

LATIHAN ILMIAH
BAGI MEMENUHI SEBAHAGIAN
DARIPADA SYARAT-SYARAT UNTUK
IJAZAH SARJANA MUDA SASTERA
DALAM ANTROPOLOGI DAN SOSIOLOGI

JABATAN ANTROPOLOGI DAN SOSIOLOGI
UNIVERSITI MALAYA
KUALA LUMPUR
DECEMBER 1977.

ACKNOWLEDGEMENT

The author is indebted to her lecturer and supervisor, Dr. Lim Suan Poh for her invaluable suggestions and comments throughout the research. She expresses her gratitude for the advice, counsel and guidance tendered.

Secondly, the author wishes to thank the headmasters and headmistresses of the various schools concerned in Malacca, for their permission in obtaining information on the boys and girls.

To the mothers, she wishes to say a word of thanks for their cooperation and time spent during the interviews. Finally, she would like to thank her friends and those who have helped her in one way or other.

M.H. December, 1977.

Jabatan Antropologi Dan Sosiologi

Universiti Malaya

Kuala Lumpur

25, December 1977.

By and large, the present findings were found to lend support to those others. Nevertheless, the present study implied that future research involving larger and more representative samples are needed before firm conclusion can be reached.

ABSTRACT

Much of the literature on child rearing practices in Malaysia, over the past decades have tended to concentrate on the rural Malays. Although much has been written on the Chinese in Malaysia, there is a dearth of studies on Chinese socialization practices. In view of the rapid urbanization, economic development and social changes, Malaysia is undergoing, there is need for information on urban communities that keep pace with these changes.

The purpose of the study is to investigate patterns of child-rearing practices among the Malays and Chinese middle class living in an urban setting. Forty mothers of Standard 1 boys and girls were interviewed in their homes to obtain information on biographical and other home background data and variables relating to child rearing practices.

The findings indicated that there were few differences in educational aspiration, independence training, early nurturance variable; but, on measures such as permissiveness and restrictions, discipline and sociability. No marked race differences in sex-role differentiation were noted, however, in both groups, boys and girls differ in their choice of toys and games (eg, girls play with dolls, kitchen sets; and boys with guns, soldiers and so on). The similarities among the Chinese and Malays in this study, will be discussed in the light that the parents were highly comparable in terms of education level and medium and other home background variables.

By and large, the present findings were found to lend support to those others. Nevertheless, the present study implied that future research involving larger and more representative samples are needed before firm conclusion can be reached.

CONTENTS

	Page
Acknowledgement	2
Abstract	3
Contents	4
<u>CHAPTER 1 - INTRODUCTION</u>	6
Purpose of study	7
The Malaysian Setting	7
Scope and implication of study	9
<u>CHAPTER 2 - REVIEW OF LITERATURE</u>	12
Introduction	12
The Malay Home Environment	13
The Chinese Home Environment	19
Chinese and Malay child-rearing practices: a comparison	26
<u>CHAPTER 3 - METHOD</u>	30
Design	30
Sample selection	30
School selection	30
Selection of boys and girls	31
Interview Questionnaire	34
Maternal Interview	36
<u>CHAPTER 4 - RESULTS AND DISCUSSION</u>	40
Introduction	40
Biographical Data	40
Linguistic Background	46
Family variables	47
Nurturance variables	48

	Page
Caretaking variables	49
Permissiveness/Restrictiveness	51
- Verbal freedom	
Educational variables	53
Sociability	61
Role of parents in disciplining children	63
Parental reading habits/availability of children's books	64
Parental restrictions/demands	65
Types of toys available in the home	66
Games children play	67
Hobbies and interest of children	68
Opinion of mothers regarding sex-typing	68
Independence and dependence Training	69
Discipline	72
Summary	73
<u>CHAPTER 5 - CONCLUSIONS</u>	77
Implication for future research	79
Practical implications of present findings	81
Limitations of study	82
<u>APPENDIX I - INTERVIEW QUESTIONNAIRE SCHEDULE</u>	84
<u>BIBLIOGRAPHY</u>	98

CHAPTER 1

INTRODUCTION

While heredity may set the broad limits to the development of the individual, environmental factors play a significant part in the child's personality development. According to Dinkmeyer, these factors include:

'... the family atmosphere, parent-child relationships, the family constellation, relationships between siblings and the procedures of child rearing. It is obvious then, the variable over which parents can have most control is the method of child rearing. But it is also important to recognise the active role that the child himself plays in his own development....'

(Dinkmeyer, 1973, p.22-23)

Malaysia offers an interesting opportunity for the cross-cultural study of child rearing patterns, in view of the multi-racial make-up of the country. It should be noted that race differences do not reflect differences arising from race per se, in Malaysian context, it also reflects differences in culture, language, traditions, customs, values and as well as urban-rural differences. While the Chinese in Malaysia are predominantly urban, the Malays are largely rural. Generally speaking, the Malays are concentrated on the east coast and in the north, while the Chinese are concentrated on the west coast

of Malaya, which is better developed and enjoys a higher standard of living than the east coast areas. Although broadly speaking, the Malays and Chinese are separated geographically, there exists daily contact in the social and economic spheres, particularly in the urban areas. By and large, however, cultural differences between the two groups persist with very little movement towards the formation of a so called Malaysian culture. Each race is identifiable and distinct in its own way. As Swift notes;

'...For this reason, it is impossible to generalise about Malaysian society as a whole in any depth. In answering questions about Malaysians one has to qualify continually, stating which ethnic group is intended and pointing out how the answer would not apply to another group...'

(Swift, 1963p. 268)

Purpose of study

The purpose of this study, is to obtain information on maternal attitudes and practices in child rearing among the middle class Malay and Chinese communities residing in an urban area. Since the present study is interested in Malay and Chinese patterns of child rearing, some knowledge of the background of the two groups is essential.

The Malaysian Setting

The Malays for the most part live as villagers, where there is a strong sense of solidarity brought about by Islam. Each village or 'kampung' consists of a group of families. The acknowledged head

of the village is the 'penghulu' (Gullick, 1964). Nevertheless, Western style secular education, particularly through English-medium schooling have brought about social mobility. Since in the past tertiary education was available only in the English medium, schooling it was English-medium schooling that became the key to a government post and increasingly more Malays of all classes became civil servants, professional men and so on, thus forming a new urban middle class which also includes school teachers, clerks and others (Gullick, 1964). The Malays have been referred to as a predominantly rural people who, despite being urban-dwellers, still have very close ties with their villages. But these have changed in recent years with the new economic policy of the country, particularly with regard to the educational policy where Bahasa Malaysia has taken over the role as the dominant medium of education.

As the Malays become more urbanised, there is reason to believe that the new Malay elite consisting of Western-educated, town dwelling civil servants are becoming more socially and culturally differentiated from the village Malays and closer to other non-Malays bourgeoisie of similar occupation and style of life. (Swift, 1967, p. 254). Thus, as Swift noted;

'...It is perhaps not surprising that this small group, by virtue of their modern education through the English-medium schooling, and greater exposure to western values, deviate from village Malay pattern towards western ideas about the proper relation between the sexes and the correct place of women in society...'

(Swift, 1967, p. 284)

The Chinese, on the other hand, are largely the descendants of

Chinese immigrants who came from peasant backgrounds in China. Today, they are to be found in all sectors of the economy. As a group, they are largely urban. They brought with them a rich heritage of traditional customs and values. However, Chinese family life in Malaya is no mere replica of the homeland. Owing to western-style influence through English-medium schooling and mass media and also the effects of the intermingling of the various cultures, the Chinese in Malaya, particularly the English-educated may have a life style that differs from that of their immigrant ancestors.

In the area of socialization, one might expect to find changes in the methods of child rearing of these urban middle class groups. Since both Malays and Chinese middle class are largely English-educated, they are expected to have the same schooling background. Assuming that medium of schooling influences attitudes and values, then, one might expect less differences among the two races who experienced the same kind of education than the traditional Malays and Chinese. Thus it is interesting to see to what extent the two groups have moved away from more traditional child rearing practices associated with the two cultures.

Scope and Implication of Study

The study also serves the general function of providing empirical evidence concerning differential socialization patterns among selected groups of urban Malays and Chinese.

