

Franz Fanon

This section discusses the relationship between the African and the white man, the influence of language on the Other, the mixing of the Westerner's, and the Negro's histories and the native intellectuals' relationship with the West.

In *Black Skin White Masks*, Fanon (1970) viewed the world as divided into two camps: white and black. Though he writes about the Negroes of the Antilles, his work has been used to read discourses that have not been written purely for Negroes and by Negroes. The relationship between the white man and the black man like Orientalism and the Orient is one of binary oppositions, and each complements the Other.

The binary oppositions between the black man and the white man are explained by Fanon clearly. According to Fanon (1970), the white man "slaves to reach human level," because white men consider themselves superior to black men. The black man wants to be white, because black men want to prove to white men "the richness of their thought" and "the equal level of their intellect" (Fanon, 1970, p. 9). Fanon (1970) argued that the black man had two dimensions, one with his fellow black men and second with the white man. He observed that with each the black man behaved differently due to colonial subjugation (Fanon, 1970, p. 13). According to Fanon (1970), when the black man has contact with the white world, a certain sensitizing action takes place, and if his psychic structure is weak, his ego will collapse and he will stop behaving as an "actional person." The goal of his behaviour is the Other (white man) and only the Other can give him worth and self esteem (Fanon, 1970, p. 105). Fanon (1970, p. 9) concluded that the black man's destiny was white.

Language is a powerful tool and it influences the masters and the colonized subjects. Fanon (1970) explained how the Occident wielded the power of language to control the Other. Mastery of language, Fanon (1970) argued, gave remarkable power to an individual. He said that when every colonized man confronted the language of the colonizers, he was elevated above his “heathenism,” and he adopted colonialists’ cultural standards and became whiter as he renounced his cultural heritage (Fanon, 1970, p. 14).

Language reflects the culture of the speakers. Thus, Fanon (1970, p. 13) argued that in order to speak, one has to assume a culture, and support the weight of a civilization. Mastery of the colonial language makes the Other feel “whiter” and “come closer to being a real human being” (Fanon, 1970, p. 13). In the psyche of the black man, the colonial language enables him to emulate his white masters. The class barrier is dropped in the black man’s mind.

Fanon describes the Blackman aptly. He argued that when a black man expresses himself properly “he is putting on the white world” (Fanon, 1970, p. 27). As an example, this can be applied to Indian-English writers and writings that reflect that they are mimic men of the West. When the writers put on the white world vis-à-vis the language they reflect and utter ideas that have been presented by the masters of the language that they have borrowed. Thus, they do not only acquire a language but also a worldview.

The stereotypes that the West has implanted in the Other’s mind remain even till today. The research deduces that the colonial mindset is still active as depicted in the selected novels studied for this research. How is the hybrid or mimic man brought up? According to Fanon (1970), his upbringing was within white culture. He was in contact with that culture even at home. His education was influenced by prejudice, myths, and folklore from Europe (Fanon, 1970, p. 136). The Negro, argued Fanon (1970, p. 136), was a victim of white civilization. The Negro child was exposed to white literature where the evil characters were symbolized by Negroes (Fanon, 1970, p. 103). Thus, the Negro child was influenced by this literature and the “white” hero in the literature. He identified himself with the white protagonist who normally was an “explorer, the bringer of civilization, ... carries truth to savages—an intellectual white truth” (Fanon, 1970, p. 107). Fanon’s argument shows that the ideologies of the West become imbedded in the minds of the Other since childhood. He/she is brought up to believe in the endearing qualities of the white man and his culture and the inferiority of his/her own people and culture. This ideology that has become a part of him is carried into his adult life. The underlying psychological set up that is bred by Western literature in the Other’s mind is hatred of the self. The Third World writers produce ideas that are quite identical to that of the Orientalist, because these are the notions that they grew up with.