Cross-cultural psychology, has been defined as the 'empirical study of members of various culture (defined by Kroeber & Kluckhohn, 1952) groups that have had different experiences which lead to predictable

differences in behaviour.' The advantages of cross-cultural method should be pointed out. It ensures that one's findings relate to human behaviour in general rather than being bound to a single culture.(Whiting,1968)

In general then, the aim of this study is to find out what differences, if any, exist in child rearing practices among Malay and Chinese urban middle class. The study was also designed to investigate sex-differences in child rearing. Sears et al(1965) for example noted that by pre-school, differentiation may be seen that does clearly relate to adult sex-typed activities; girls sew, cooks, play at house-keeping, boys play with guns, toy trucks. There is the tendency for girls to choose stereotypically feminine activities and boys masculine ones. In addition, sex-differentiation in some cultures may be more pronounced than in others.

An understanding of the ways of bringing up children of another culture enables one to understand better the range of behaviours possible in any one person from any one culture. In a multi-racial country like Malaysia it is useful to know and be aware of any variations among racial groups and such awareness, may help with regard to racial integration and solidarity and may also pave the way to greater understanding and tolerance.

The Chinese, for example have been found to place rather low value on sociability for their children. Being aware of this, then, a person may understand why Chinese parents seldom allow their children to mix and are generally less sociable as compared to the Malays who are more likely to encourage sociability. In Chinese culture,

competition is more valued than, say cooperation. The opposite would appear to be the case for Malays who are more likely to emphasize cooperation. These factors may have a strong influence on the children's academic performance.

The implication in conducting a study in Malaysia is that knowledge from child rearing research may be used as bases for prescriptions for educational practices, guidelines for institutional procedures and advice to laymen concerning the treatment of young children. In view of the educational programmes in the country, it is useful for policy makers, teachers and mothers to be aware of the trends of child rearing practices, so that more effective ways of dealing with children may be used. Looking at the social problems such as juvenile delinquency, dropouts, truancy and drug addiction facing the youth today, information on patterns of child rearing may enable the relevant authorities to have a greater insight into the specific problems and to better equip themselves in the treatment of these individuals.

In summary, the main focus of the study is on the patterns of child rearing among the Chinese and the Malays middle class living in an urban setting. The study was also designed to investigate sex differences in child rearing. The practical implications of such studies were outlined. Especially for a nation which is undergoing rapid economic development, urbanization, and social changes, such information is of great importance for reasons already noted. There is in addition a need to have some information on the urban community which, in any case, experiences the most change.

CHAPTER 2

REVIEW OF LITERATURE

Introduction

Much has been said and written on child-rearing practices in various cultures. There is very little systematic empirical research on child-rearing practices among the various ethnic groups in Malaysia, and virtually no comparative studies on child-rearing attitudes and practices among the various races, with the exception of a study by Lim(1975). As noted in chapter 1, much of the existing data is based on observations and subjective impressions of social anthropologists, colonial administrators, historians and so on. Moreover, these descriptions are, for the most part, based on rural Malay communities. Although much has been said about the child-rearing patterns of the rural Malays, there is a lack of empirical studies on Malays living in the urban areas.

Similarly, much research has been done on the Chinese in the United States, Hawaii and even mainland China, but, there is a dearth of literature on Chinese in Malaysia, vis-a-vis child-rearing attitudes and practices. The studies are either those depicting traditional Chinese patterns or of those of immigrant Chinese communities in US, Hawaii and others.

In addition to the fact that these studies are based on the rural Malays and also the Chinese in other countries, it should also be pointed out that many of these studies are somewhat dated. For a country that is undergoing rapid socio-political changes and urbanization, one may expect changes in the trends of child-rearing among the Malay and Chinese middle class living in the urban areas.

The Malay Home Environment

In a typical Malay household; the nuclear family of husband, wife and children is the most important unit in everyday Malay life. As in most traditional cultures, a wife's primary task is the performance of domestic duties, cooking, running the household and caring for the children. The husband is primarily the provider of the family. Within the household the father as head of the household, is nominally dominant over the children. Swift(1965), in a study on the Malays in Jelebu and Wilson(1965), on the Negeri Sembilan Malays, observed that although the husband is looked upon as the dominant partner, the relationship between the husband and wife 'are much more egalitarian' than what has been known. Rosemary Firth(1966) on the Malays in Kelantan, likewise, noted that 'men do not make decisions concerning their families without prior discussion with their wives.'

'A Malay child is almost never unwanted, be it a boy or a girl,' to quote Djamour, (1959). 'Children are desired and loved.' (although one can say the same for other cultures too) This is further indicated by the widespread adoption among them. Once a child is born its parents and siblings rejoice to see it; and the child is being fed, looked after and changed by everyone who was around.

The concept of childhood in Malay society is one in which the child is looked upon as an innocent and carefree being, and, consequently to behave and be treated like one. When a child is less than four years old, he is regarded as 'tidak tahu apa-apa;', hence any misconduct is usually forgiven. Swift(1965) observed that the 'authoritarian element essential in the parent-child relationship is reduced to a minimum among the Malays in the rural areas.'

In addition, Djamour(1959) noted that 'relationship between Malay women and children is one that is extremely close. The children often demand to sleep on the same mattress as their mother; physical caresses are lavished on the younger children.' Affection is also demonstrated in other ways. The general mood of Malay child-rearing is thus one of indulgence. Several studies (eg. Djamour(1959); Rosemary Firth(1966); Swift(1965 and Wilson,(1965)) over the past decades have reported a similar trend on child-rearing-- that of indulgence on the part of the father rather than the mother when the children are young. The children's whims are satisfied as far as possible. It would seem from these studies that child development is regarded as a leisurely process. Swift(1965), for example, noted that remarks such as 'children will be children' or 'budak-budak-lah' are common among Malays.

Discipline

Malays are known to be notoriously indulgent with children. Studies on the rural Malays have shown them to be highly permissive and lax in the discipline of children. Wilson(1965) found that the disciplining of a child is mostly carried out by the females, with a secondary though somewhat formal contribution from the male. As Wilson notes, 'While the children are young it is the mother who carries the main responsibility for their discipline and care.' It has been noted that a father may spend a great deal of time playing with his children but he functions more as a place of appeal against the discipline of the mother than as a support for her authority. Similar observations were made by Djamour,(1959) and Swift(1963). As the children grow older, the position of the parents with respect

to discipline alters. The daughters, helping her mother about the house is still very much under her control, but a son will expect to be spoilt by his mother and to get her support in managing her relations with his father. 'For the father now attempts to become a disciplinarian, controlling his son as the boy grows to adolescence.' (Swift, 1963) It has however, been observed that Malay fathers are far from being disciplinarians; indeed, they show more indulgence than the mothers.

As Djamour (1959) and Swift (1965) have discovered, an obedient and well-behaved child is often openly praised both by his parents, own kinsmen (relatives) and by neighbours and friends. According to the adults, this is a good way of reinforcing good behaviour because children are supposed to be very sensitive to praise; appreciation will thus act as a further incentive for continued good behaviour. Apart from appraisal, material rewards are also given in the form of pocket money by the fathers. As Djamour (1959) noted, 'the children buy ice-water, chewing gum and cakes with the money.'

Punishment as a form of discipline is rare among the Malays in the rural areas. If young children are found to have misbehaved badly, physical punishment may sometimes be inflicted, but this was infrequent among the Malay parents. (eg. Djamour, 1959 & Swift, 1965) Occasionally, however, 'mother administered a very mild verbal rebuke.' Firth also observed that corporal punishment is very seldom given to children of any age.

... 'By the Western standard, it might seem that Malay children are spoilt by their parents, but the prevalent idea seems to be that as a child grows older he will realise that he must accept social responsibilities and obligations like any one else

Children's misdemeanors are regarded as a nuisance to other rather than as serious offences. There is general agreement on the point that physical punishment is rare. Wilson(1965) ,also concluded that physical punishment is rarely administered, and those who do are those who will be rebuked and censured by their neighbours.

...'Sometimes children are pinched and pulled away roughly, but the principal disciplining device is shaming(mendapat malu) most often public.!'

(Wilson,1965)

The idea behind this is to embarrass the child. According to Wilson(1965) the concept of 'malu' is one that acts as a hidden thermostat in interpersonal social relation. The term not only means shame;it also means shyness and embarrassment. The most popular form of punishment was to withhold food altogether for one meal or deprive the child of something he likes. There is, thus,general agreement among researchers that physical punishment is not a popular form of punishment with Malay Parents.

Sociability/Restrictions/demands

In the rural areas Malay parents allow the child much freedom for exploration of the environment and considerable freedom to mix and play with other children in the 'kampung'. Djamour(1959) observed that Malay children learned essentially by example and by trial and error,not by admonition or physical punishment. As was observed, when the child was about 9 months old,he was left free to crawl about the floor of the house,while the parents looked on. Malay parents are lenient with their children and do not impose many restrictions on their actions. Djamour(1959) quotes an example

of a mother who let her child come as near the fire as he could and no attempts were made to drive the child away until the heat drove him away, at which she would calmly remark, 'hot(panas) eh? It is thus obvious that the child discovers for himself that fire is hot. This attitude, according to Djamour(1959), would,

... 'seem startling to a Western observer, but it looks like a sensible way of dealing with a toddler's natural curiosity and desire to handle everything that he sees...'

(Djamour, 1959.)

Sex-typing

Wilson(1965) noted that Malay children 'are allowed considerable freedom of expression until they reach the age of about 5 or 6 years, when girls in particular began to have minor household responsibilities especially in taking care of younger children.' As Firth(1966) points out, there is no sex-typing; a Malay child, whether a boy or a girl is equally treated when small. Until the ages of 6 or 7 years, there is little distinction made in the treatment of boys and girls. Parents are equally pleased with the birth of a son or daughter, the idea being, 'Whatever God gives.' In fact, the Malay parents expressed great surprise that anyone should think there might be discrimination in favour of either sex. Nevertheless, sex role differentiation is still present; the girls help around the house with the daily chores and look after the younger children; the boys, however, take on 'masculine roles' such as helping the father in the padi fields, or fishing.

Academic Achievement

In Malay culture, there is no tradition of secular education.

It can be noted that Malay participation in modern, western-style education, particularly at the secondary level is of fairly recent origin. Nash(1972) observed the Malays in Pasir Mas, Kelantan.

'... Malay adults fear that the most effective economic and technological education will alienate their offspring from piety, family and Malay culture. The fear that education will load the heads of the young with perverse ideas leading to the loss of Malay dominance, Islamic purity and political weight..

(Nash, 1972)

Both Djemour(1959) and Swift(1965) observed that Malay parents do not really place much importance on education and there is no encouragement for children to do well in school. The children attend the village schools, with Islamic teachings as one of the subjects.

Summary

By and large, the studies on Malay child-rearing practices are consistent. The Malay parents are observed to be highly indulgent to their young children. When the child is found to have misbehaved, corporal punishment is rarely administered, however, one can hear scolding and yelling as a form of verbal punishment. Needless to say the disciplining of a child is in the hands of the mothers, with a secondary though somewhat formal contribution by the father. On the other hand, an obedient and well-behaved child is often openly praised by his parents and relatives. In the area of sociability, Malay parents are observed to be rather permissive; children are allowed considerable freedom to explore the environment and to mix and play with other children in the village. Sex-role differentiation was reported to be

present, that is, girls help around the house with the daily chores while boys help the father in the padi fields and so on, but it is not stressed. Malay parents have not been known to place much emphasis on secular education until quite recently, and there is no encouragement for the children to do well in school.

As Wilson (1965) noted, Islam provides the over-all, formal design for Malayan village life, while adat and mutual convenience mould actual everyday conduct and values. As have been pointed out, most of the studies are based on the rural Malays, who are padi farmers, fishermen with a subsistence economy. With the rapid socio-economic changes and the rural-urban migration, could the studies be applied to the Malays in the urban areas as well? To what extent is the trend so described applicable to the Malays? In order to get a more balanced picture of child-rearing patterns, it is necessary to study the middle class Malays in the urban areas.

The Chinese Home Environment

Virtually every social scientist now accepts the assumption that culture exerts critical formative influences upon personality. For the Chinese, there is also a belief that differential experiences in home environment play an important role in the development of personality. There is evidence from Ho's (1974) article on the traditional patterns of socialization in China that the 'Chinese child is moulded into a pre-fabricated model of personality as specified by the culture.' Other writers and researchers on Chinese traditional patterns of child-rearing have agreed on this. It has been accepted by the Chinese that the primary seat of socialization is the family or the home. In Chinese culture, two values; authority and competition are decisive in shaping personality. Hsu (1949) stated

that these two factors underlie the personality of the individual.

The Chinese delight in the antics of babies and children, but his son's presence itself is an evidence that the familial line is being carried on. The moment a male infant is born, he is a welcome to the family. He is first nurtured and protected and then trained to bring honor to his family. It is for this reason that the Chinese place much importance on proper upbringing. To the Chinese, the basic idea behind socialization, is to teach sons and daughters to be filial. It is this concept of filial piety which exerts an important influence on the socialization of every Chinese.

According to the philosopher, John Locke, the child is born a 'tabula rasa' (blank slate). The Chinese expression for this as Bunzel (1956) put it, is that 'the child is born as a white linen cloth, and the design which eventually appears upon it is due to the kind of training that he has had.' In a study by Hsu et al. (1961) on the Chinese in America, reported that the environment for socialization of Chinese children before 2 years is a secure one. Both for the wealthy and the poor, the baby is fed and heeded in some way or other. Bunzel (1950) notes, 'that the young Chinese child eats and sleeps according to his needs and not to the clock.' In a study of Chinese families in Honolulu, Young (1972) found that the young Chinese child is provided with a highly nurturant environment. During his early years of life his needs are promptly attended to by his mother or other close family members. 'He is fed on demand, allowed to sleep in his parents' room and even their bed.' The pre-school child accompanies his parents shopping, visiting and on excursions. 'All these studies point to a general pattern of indulgence on the part of Chinese parents toward their young children.'

As soon as the young child is weaned, however, the picture is somewhat different. The traditional Chinese concept of childhood is not dissimilar to that prevalent in Europe prior to the 17th century, when children were regarded as little adults (see Philip Aries, 1962). As Hsu et al., (1961) note,

'... In fact, Chinese parents do not seem to assume the existence of a children's world qualitatively different from that of the adults. Children are regarded as little adults who will become adults after adult models...'

(Hsu et al., 1961, p65)

Perhaps the most detailed account on traditional patterns of socialization in China is given by Ho (1974). In his paper, he discusses the various features of socialization characteristic of the Chinese. Some of the features include,

'... the emphasis on the development of moral character through education, ... the localization of the primary seat of socialization in the home; the differentiation of parental roles - with the mother characteristically being more 'soft-hearted' than the father; the use of punishment, including the physical, as the most frequently used technique of training, the clear differentiation of sex roles, and the ascription of a lower status to girls in comparison with boys...'

(Ho, 1974, p.20-21)

However, it should be recognised that such characters are not unique to the Chinese alone, but are in fact shared by other culture, although to varying degrees and in differing ways.

Discipline

The traditional value of treating young children with kindness

has been maintained up to the present day. As Ho (1974) writes,

'...A number of observations have found that in their early years, Chinese children receive a great deal of attention and care from adults around them; the attitude of parents is one of leniency, indulgence--a sharp contrast to that of strictness towards older children...'

(Ho, 1974, p.5)

Scofield and Sun(1960) reported that Chinese child-rearing practices were on the whole more severe than American practices. Ho(1974) argued that 'the study was based on retrospective reports and one tends to remember more clearly the discipline imposed later than the experiences of early childhood.' From the time a child can understand and remember commands, his training as an adult is said to have began Hsu et al.,(1961) When the child reaches the age of 'tung chih' (understanding), discipline is imposed; demands are made and the child will now have to face the consequences of parental wrath for failure to meet them.' Thus older children are rewarded and punished in direct proportion to their ability to measure up to adult behaviour standards. Children are seldom ridiculed when they are naughty or misbehave, childish behaviour is not tolerated, and the child must learn to control aggressive impulses.'

In a study on the Chinese in San Francisco, Sollenberger(1968) found that Chinese parents are quite strict in the control of aggressive behaviour in children. He also observed that the child is disciplined, but that the punishment generally used is withdrawal from the social life of the family, or deprivation of special privileges of objects rather than physical punishment.' However, other studies have shown that Chinese do use physical punishment, particularly

on the older children. The rather gentle treatment in the younger years is that a feeling of security and confidence may effectively counteract or reduce the frustrations of rigid discipline later on.