We cannot deny the fact that the Western perception of the Other has not changed and it is difficult to perceive whether the West will ever view the Other as an equal. Fanon (1970, p. 77) argued that the black man must be black in relation to the white man. The black man, according to Fanon (1970, p. 78), cannot resist the label that the white man has put on him. However, the black man is not aware when his inferiority came into being (Fanon, 1970, p. 77). Though the Negroes have moved up in life and become professionals, physicians, professors, and statesmen, the stereotype of the white man towards the Negro remains (Fanon, 1970, p. 83). Fanon (1970) argued that the Negroes’ stereotype was evident in descriptions like these: “We have a Senagalese history teacher. He is quite bright” and “Our doctor is coloured. He is gentle” (p. 83). The first statement creates the image that Negroes are imbecile and the second that they are rough. This points to the fact that racial stereotypes have not left the Negro character no matter what he is professionally (Fanon, 1970, p. 83). This research shows that these stereotypes of the Negro that have remained are not merely confined to the

Negro. Stereotypes of the Other have not changed globally. As Said (1993) has argued, these stereotypes are rampant in the Western media as well as institutes.

Before Said postulated the idea of the stagnant stereotypes of the Other, Fanon (1970, p. 26) argued that even in films the Negroes were portrayed as stereotypes. This is due to the fixed expectation or concept of the European of the Negroes (Fanon, 1970, p. 27). The Other also feels inferior because of the stereotype that is in him. An example of the stereotype is this: sin is Negro, thus, the Negro downgrades himself. Virtue is white, therefore, the white man is always right (Fanon, 1970, p. 98). Thus, the Antillean, according to Fanon (1970), adopted the white man's attitude and looks at Other Negroes as savages. Fanon (1970, p. 105) argued that the Negro will only realize his blackness/negroness once he goes to Europe, and finds himself being treated like Other Negroes. The Black man is looked at with prejudice. Stereotyped images of him are highlighted by the West (Fanon 1970, pp. 79-80). One of the most popular stereotypes of the black man is sexual pigeonholing.

The histories of the Other and the West are intertwined. The dual relationship of the West and the Other will be discussed in this paper. Fanon (1970, p. 85) argued that the Negroes world and history has been "controlled" by the gazer. The gazer is the West. He believed that it is not only the African that is affected but also the rest of the Third World by this monopoly of the West on the historical discourses of the Other. Historical texts have been written from the white man's point of view. The Other's history is seen vis-à-vis his history. It is true that most of the Third World and Western history is intertwined because of their colonial connection. However, the white man has written the history of the Other as though the Other's history only started with the coming of the white man into the Third World. Since most Western historians do not give a voice to the Other, and his/her perspective is not taken into consideration. These forms of discourses that marginalize the natives are not only confined to historical texts. Fictional works have also employed similar techniques of silencing the Other.

There is a buffer that separates the white man and the Other. Fanon (1970, p. 87) stated that there will always be "a white world" between the West and the Other. This world is a historical fact and the white man has not stopped reminding the Other of the difference between the white world and the East. According to Fanon (1970), the history of the Negro and white man is interrelated. Even when the Negro wants to find his actual self, he cannot run away from the image or his connection with the gazer's world and him (Fanon, 1970, pp. 91-92). However, Fanon (1970) argued that the Westerner's interpretation of the Negro is wrong. The African does not lack a civilization though the white man destroyed the Black man's customs and their sources because of lack of understanding (Fanon, 1970, p. 77). Fanon (1970, p. 92) traced the Negroes' connection with the Arab world as far back as two thousand years ago when they had intellectuals who helped to interpret the Koran in Mecca. This research reveals that the white man, though he knew that the countries that he colonized had a history and a past, did not acknowledge it, or if he did, he saw it as inferior to his history and culture. Through his writings, theories, and concepts of the Other, he tried his best to justify his superiority and the Other's inferiority and also justify the fact why the Other needed to be ruled by the West.

The West and the native intellectual have a dual relationship. The West created the educated native for its own purpose; to control the lives, minds, and wealth of its fellow natives for the colonizer's benefit. This section also looks into Fanon's argument on how the Other grades himself or herself in comparison to the Occident. Special reference is given to production of written discourses since they were instigated via Occidentalism.

The ways and means used by the colonialists to control the minds of the natives were deliberate. They were made to believe that colonialism had come as a saviour and colonial discourse made the natives believe

that without the white man the natives would fall back in time “into barbarism, degradation, and bestiality” (Fanon 1961, p. 170). However, these set of beliefs were challenged when, according to Fanon (1961), the native intellectuals of colonized countries delved into the past of their people to claim a national culture. And instead of barbarity, they found dignity, glory, and solemnity. This claim of the past opened doors for a future national culture (Fanon, 1961, p. 170). Nevertheless, the fiction that has been chosen for this research does not truly uphold the dignity and glory of the nation and culture is its setting and characters. What is emphasized is the “barbarism, degradation, and bestiality” of the country, people, and culture. The author will argue this in the analysis of the chosen texts.