The nonaggressive, quiet, industrious and obedient child was the 'good child'. The child who is young in years, but old in style is the child who is often praised by adults. Rewards include giving special privileges and objects. There are thus two distinct phases in the socialization of the Chinese child; the earlier one characterised by leniency and the later by strictness. Evidence of this comes from a number of studies, viz, Ho (1974); Sollenberger, (1968) & Hsu et al (1961).

In traditional Chinese society and, to a lesser extent, in modern society, it is the entire family, not merely the individual upon which judgements are passed. Children grow up in a close-knit and integrated family. Divorce is still relatively uncommon among the Chinese as a whole, and the child grows up in a relatively stable family atmosphere, with the family accepting full responsibility for his proper conduct.

'...If a child behaves badly, it reflects on his parents and family and brings shame to himself, his parents and the whole family.'

(Hsu et al., 1961)

In the Chinese home, the father plays the role of a disciplinarian. 'Traditionally, the father has been characterised as being strict and cold and the mother as being kind,' hence children tend to maintain a closer and warmer relationship with the mother. 'The mother often served as an intermediary through whom the son or daughter conveyed his or her wishes.

There is a notable lack of concern for the child's sense of

self-respect. In traditional Chinese culture, the child's point of view is not heard and there is no room for individuality. Obedience and respect to parents are expected of every child. As the saying goes, 'Children should be seen, but not heard.'

Sex-typing

The preference for males children over females is a well-known feature of traditional Chinese society. The reason behind the low status ascribed to women, is that men can assure the continuation of the family line. In a patrilineal tradition, it is the male who carry on the family name. If no son was born into a family, the family line would then come to an end. In the case of daughters, eventually, she would be 'given' away in marriage and take her husband's (hsing) surname, thus 'belong' to her husband's family.

Academic achievement

Traditionally the Chinese have placed very high value on education. In the history of China it has been noted that the key to the post of civil servants and officials was the Civil Service Examination. As a result, there was competition to pass the examination. For Sollenberger (1968) puts it,

'...This stems not only from their traditional respect for learning, but also from the realisation that it is an avenue by which their children will not only gain security, but the admiration and respect of others...'

(Sollenberger, 1968)

In the Young (1972) study, it is noted that parents expect early independence in academic achievement. In the Sollenberger (1968) study, it is noted that no mothers thought that it was not important for

the child to do well in school. Educational aspirations are also found to be high among the Chinese parents. the fact that they are

Sociability/Restrictions/demands

Evidence from a variety of research sources (eg.Ho,1974;Hsu et al 1961;Sollenberger,1968 & Young,1972) show that Chinese parents do not,as a rule,attribute high value to the child's social interaction with his peers. As Young(1972) writes;

'...When the child reaches school age,the parent continues to restrict the child from models exhibiting undesirable behaviour.On weekends boys accompany their parents on excursions or play with their siblings in the home. The boys are not encouraged to roam freely with his peers until he reaches the teen years.!!.'

(Young,1972,p.632)

Most of the children observed play in their homes or yards where their activities could be closely supervised. Bunzel(1950) noted that independent motor activity is subject to severe restriction almost from birth in the Chinese child. Chinese parents are generally more concerned with control; 'exploratory and aggressive activities tend to be thwarted very early in the child's life.'

In summary,the Chinese socialization practices,particularly in the areas of discipline appear to be rather strict.In many cases, the use of physical punishment is imposed as soon as the child is old enough to understand.Sociability and freedom to explore the environment are restricted. Sex-role differentiation is evident. Academic achievement is highly valued and emphasis is placed on

filial piety and respect for elders. Most of the studies reviewed have been consistent on these points despite the fact that they are conducted in different cultural settings(eg.America,Hawaii,Taiwan and so on).

A more recent study by Lim(1975) provides some empirical evidence on the differential patterns of socialization among middle and working class Malays,Chinese and Indians living in an urban setting in Malaya. The study show that the Middle class mothers,both of the Malays and Chinese appear to be rather indulgent with their children in their early years,nevertheless,parents are more strict as the children grow older. Chinese mothers place much less emphasis on sociability than Malay mothers and tend to be highly restrictive than their Malay counterparts with regard to the child's exploratory behaviour. Methods of discipline associated with the Chinese group include the use of physical punishment(eg. caning,spanking) for bad behaviour. In contrast,the Malay mothers are more likely to use verbal punishment(scolding) and deprivation. However,Malay and Chinese mothers are found to be similar in their attitudes toward education and academic achievement;nonetheless,the Chinese mothers reward their children more frequently and more intensely for doing well in school and are more likely to take steps to correct the child when he does badly in school. Finally,Chinese mothers expect their sons to achieve independence significantly earlier than the Malay mothers.

Chinese and Malay child-rearing practices:a comparison

Having reviewed the literature on child-rearing practices in the two cultures,it is evident that there are similarities as well

as differences between the Malays and Chinese. The Malays and Chinese differ in their concept of childhood; the former regard children as 'budak-budak-lah' and hence any misdemeanors are looked upon as a nuisance to others rather than as a serious offence, the latter regard the child as a 'little adult' and any childish behaviour is not tolerated. The growing Chinese male child begins to participate in adult activities as early as he can manage it.

Generally, the Malays and Chinese are observed to be notoriously indulgent with children in their early years, but in the case of the Chinese, strict discipline is imposed as soon as a child can understand and remember commands. Needless to say the Chinese appear to be more strict and less permissive than their Malay counterparts. The Malays in the rural areas seem to take socialization as a leisurely process, whereas the Chinese seem to place much importance on proper upbringing, as, 'it was the entire family, not merely the individual, upon which judgements were passed.'

It was observed that the Malays and Chinese differ markedly in their methods of discipline. The Chinese are characterised by the use of physical punishment particularly, on the older children. In contrast, the Malays are more likely to administer mild verbal rebuke when the children misbehaved. Physical punishment was rarely inflicted. On the other hand, Malay children are openly praised both by parents and relatives for good behaviour; unlike the Chinese children who are more likely to be rewarded with special privileges. In the Chinese family, the father is looked upon as being strict and cold; the mother as being kind and understanding. In contrast, the father in the Malay family is observed to show more indulgence than the mother and are more likely to function as a place of appeal

against the discipline of the mother.

The Chinese are found to be more restrictive with regard to the child's sociability and exploratory behaviour as compared to the Malays. The Malay children are allowed more freedom to mix and play with the neighbouring children than the Chinese children who in turn, play mostly with their own siblings. The Chinese parents restrict the child's social interaction from models exhibiting undesirable behaviour.

In the area of education, the Malays and Chinese are found to differ. The Chinese have been known to place high value on education, while the Malays have no tradition of secular education. The Chinese parents are found to expect early independence on academic achievement whereas the Malay parents in the rural areas have not been known to emphasize on academic achievement for their children. However, in a recent study by Lim (1975), the Malays and Chinese do not differ much on their emphasis on education and vocational aspiration, nevertheless, Chinese parents reward their children more frequently and more intensely for doing well in school as compared to the Malay parents.

In Chinese culture, the preference for male children over females is a well-known feature. The reason behind it is that males can assure the continuation of the family line, while the daughters would eventually be 'given' away in marriage. However, unlike the Chinese child, a Malay child whether a boy or a girl is equally treated; there is little distinction made in the treatment of boys and girls.

To sum up then, the Chinese pattern of child-rearing is pictured to be more restrictive than the Malays and is characterised by

stricter upbringing. By contrast, the Malays appear to adopt a more permissive attitude and are less severe in their child-rearing practices. All of the studies

Although the various studies reviewed are conducted in different cultural settings, they are, in general, found to be consistent. In the case of the Malay socialization practices, the studies have been based on the rural Malays. The question that can be asked is that whether the studies are applicable to the Malays in the urban areas. As for the Chinese, the majority of the studies are on the Chinese in U S and Hawaii -- could the findings be applied to the Chinese in Malaysia?

The children were all from middle class backgrounds, drawn from four school-type samples (two boys schools and two girls schools). The design of the study is summarized in Table 3.1

Table 3.1 Sample included in the study by sex and race in numbers

Sex	Chinese	Malays	Total
Boys	no. 10	no. 10	no. 20
Girls	no. 10	no. 10	no. 20
Total	no. 20	no. 20	no. 40

Sample Selection

a) School selection

Since the purpose of the research was to interview teachers of Standard One boys and girls, it was first necessary to locate suitable schools from which the pupils could be drawn to ensure

CHAPTER 3

METHOD

The fieldwork was carried out in Malacca Town during the University long vacation of 1977. Mothers were personally interviewed in the homes by the author. This chapter describes the research design, sample selection, the interview questionnaire and the interview.

DESIGN

In this study, a total of 40 mothers of Standard One boys and girls from Chinese and Malay backgrounds were interviewed on their childrearing attitudes and practices. The children were all from middle class backgrounds, drawn from four national-type schools (two boys schools and two girls schools). The design of the study is summarised in Table 3:1

Table 3:1

Total sample included in the study: by sex and race (in numbers)

Sex \ Race	Chinese	Malays	Total
Boys	n= 10	n= 10	n= 20
Girls	n= 10	n= 10	n= 20
Total	n= 20	n= 20	N= 40

Sample Selection

a) School selection

Since the purpose of the research was to interview mothers of Standard One boys and girls, it was first necessary to locate suitable schools from which the pupils could be drawn. To ensure

comparability it was considered desirable to locate the children from national-type schools only. Private (fee-paying) schools were excluded since the selection of pupils from them may be biased. The use of national-type schools would not only ensure a greater degree of standardization in terms of school buildings, equipments, teaching staff and so on, but it would also control for the type of parents who send their children to such schools.

The four schools (two boys and two girls schools) selected are in the vicinity of one another and are judged by the locals to be of equal prestige and status. They are well-established primary schools, having a history of not less than 25 years. Co-educational schools were not included as the majority of the schools in Malacca are non-coeducational. For the present purposes, the four schools will be referred to as schools A, B, C and D. Having selected the schools, the next step taken was to select the pupils whose mothers would subsequently be interviewed.

b) Selection of boys and girls

In the present research, only children from middle class backgrounds were selected. Social class has been defined in a wide variety of ways, but for the present purposes, social class was based on the father's occupation per se. In the selection of middle class occupations of the fathers, those occupations which were difficult to classify, or ambiguous or which had doubtful prestige in the Malaysian context were excluded. Among such occupations are businessmen (common among the Chinese), policemen, service men (common among the Malays), salesman and others. Thus, only those occupations which were considered to be unambiguously middle class in the Malaysian context were included. It should be pointed out that

Malaysian context were included. It should be pointed out that occupation such as clerk was included because of a shortage of subjects from among the potential pool of middle class boys and girls.

There was an ethnic group difference in the nature of the occupations of the fathers. There was an under-representation of Malay fathers in the professional group. Within the potential pool of Malay middle class subjects, there were relatively larger numbers of fathers who were civil servants, government official, clerks and teachers as can be seen in Table 3:2. The Chinese fathers, on the other hand, had a much wider range of occupations.

Table 3:2

Father's Occupations For Total Sample: by Race and Sex (in numbers)

Occupation	Chinese Boys	Chinese Girls	Malay Boys	Malay Girls	Total
1. Vet. Surgeon	1	-	-	-	1
2. Customs Off.	1	-	-	1	2
3. Teacher	2	3	3	4	12
4. Clerk	1	3	2	2	8
5. Internal Audt.	1	-	-	-	1
6. Bank off.	1	1	-	-	2
7. Manager	2	-	-	-	2
8. Process Contr.	1	-	-	-	1
9. Dispenser	-	1	-	-	1
10. Engineer	-	1	-	-	1
11. Exe. Acct Off.	-	1	-	-	1
12. Direc. of Educ.	-	-	1	-	1

continue on p.33

13. Govt Off.	-	-	3	1	4
14. Sch. Headmaster	-	-	-	1	1
15. Direc.of Land/Mines	-	-	1	1	1
16. Ketua Pej.Uga.	-	-	-	1	1
Total	10	10	10	10	40

Another variable to take into account when choosing the sample of boys and girls is the definition of the concept of cultural group or race. For the purpose of this research, race was taken to be 'a collection of people considered both by themselves and other people to have in common one or more of the following characteristics: (a) religion, (b) racial origin (as indicated by identifiable physical characteristics), (c) national origin, or language or cultural traditions' (Harding et al, 1954. p. 1622).

There was little difficulty in classifying the subjects by cultural groups. This is largely because Malays and Chinese in Malaysia are still distinct, separate and easily identifiable in their cultural traditions. Furthermore, the rate of intermarriages between the two races is low. One criterion used in the selection of the sample was that both parents be racially and culturally defined as Malays or Chinese. Information on the children's racial groups was available from the school registers and this proved to be quite a reliable method. In addition, only those children who were included came from two-parent families, with both parents alive.

The selection of the sample of boys and girls was very much determined by what the potential pool had to offer. Table 3:3 shows the four selected schools and the potential pool of subjects who satisfied the various selection criteria.

satisfied the various selection criteria.

Table 3:3

Potential Pool Of Standard 1 Boys & Girls in the 4 National-Type Schools:by Race and Sex (in numbers)

Schools	Chinese Boys	Chinese Girls	Malays Boys	Malays Girls	Total
School A	-	18	-	12	30
School B	-	12	-	9	21
School C	17	-	15	-	22
School D	5	-	4	-	9
Total	22	30	19	21	82

As can be seen in Table 3:3, the potential pool was not entirely satisfactory as far as the distribution of pupils for each race and sex subgroups was concerned. There were for instance, fewer fathers of Malay boys and girls than Chinese boys and girls who satisfied the middle class criteria. A total sample of 40 children (ten Chinese boys; ten Chinese girls; ten Malay boys and ten Malay girls) were randomly selected from the potential pool available. The final sample of children was considered 'normal', having no major physical or psychological problem, except for a Malay boy who needed a hearing-aid.

THE INTERVIEW QUESTIONNAIRE

Mothers were chosen as the respondents because in most two-parent families, particularly in the Malaysian context, they may be assumed to have the most direct contact and spend more time with the child, especially in the early childhood years. Hence, they may be expected to be a more

suitable candidate for interview. Since mothers were to be interviewed, the interview questionnaire was thus accordingly designed for use with mothers. The interviews were structured; that is interviewers asked precisely defined questions in a specified way, following a standardised sequence. The use of a structured interview, not only allows for greater control over the type of questions asked; it also allows for greater control over interviewer-interviewee differences, and it allows for greater comparability across the three language versions. Finally, it is also less likely to be biased against the less articulate among the mothers. The questions consist of both the closed-ended and open-ended types.

The Interview Questionnaire was designed to provide information on some of the more general aspects of child-rearing practices, the child's home background and parental attitudes to education. The following are some of the topics that were covered in the interview:

- (1) general biographical data; eg, parents' age, education, etc.
- (2) linguistic background.
- (3) family variables: eg. Size of family, no. of siblings, etc.
- (4) nurturance variable^s: bedtime, caretaking of child, etc.
- (5) discipline: reward & punishment.
- (6) verbal freedom
- (7) sociability
- (8) independence training
- (9) parental emphasis on the children's academic achievement.
- (10) availability of books and toys in the homes.

(See Appendix I for full text of the Interview Questionnaire)

In the planning of the questionnaires, many of the items were modified from Lim(1975). Since both Malay and Chinese mothers were interviewed, it was also necessary to have Malay and Chinese language versions of the Interview Questionnaire. The English version was first translated into Malay and Hokkien by the interviewer and two other individuals. Problems of translation are dealt with by Brislin et al(1973, Chapter 2), who also provide useful suggestions concerning translation procedures. In the present study, back-translation technique was employed. Werner and Campbell(1970) recommended back-translation for best translation results. These two versions were, in turn, back-translated 'blind' into English by two other individuals. Those items which retained the same meaning as the original English and were judged to be equivalent to the other languages were retained in the final version of the interview schedule. Following the back-translation procedure, it was felt that the three languages (English, Bahasa Malaysia and Hokkien) versions were equivalent.

THE MATERNAL INTERVIEW

The interviews with the mothers were conducted in their homes and were carried out by the researcher herself. On the average, the interviews lasted between 30 and 40 minutes. The researcher introduced herself as a student from the University of Malaya and explained to the respondents the purpose of the interview. She explained further that the names of the children and the addresses were obtained from the schools along with those other Standard One children included in the study. The mothers were asked if they could spare some time for an interview concerning their children and the homes. The mothers were assured that any information given

by them would be treated in the strictest confidence and that they need not answer any question which they felt were too personal.