The colonialism that the world has been subjected to is an evil that has controlled the lives of the Other. According to Fanon (1977, p. 170):

Colonialism is not satisfied merely with holding a people in its grip and emptying the native’s brain of all form and content. By a kind of perverted logic, it turns to the past of the oppressed people, and distorts, disfigures, and destroys it. This work of devaluing pre-colonial history takes on a dialectical significance today.

Fanon’s argument is echoed by Said (1978) as well. He stated that Orientalism vis-a-vis colonialism presented the Other from its viewpoint. The distortion, disfiguration, and destruction that Fanon talks of have been presented through the stereotypes of empire which were eroticized by Orientalist discourses.

In order for the native intellectual to create his own identity, he has to disengage from the Western culture. Fanon (1961) argued that if the native intellectual does not part from the Western culture, he will become like some of his people who refuse to choose between their culture and the Occidental culture. They define themselves as having dual identities, i.e., Nigerian and English. These intellectuals often “take up a fundamentally universal standpoint” (Fanon, 1961, p. 176). They choose one cultural identity, because according to Fanon (1977):

... the native intellectual has thrown himself greedily upon western culture. Like adopted children who only stop investigating the new family framework at the moment when a minimum nucleus of security crystallizes in their psyche, the native intellectual will try to make European culture his own. He will not be content to get to know Rabelais and Diderot, Shakespeare and Edgar Allen Poe; he will bind them to his intelligence as closely as possible (p. 176)

Fanon (1977) considered the writings that the native intellectual produces, and stated that there are three levels that his discourse goes through. At the first level, it proves that he has assimilated the white man’s thoughts and culture with his own. At the second level, he is disturbed and tries to or decides to remember who he is. As he is not part of his people, he writes only as an observer of their culture and from his childhood memories. The third phase is labeled by Fanon (1977) as the “fighting phase” (p. 179). According to Fanon (1977), the native intellectual who has tried to lose himself with the people, will try to shake the people. He wants to alert them, so he creates a revolutionary literature and a national literature (Fanon, 1977, p. 179).

Fanon’s theory simplifies for us the idea of binary oppositions of the Other and the West, though he uses the Antillian black man as a subject. The mixing of the Westerner’s and the Negro’s histories that he discusses gives light to Other such colonial discourses. The native intellectual’s relationship with the White man and his own people is brought to the fore. This helps in the readings of the novels. Fanon’s philosophy opened doors for postcolonial discussions and criticisms of colonialism and Orientalism. He has influenced thinkers like Said and his predecessors.

Ashish Nandy and Critiques of Terrorism

This section will discuss terror and terrorism. Terror has been defined as:

1. A state of intense fear;
2. (a) One that inspires fear: SCOURGE;
(b) A frightening aspect <the *terrors* of invasion>;
(c) A cause of anxiety: WORRY;
(d) An appalling person or thing; *especially*: BRAT;
3. Reign of terror;

4. Violent or destructive acts (as bombing) committed by groups in order to intimidate a population or government into granting their demands <insurrection and revolutionary *terror*> (Retrieved from <http://www.merriam-webster.com/dictionary/terror>).

The definition of terror that can be seen above aligns it to fear and violence. Many discourses be they academic or otherwise relate terror to terrorism. Thus, in order to understand terror, we have to understand terrorism, because they are intertwined.

Terror is discussed by many scholars. One of them is Muhammad Kamal who argues. For some time now, many scholars have been engaged with understanding and defining terrorism. This engagement is reflected in the considerable amount of literature produced by them on this topic. Although this body of literature discloses important aspects of terrorism, none of it discusses directly the “essence” of terrorism. The definitions provided are based on the writers’ political discourse rather than their philosophical apprehension of terrorism. They think of terrorism as an act of threatening to destroy an intended target for a political end (2008, p. 1).

He goes on to describe and present the ideas of those scholars and also the Marxist definition of terrorism and in the end of his definition of terrorism he states that the term was first used to “describe the radical and violent political attitude of the Jacobins during the French revolution and its aftermath” (2008, p. 2). Kamal (2008) argued that terrorism is not a post-modern political fact. However, since September 11, the world has tried to understand and know what terrorism means. The stress has been on the cultural production of the act. The cultural production becomes the pivotal point of discourse on terrorism by some individuals (2008, p. 3).