It should nevertheless be noted that the interview technique has its problems because it relies entirely upon self-reports. As Hess(1970) points out:

' The assumption that there is a connection between the reports by parents and their behaviour has been challenged by a number of studies, which tend to show some distortion in self-reports, particularly in the direction of socially desirable behaviour....'

(Hess,1970,p.474)

The possibility of getting socially acceptable responses from mothers should be borne in mind in interpreting and analysing the data, particularly when they are not supported by other methods of data collection. In getting the mothers to report on their child-rearing attitudes and practices involved retrospection on the part of the mothers. Again such reports may not be very accurate due to distortion. It is evident then, that a combination of research methods is necessary for best results.

In conducting the interview ,it was felt that ideally,the interviewing might have been more effective had the race of the interviewer and the respondents been matched. There is evidence from a study (Sattler,1973) in America, of the possibility of racial-experimental effect. This, then should also be taken into consideration in interpreting the findings. In addition to the effectiveness of such arrangement,it was felt that rapport would be most likely established at an optimum level when interviewer

and respondents were matched on cultural grouping. Before fieldwork problems with regard to gaining the cooperation of the mothers had been anticipated. However, quite unexpectedly, all mothers who were approached participated. The mothers gave their fullest cooperation and it was felt that rapport was established in most cases. This highly positive reaction on the part of the mothers was totally unexpected, but this is no doubt attributable to the high prestige attached to the teaching profession in Malaysia, and hence the respect given to teachers. Although the interviewer did not introduce herself as a teacher, she was no doubt perceived as representing the school and was inevitably referred to as a teacher by the mothers and treated as such.

In the final interview, it was noted that 65% were conducted in English. This was not surprising in view of the fact that this group of middle class mothers in this study have had English-medium schooling. Another 27.5% were conducted in Malay and 7.5% in Hokkien. As the interviews were conducted in the subjects' homes, home visits were made without prior appointment to arrange for suitable times for the interviews. Where convenient, however, interviews were conducted on the occasion of the first visit. In the case of working mothers, interviews were usually done in the evenings and during weekends. Generally, the homes were easily located as the majority of them lived in residential areas that are within a half mile radius of the town.

The interview sessions were relaxed and natural in its setting. Tape recorders were not used as this might have had an

inhibiting effect upon the mothers, and thus created an artificial atmosphere. For open-ended questions all statements were taken down verbatim. Furthermore, no attempts were made to have interviews solely with mothers, as this might have caused suspicion and anxiety. The interview setting was varied; in many cases, mothers were interviewed on their own, in others, they were with their husbands, friends and other members of the family. The maternal interviews were completed within a period of three weeks.

University of Malaya

	English	Malay	Chinese	Indonesian
Number of interviews	10	10	10	10
Number of subjects	10	10	10	10
Number of mothers	10	10	10	10
Number of fathers	10	10	10	10
Number of children	10	10	10	10
Number of siblings	10	10	10	10
Number of grandparents	10	10	10	10
Number of aunts	10	10	10	10
Number of uncles	10	10	10	10
Number of cousins	10	10	10	10
Number of nephews	10	10	10	10
Number of nieces	10	10	10	10
Number of friends	10	10	10	10
Number of neighbors	10	10	10	10
Number of teachers	10	10	10	10
Number of employers	10	10	10	10
Number of colleagues	10	10	10	10
Number of acquaintances	10	10	10	10
Number of strangers	10	10	10	10

CHAPTER 4

RESULTS AND DISCUSSION

Introduction

In this chapter the results are presented and discussed. Since the aim of the research is to study patterns of child-rearing practices among the middle class Malays and Chinese living in an urban area, the focus of the analysis is on racial group differences, vis-a-vis the various aspects of child-rearing among the Malays and Chinese. Data are also presented separately for boys and girls for purposes of sex comparisons.

Biographical Data and other home background information

The biographical data and home background variables are discussed first. This is to find out the extent to which the parents' educational background, age, place of birth and other home background variables are comparable.

Father's birthplace

As can be seen in Table 4:1, 95% of the children's fathers were born in Malaysia and only 5% were born outside Malaysia. What is of particular interest, however is that the father's birthplace are comparable across the two races and across sex groups.

Table 4:1

Father's birthplace: by race and sex (in percentages)

	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
Malaysian born	90	90	100	100	95
Brunei	-	10	-	-	2.5
Singapore	10	-	-	-	2.5
Total	100	100	100	100	100

In addition to the birthplace, information on the father's period of residence in Malacca was obtained. Table 4:2 indicates that 57.5% of the fathers have been living in Malacca since birth and for those who were born outside Malacca, the period of residence in Malacca range from 3 months to 35 years. However, the father's period of residence in Malacca are comparable for the four subgroups.

Table 4:2

Father's Period Of Residence in Malacca:by race and sex(%)

Mths/Years	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
3mths-35yrs	40	50	50	30	42.5
since birth	60	50	50	70	57.5
Total	100	100	100	100	100

Mother's birthplace

The data indicate that 97.5% of the mothers were born in Malaysia, and only 2.5% have had their birthplace outside Malaysia (See Table 4:3).

Table 4:3

Mother's Birthplace:by race and sex(%)

	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
Malaysian born	100	90	100	100	97.5
Indonesia	-	10	-	-	2.5
Total	100	100	100	100	100

In addition, 75% of them have been in Malacca since birth; the rest have been in Malacca for periods ranging from 3-8 months to 20-35 years. (See Table 4:4)

Table 4:4

Mother's Period of residence in Malacca:by race and sex(%)

Mths/yrs	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
3-8mths--20-35yrs	20	30	40	10	25
since birth	80	70	60	90	75
Total	100	100	100	100	100

The four subgroups are comparable in terms of mother's birthplace, but in terms of period of residence, it is noted that 90% of the mothers of Malay girls have been in Malacca since birth, as compared to only 60% of the Malay boys' mothers.

On the whole the parents' birthplace and period of residence in Malacca are comparable across the four subgroups.

Religion

Table 4:5 indicates that all the Malay parents are Muslims. It also shows that among the Chinese parents, 75% of them are Buddhists, 20% are Christians and only 5% are free-thinkers.

Table 4:5

Parents' Religion:by race and sex(%)

Religion	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
Buddhists	80	70	-	-	37.5
Christians	10	30	-	-	10
Muslims	-	-	100	100	50.0
Free-thinker	10	-	-	-	2.5
Total	100	100	100	100	100

Parents' Age

Parents' age is another important variable to consider. The data in Table 4:6 indicate that the Chinese boys and girls are characterised by older mothers (average age 35.4 years). The Malay groups have much younger mothers, with an average age of 30.8 years. However, the fathers' age for all four subgroups are comparable.

Table 4:6

Parents' Mean Age: by race and sex.

Mean age(yrs)	Chinese boys	Chinese girls	Malay boys	Malay girls	Total Mean
Fathers' Mean age(yrs)	39.2	36.1	38.1	38.3	37.9
Mothers' Mean age(yrs)	35.7	35.1	32.0	29.6	33.1

Mothers' occupation

From Table 4:7 it can be seen that 50% of the mothers are non-working mothers, although these include mothers who used to work before the children were born. The range of occupation of the mothers is not wide. It is noted that 35% of the working mothers are teachers; with 50% of the Malay children's mothers being teachers as compared to 20% among Chinese mothers, who work mostly as clerks or nurses. For the working-mothers the four subgroups are not very comparable while the non-working mothers are comparable for the four subgroups.

Table 4:7

Mothers' Occupation: by race and sex(%)

Occupation	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
Teacher	10	30	40	60	35
Clerk } working	30	-	-	-	7.5
Nurse }	10	10	10	-	7.5
Non-working	50	60	50	40	50

Fathers' educational level:

As can be seen from Table 4:8, all the fathers have had at least some form of formal education. The majority of them have had upper secondary schooling (Forms 4-5). However, 40% have had tertiary education. It is noted that more Malay fathers (55%) attended colleges and universities than Chinese fathers (25%). The Chinese fathers are mostly educated up to upper secondary level. Malay girls fathers have had a somewhat lower level of education compared to the three groups.