Setty (2011) stated that the United Nations has tried to define terrorism since the 1960’s. However, not all nations in the world agree with the definition provided by the United Nations. This is due to the fact that there are freedom struggles, acts against colonialism carried out by natives that have been subjugated. These acts cannot be labeled as terrorist acts, because they are feats that are carried out in the name of freedom and equality.

Krueger (2007) stated that although many people blame terrorism on lack of education and poverty there is not enough concrete proof to determine this (p. 2). Krueger (2007) argued that:

Most terrorists are not motivated by their own material gain. How could one account for an excess of volunteers or suicide missions if that were the case? Instead terrorists are motivated by political goals that they believe are furthered by their actions. The West is often a target—not because it is rich, but because it is influential and because terrorism has a greater chance of succeeding when it is perpetrated against a democracy than autocracy. (p. 4)

Krueger (2007, p. 8) stated that the economy is disrupted, because terrorists seek to spread fear. Although Krueger (2007) argued that terrorism is difficult to define, he stated that it is a premeditated, politically motivated violence. The goal of terrorism is to spread fear (pp. 14-15). There is a relevancy to the communities

from which terrorists arise as well as their views. It does not occur in a vacuum (Krueger, 2007, p. 23). Terrorists are motivated by a goal. They are willing to die for the cause that they believe in (Krueger, 2007, p. 48). Krueger (2007) informed us that, “88% of the time, terrorist attacks occur in the perpetrators’ own country of origin” (p. 71).

Nandy is another prominent scholar that tries to define terrorism. According to Nandy (1995), terrorism is defined by many. He (1995) stated:

Existing theoretical and empirical work stresses two differentiate of contemporary terrorism. First, terrorism is primarily a psychological weapon: “Its purpose to instill fear in an attempt to reach specific objectives.” Second, terrorism is “essentially indiscriminate” and its choice of victims as arbitrary or random. The lack of discrimination helps to spread fear, for if no one in particular is the target, no one can be safe. (p. 24)

Nandy commented on the subject of terrorism in South Asia. He argued that modern terrorism and counter terrorism have become consumer fodder for the middle class (Nandy, 1995). It is possible to sell it, advertise it, and purchase it as a “political spectacle and as a commodity through the TV, the newspapers, the radio, and commercial films” (Nandy, 1995, p. 23). He argued that it cannot survive without publicity and flourishes due to media exposure (Nandy, 1995, p. 23).

From the discussions above, we can conclude that terror and terrorism are synonymous. Terror is a state that occurs after terrorism takes place most of the time.

Communism in Malaya

The communist movement in Malaya began in the early 1920s. The Malayan Communist Party (MCP) was established in 1930. The communism that spread in Malaya was from China. After World War II, MCP started to rebel against the British, because it wanted to rule Malaya. In 1948, the British colonizers declared emergency and implemented an Emergency Law in Malaya (Ho, 2010, p. 1). According to Bachtar Djamil (1971):

The communist race rebelled since June 1948. Between the years 1948-1960, the Malayan Communist Party (MCP) had its own territories that it controlled although it was not ruling over it as an organization. Since the years 1960, until 1975 the communist lost their controlled areas. All the of Malaysia came into the power of the Malaysia Rulers, i.e., government and sultans, by way of administration and the channels of power and administration worked smoothly until into the smaller villages. (p. 114, the author’s own translation)

The MCP was established in Malaya in 1930. This organization rebelled against the British colonizers that at that time were colonizing Malaya. During the Japanese occupation, MCP formed Malayan People Anti-Japanese Army (MPAJA) to battle against the Japanese soldiers. The Japanese colonized Malaya from 15 February, 1942 sehingga 12 September, 1945. The Japanese came in with the propaganda “Asia for Asians” and “The Asian Spirit.” They managed to gather sympathizers and followers that believed their promise, however, they were disappointed in the end. Japan went against this promise and was tyrant colonizers. The people suffered at the hands of the Japanese soldiers. Those who are suspected to be against the Japanese were killed. The police called Kempetai would arrest the suspects. The Chinese in Malaya that sent aid to China during the Japan-China War were arrested and murdered cruelly. The people were forced to build the Burma-Thailand Railway that was called the Death Railway, because many people died of famine while building the railway. The policy was to turn Malaya into a Japanese society through education where the Japanese language was used to teach, the Japanese national anthem Kimigayo, was sung everywhere and people had to learn the Japanese language.

All the above gave birth to MPAJA, Force 136, Gerila Kinabalu and other such anti-Japanese movements. After Hiroshima and Nagasaki were bombed by America in 1945, the Japanese surrendered. After this, there were many positive and negative marks that were left on the Malayan political scene. Among them were that Japanese Occupation had raised the patriotism within the society, but at the same time, the unity of the people was disrupted. Many died of famine and disease (This has been translated from http://puteralapismahang.blogspot.com/2015/02/054-ideologi-komunis-dan-parti-komunis_6.html).

One of the most affected areas in Malaya by the communist was the state of Perak, because the majority of Chinese labourers that were brought from China lived and worked in Perak in the tin mines. According to Ho (2012):

The communists were identified in Perak as early as the 1920s with the establishment of the Komunitang branch (KMT) as a protector to the communist movement at that time. The communist movement became more robust with the establishment of the Malaya Communist Party (PKM) in 1930. On the 16 June 1948, there was a communist violence on the European farmers in the Sungai Siput, Perak area that made Malaya enter an emergency period. The emergency period ended in 1960 when the communists were defeated by the government with the help of the people. The state of Perak was the focus of the communists. Perak also went through the emergency period, because this is where the communist violence that leads to the declaration and the enforcement of the Emergency Law in Malaya for 12 years and 45 days began. (p. 97, the author's own translation)

Communism was rampant in Perak because of many factors including the geography of the state. It had a dense forest and was mountainous. It was very easy for the communists to hide in a place like this and made it difficult for the authorities to hunt for them. The density of the Chinese population made it easier for MCP to recruit members. The main members of the party hailed from Perak. They are the MCP President, Musa Ahmad who was from Pengkalan Bahru, Ipoh, the MCP Secretary, Chin Peng, Ong Boon Hua who was from Kampung Koh, Setiawan, Abdul Rashid Maidin (Gopeng), and Abdullah C. D. (Parit) (Ho, 2012, p. 100).

The Struggle for Independence in Malaya

British colonialism was not the power that was responsible for the immigrants from China and India in Malaya. According to Hirschman (1986):

By the time European powers arrived in South East Asia in the 16th century, the ebb and flow of regional empires and extensive trading networks had already created multiethnic communities. Port cities in Sumatra and the Malay Peninsula not only contained people from around the Indonesian archipelago but also India and China. (p. 333)

Western powers changed the patterns of trade in the region. They disrupted the economy of the Asian region. The industrial revolution in Europe changed the economy in South East Asia. Peninsula Malaysia was influenced the greatest by the demand of raw materials and labour (Hirschman, 1986, p. 333). Because there were many things that the Malays could not do and handle foreign labourers from China and India were brought in by the British colonizers. Thus, the demography of Malay changed enormously because of this fact. The British had Malaya in its grips by the 20th century and together with the British and Chinese capitalist they controlled the tin mining industry as well as the rubber industry. This happened due to the Malay-Chinese conflict, which led to British intervention in the Western Malay states. Thus, the economy and the politics of Malaya were controlled by the British with the help of the Chinese.

There were many factors that lead to the struggle of independence in Malaya. One of it was the atrocities of communism that have been discussed in general in the above section. After World War II, the British wanted to implement the idea of Malayan Union in Malaya where all the states would be under British control. The

Sultan of Perak at that time was threatened by the British to sign a treaty agreeing to the Malayan Union. However, Onn Jaafar and his Party United Malay National Organization (UMNO) voiced their resentment towards the idea and picketed against it. The Sultans refused to sign the treaty and Malaya was saved from a worse form of colonialism. It was then that the people of Malaya organized themselves to fight for their independence. UMNO worked hand in hand with Malayan Chinese Association (MCA) and Malayan Indian Congress (MIC) to gain independence for Malaya. On August 31, 1957, the then president of UMNO and the Alliance (UMNO, MCA, and MIC), Tunku Abdul Rahman Putra al-Haj cried the shouts of independence “Merdeka, Merdeka, Merdeka” in Melaka where the first colonizers, the Portuguese, came and colonized the Malays.