Table 4:8

Fathers' Educational Level: by race and sex (%)

Level of Educ.	Chinese Boys	Chinese Girls	Malay Boys	Malay Girls	Total
University } tertiary	20	10	20	20	17.5
College } tertiary	-	20	40	30	22.5
Form 6 } upper	-	10	-	-	2.5
Form 4-5 } secondary	70	60	40	10	45
Form 1-3 } primary	-	-	-	40	10
Standard 6 } primary	10	-	-	-	2.5
Total	100	100	100	100	100

Fathers' Medium of Education

The majority of the fathers are English-educated. Table 4:9 shows that 95% of them have had their education in the English-medium, either solely or in combination with the vernacular medium. It can be noted that fewer Malay girls fathers (40%) were educated solely in English compared to those in the other three groups, but were more likely to have had both vernacular and English (60%) medium education. On the whole, fathers' medium of education is comparable across the four subgroups as far as exposure to English-medium education is concerned.

Table 4:9

Fathers' Medium of Education:by race and sex(%)

Med. of educ.	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
English	70	80	30	40	67.5
Vernacular	10	10	10	-	7.5
Eng + Vernac.	20	10	10	60	25
Total	100	100	100	100	100

Mothers' educational Level

As in the case of fathers, all mothers have had at least some form of formal schooling. Table 4:10 indicates that 27.5% have had primary school education only, 30% have had a Form 4-5 level education and 27.5% a college education. In all these levels, the mothers are comparable. At university level, however, 20% of the Malay girls mothers reached this level compared to none in the other three groups.

Table 4:10

Mothers' level of education:by race and sex(%)

Level of Education	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
University	-	-	-	20	5
College	30	20	30	30	27.5
Form 4-5	40	30	20	30	30
Form 1-3	10	20	10	-	10
Standard 3-6	20	30	40	20	27.5
Total	100	100	100	100	100

Mothers' Medium of education

The sample is also characterised by respondents who are English-educated as shown in Table 4:11. At least 70% of them have

had English medium education(either combined with vernacular or solely English). However, more mothers of Chinese boys and girls(70%) were educated solely in English than mothers of Malay boys and girls (30%). In general the mothers are comparable in their exposure to English medium education.

Table 4:11

Mothers' Medium of education; by race and sex(%)

Medium of education	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
English	80	60	30	30	50
Vernacular	-	30	40	50	30
Eng + Vernac.	20	10	30	20	20
Total	100	100	100	100	100

In summary the data show that by and large, the four subgroups are comparable in terms of parental education.

Linguistic Background

Another variable that is of interest is that of linguistic background. It is evident from Table 4:12 that the sample make use of English as a medium of communication in a variety of home settings. Only 40% of the total sample use the vernacular only at home; the rest of the sample use a combination of English and vernacular at home. However, more Chinese than Malay families use English in the home.

Table 4:12

Languages spoken at home: by race and sex(%)

Languages	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
English	-	-	-	-	-
Vernacular	-	10	30	40	40
Eng + Vernac.	100	90	70	60	60
Total	100	100	100	100	100

Family Variable

Information was also obtained on other family variables including size and make-up of the household and the number of people living in the house. It can be seen from Table 4:13 which presents the ratio of persons to bedrooms that the Chinese household is somewhat less 'crowded' (ratio of 2:1) as compared with the Malay household (ratio of 3:1)

Table 4:13

Ratio of persons to bedrooms: by race and sex

	Chinese boys	Chinese girls	Malay boys	Malay girls
Ratio	2:1	2.1:1	3:1	2.9:1

The number of siblings

As can be seen from Table 4:14, the Chinese are characterised by smaller families as compared to the Malays. This is so for both the male and female groups.

Table 4:14 No. of siblings: by race and sex

	Chinese boys	Chinese girls	Malay boys	Malay girls	Total Meanage
No. of children (mean)	3.1	2.6	3.6	4.1	3.4

Position of child in family

Table 4:15 which shows the position of the child in the family indicates little sex differences, but considerable race differences of the child's position in the family is noted. First borns and only children are over-represented by the Chinese as compared to the Malays. This is not surprising in view of the fact that Chinese children come from smaller families. The Malay boys and girls are mostly middle-borns.

Table 4:15Position of child in the family: by race and sex(%)

Position	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
Only child	10	10	-	-	5
Eldest	20	50	20	10	25
Middle	50	20	70	70	52.5
Youngest	20	20	10	20	17.5

Nurturance variablesBedtime of child: pre-school and present

The mothers interviewed appear to be somewhat indulgent with their young children. Prior schooling (see Table 4:16), both the Malay and Chinese mothers tend to allow the children to sleep at any time they wished, with 52.5% of them reporting no specific time set for their children's bedtime. However, they slept not later than 10 o'clock. Malay mothers seem to be more indulgent than their Chinese counterparts as is evidenced by 60% of the Malay mothers reporting no specific time for the children as compared to the corresponding 45% of the Chinese mothers.

However, for both Malays and Chinese mothers, the pattern is quite different once the child starts school. The bedtime schedule becomes considerably stricter with 97.5% of the mothers interviewed reporting specific bedtime for their children. This is not surprising in view of the fact that the children have to get up for school the following day.

The present findings are consistent with those of Lim(1975), Young(1972) and Sollenberger(1968) in showing Chinese to be rather indulgent with their young children. Malay parents have also been observed to be indulgent in many studies conducted on the rural areas in Malaya. (Firth, 1966; Swift, 1965 and Wilson, 1965)

Table 4:16
Bedtime of children:by race and sex(%)

<u>Pre-school</u>	Chinese boys	Chinese girls	Malay boys	Malay girl	Total
specific time	50	60	20	60	47.5
no.specific time	50	40	80	40	52.5
<u>Present</u> *					
specific time	90	100	100	100	97.5
no specific time	10	-	-	-	2.5

Care-taking variables

Information on care-taking variables was also obtained among the various subgroups. Table 4:17 indicates that 32.5% of the boys and girls were cared for by their mothers during their pre-school years. In looking after them, the working mothers are helped by the children's grandmothers and servants. It is noted that 27.5% of the children were looked after by their grandmothers and 20% by the servants.

From the table, it can be seen that more Malay boys and girls (45%) are cared for by their mothers in their early childhood than were Chinese children (30%). The latter were also more likely to be cared for by servants (30%) as compared to 20% of the Malay children. Interestingly, the girls in the sample were less likely to be cared for by their mothers (25%) as compared to the boys (50%) in their pre-school days and this trend applies to both Malay and Chinese groups.

At the time of the research, however, most of the subjects (62.5%) were under their mothers' caretaking. The role of the grandmothers in caring for the children is somewhat minimised (17.5%).

* Throughout the text present refers to 'at the time of the research.'

Some children(15%) still require some day help and servants to look after them when their mothers and other members of the household are not around. Although most of the mothers can afford to have servants, they reported that they much preferred to take care of their own children. There are no sex differences for the present, except that more girls come under the direct care of their mothers at present than during the pre-school days. Similarly, there is no distinct race differences in types of caretakers for the child at present.

Table 4:17

Persons taking care of child: by race and sex(%)

<u>Pre-school</u>	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
mothers	40	20	60	30	32.5
grandmother	30	40	20	40	27.5
servant	20	40	20	20	20
aunt	10	-	-	10	22.0
<u>Present</u>					
mother	60	70	70	50	62.5
grandmother	10	10	20	30	17.5
servants	20	20	10	30	17.5
aunt	10	-	-	-	10

Types of outings

The findings show that the children in the sample went on outings quite frequently. It is, however, reported to be more common during the weekends or during school holidays. From Table 4:18 it can be seen that more girls(70%) visit relatives with their parents than boys(45%). Sex differences is noted in the types of outing. Similarly, more girls(40%) spent time shopping with mothers than boys(10%). During the weekends, going to the movies are common for

all groups, with the exception of the Malay girls. In contrast, boys are more likely than girls to go swimming. The most popular type of outing is that of going for car rides and stroll in the park.

Table 4:18
Types of Outings: race and sex(%)

Types of outings	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
Visit relative	40	80	50	60	57.5
car ride/park	60	40	60	60	55
shopping	20	40	-	40	25
movies	30	30	30	-	17.5
swimming	20	10	20	-	12.5

The children are most frequently accompanied by both parents(67.5%) on their outings as shown in Table 4:19. The Malay boys are mostly accompanied by their fathers(50%) as compared to the other groups. There are no other notable sex or race differences.