Time for a Tiger—An Analysis

Time for a Tiger has a third person narrator, and the main character is Victor Crabb. He teaches in a school established by a Sultan in a fictional state called Lanchap. The school was named Mansor School and had students from all the major races in the state: Malay, Chinese, and Indian. Victor Crabb taught history in the school which was based on Eton, Rugby, and all the major boarding schools in England. The teachers were imported from Britain and Indian, and some were local Malayan.

According to the narrator, the races only showed solidarity at the outer layers. Burgess (1996) stated:

The problem of rule seemed insuperable. A sort of Malayan unity only appeared when the problem was tyrannous; when a laxer humanity prevailed the Chinese warred with the Malays and both warred with the Indians and the Indians warred with themselves. (p. 30)

This school represents Malaya of that time where the three races had to live together. The majority of the Chinese and the Indians were brought to Malaya by the British. Unity was only at the surface, to be seen at important events. History states that before the struggle for Independence in Malaya, there was very little unity between the three races. This is due to the fact that the British colonizers very cunningly separated them. It was called the divide and rule policy. The Malays lived in the villages, the Chinese near tin mines, and the Indians in the rubber estates.

Other than the disunity amongst the races there is also the threat of communism.

The narrator stated:

A centre of culture, Kuala Hantu is also a centre of Communist activity. A man may walk in moderate safety through the town at night, but let him not venture too far into the scrublands. A grenade was once hurled *kedai* where Home Guards sat drinking; pamphlets calling on Asians to exterminate the white capitalist parasites are found on café tables and in long parked cars. A mile or so out, on the Timah and Tahi Panas roads, there are frequent “incidents.” On rubber estates the terrorists appear capriciously, at unpredictable intervals, to decapitate tappers or disembowel them—a ceremony followed by the harangues about the brotherhood of man and the Federation of the World. (Burgess, 1996, p. 32)

The fictional state of Lanchap has been drawn upon the image of the state of Perak in Malaya. This is due to the fact that Burgess’s first appointment as a teacher in Malaya was at a school created by the British and the Sultan for the royals. Perak as stated above was under the threat of communism. The communist did not like the British and neither did they like the sultans. Their aim was to control the state and the country. Burgess is quite graphic about the atrocities that were conducted by the communist whom he labels as terrorists. They terrorized the people of Malaya from the time of the Japanese occupation in order to gain control of the country. There were many unnecessary deaths. However, the British through its policies against communism and terror

managed to curb the communist movement. After independence, the rulers, politicians, and the people of Malaya carried on the British project and by 1960 Malaya were declared free of communism.

The first mention of the struggle for independence is on page 78 where Victor Crabb is talking to a Malay named Inche Kamaruddin. He stated that Crabb is very much liked by the United Malay National Organization (U.M.N.O.), which is a Malay organization that is fighting for independence. However, when asked about the status of the Other races in a free Malaya Kamaruddin stated that Malaya is only for the Malays. This angers Crabb who says that the word “Merdeka” itself, the cry for independence of the Malays is a Sanskrit word, the language of the Hindus of India.

The text discusses the relationship between the British and the many races in Malaya. The soldiers and police are north Indian from Punjab. These are the men that Crabb socializes with apart from another white character. Thus, the struggle for independence in Malaya is not only the Malay’s, but also of the other races, including the British colonizers. The British strive to free themselves of the communist threat while the Malaysians attain to fight against the communist side by side with the British colonizers. Though, the relationship between the British and the Malaysians is amicable they still struggle to free themselves from the shackles of colonialism.

Conclusion

Burgess has portrayed Malaya well in his fiction. *Time for a Tiger* is a very short biography of the Malaya that existed before independence. The British, though they ruled in Malaya well, are not at home in it. However, they manage to bring a semblance of authority and sanity to a land that is multi-ethnic and multi-cultural. The major threat is communism as portrayed in the fiction. Without it, the colonizers and the people of Malaya including their rulers would have had a different life. The struggle for independence as portrayed in the fiction is not much against the British colonizers but against communism—the threat of annihilation of all the races, and democratic ideology as well as the royal ways of the kings and the Malays who respect them. The British rely on the people for survival and the people respect them for the knowledge that they disperse. The relationship between the British and the people of Malaya is one, although not made on an equal footing, but is based on solidarity and knowledge. The knowledge of each other and their past have made the coexistence of the British and the Malaysians as portrayed in the novel calm and without many difficulties, except for the threat of communism.

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