Table 4:19
Parents accompanying children on outings: By race and sex(%)

	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
Father	20	-	50	10	20
Mother	10	10	20	10	12.5
Both	70	90	30	80	67.5

Permissiveness/Restrictiveness

Verbal Freedom

Parents' permissiveness with regard to conversations at mealtime is shown in Table 4:20 (a). It is noted that much verbal freedom is allowed by the parents in general. The data show that 40%

of the children in the sample are 'sometimes' allowed to converse during mealtimes. Only 12.5% are 'never' allowed to talk, in contrast to 37.5% who were 'always' and 'often' allowed. There were no notable sex or race differences.

Table 4:20

a) Mother's permissiveness for conversation during mealtimes:
by race and sex (in %)

Before school/present*	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
Always	20	20	30	30	25
Often	30	20	-	-	12.5
Sometimes	30	40	40	50	40
Seldom	20	-	10	10	10
Never	-	20	20	10	12.5
Total	100	100	100	100	100

Parents' permissiveness with regard to child listening or participating in adult conversation

On the whole, the children are not allowed to listen to or participate in adult conversation very often. In Table 4:20b), 42.5% of the mothers interviewed reported that they 'never' allowed their children to do so. There is a substantial race difference here too, with 20% of the Chinese mothers 'never' allowing in contrast with 65% of the Malay mothers. On the whole, there were no notable sex differences observed on this variable.

* Since the children had started school only 4 months prior to the interviewing the mothers interviewed did not differentiate between pre-school days and present. This applies to Tables 4:20(a-c)

Table 4:20 b)

Mother's permissiveness with regard to listening or participating in adult conversation: by race and sex (in %)

Before school/present*	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
Always	10	-	10	-	5
Often	10	20	-	-	7.5
Sometimes	40	50	30	30	37.5
Seldom	10	20	-	-	7.5
Never	30	10	60	70	42.5
Total	100	100	100	100	100

The respondents also reported that they are more strict when it comes to discussing adult topics, such as sex, crime and so on. Table 4:20c) indicates that Malay mothers are somewhat less strict than their Chinese counterparts on this point.

Table 4:20c)

Mother's permissiveness with regard to discussing adult topics: by race and sex (%)

Before school/present*	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
Always	-	-	-	-	-
Often	-	10	-	-	2.5
Sometimes	20	20	40	40	30
Seldom	20	30	40	20	27.5
Never	60	40	20	40	40
Total	100	100	100	100	100

Educational variables

One of the most important aspects in the socialization process to be examined is that of education. In Table 4:21, it can be seen that the children in the sample are characterised by kindergarten

attendance and home tuition. It is noted that 95% of the boys and girls had attended kindergarten prior to primary schooling and the remaining 5% were taught by tutor and at home. There are no notable sex or race differences.

Table 4:21

Tutoring before schooling:by race and sex(%)

	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
Taught at home	-	-	-	10	2.5
Taught by tutor	-	-	-	10	2.5
Kindergarten	100	100	100	80	95
Total	100	100	100	100	100

Table 4:22 however, shows that the mean number of years of kindergarten is longer for the Chinese children than the Malay children. This difference is however, accounted for by the fact that Malay girls spent less time at kindergarten than Malay boys.

Table 4:22

Number of years spent at Kindergarten:by race and sex(%)

	Chinese boys	Chinese girls	Malay boys	Malay girls	Total mean
Mean no. of(years)	1.4	1.5	1.6	1.0	1.4

Reasons given for kindergarten attendance

When the mothers were asked as to why they sent their children to kindergarten, 52.5% of them gave educational or academic reasons, (eg. kindergarten can prepare their children for Standard 1, the children can learn the basic 'ABC') (See Table 4:23). The other 32.5% of the mothers gave social reasons (that is, they can play and mix around well) whereas the remaining 15% gave both social

60% of the Chinese mothers as compared to 25% among the Malay mothers. On the other hand, Malay mothers are more likely to tell the children that they can still do better (75%) than their Chinese counterparts (40%). There were few sex differences.

Table 4:24

Mothers reaction to child doing well at school: by race & sex (%)

Types of reaction	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
say or do nothing	-	-	-	-	-
tell/him/her can still do better	50	30	70	80	57.5
reward(material)	50	70	30	20	42.5
Total	100	100	100	100	100

Mothers reaction to child doing poorly at school

When the children do badly at school the mothers are more likely to tell them that they can do better the next time (refer to Table 4:25) with 82.5% of the mothers reported doing so. Only 2% said that they do not do or say anything for they felt that the children were still young and that as he grows older he will learn better. The Chinese mothers are more likely to resort to physical punishment (15%) such as caning and spanking, than the Malay counterparts who reported verbal punishment such as scolding and shaming ('malu'). Non-physical punishment involving depriving the children of their favourite things is also present. There are no sex differences to be noted.

This finding has some similarities with studies by (Djamour, 1959; Firth, 1966; Lim, 1975; Sollenberger, 1968; Swift, 1965; Wilson, 1965 & Young, 1968) in which Chinese are observed to use physical punishment in

contrast to Malay mothers who are observed to make use of verbal punishment.

Table 4:25

Mother's reaction to child doing poorly at school: By race and sex(%)

Types of reaction	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
say or do nothing	-	-	10	-	2.5
tell her/him can do better	80	80	80	90	82.5
Physical punishment	20	10	-	-	7.5
Non-physical "	-	10	-	-	2.5
Verbal "	-	-	10	10	5
Total	100	100	100	100	100

Mothers were also asked whether they felt it was important that the child should do well in school. Table 4:26 indicates that 85% of the mothers considered their child doing well to be 'very important' and the remaining 15%, 'quite important'. There were no sex or race differences. All mothers seem to place great emphasis on academic achievement.

Table 4:26

Mother's emphasis on Child's doing well in school: by race and sex(%)

Level of importance	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
Very important	70	70	100	100	85
Quite "	30	30	-	-	15
Not very "	-	-	-	-	-
Not imp't at all	-	-	-	-	-

Mothers also reported on how satisfied they are with the child's marks in school. The reports are comparable across races but sex differences are noted. Some 55% of the mothers (see Table 4:27) said they are quite satisfied with the child's marks and 30% said they are very satisfied. It is noted that Malay mothers are less satisfied with the girls marks whereas the Chinese mothers are less satisfied with the boys marks.

Table 4:27
Satisfaction as regard to child's marks in school: by race and sex(%)

Level of satisfaction	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
Very satisfied	20	40	30	30	30
quite " "	60	60	70	30	55
not very " "	20	-	-	40	15
not satisfied at all	-	-	-	-	-
Total	100	100	100	100	100

In Table 4:28, mothers were asked whether their children were doing their best or whether they can do better. No sex differences were found. Generally, somewhat more Chinese mother(15%) felt that the children were doing their best than the Malay mothers. Again, all mothers interviewed (100%) reported that they would want their children to further their education in the universities. It can be inferred that parents place great emphasis on their childrens academic achievements and are very ambitious for them.

Table 4:28
Mother's attitude towards child's marks in school: by race & sex(%)

	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
Doing his/her best	20	10	-	-	75
Can do better	80	90	100	100	92.5

Although the mothers are concerned about their children's education, at this stage it was felt unnecessary to let them have private tuition. Some 90% of the total sample of children do not have private tuition. Those who were (10%) were tuitioned in all subjects especially in Bahasa Malaysia. Some of the mothers let their children have tuition in an additional language such as Mandarin. However, all of them were being helped in their homework and it is largely the mother who helps them with their work although the father also contributed.

In view of the observation of mothers' concern about the children's education, one would expect them to choose a 'good school' for the children. The choice of school is considered by 85% of the mothers to be 'very important' (see table 4:29). Thus schools were chosen because of educational standards and prestige. The mothers felt that a good school would give their children a better chance of entering a good secondary school. The Chinese mothers place more importance on choice of school for their boys (90%) than for their girls (60%).

Table 4:29

Importance attached to choice of school: by race and sex (%)

Level of importance	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
Very important	90	60	100	90	85
quite important	10	40	-	10	15
not very important	-	-	-	-	-
not important at all	-	-	-	-	-

In Table 4:30 it can be seen that the parents (particularly the father) have made an average of 3-4 visits to the schools

since the children started schooling. The majority of them visit the schools voluntarily, to discuss with the teachers the children's progress and to see how they are getting on. Some of the parents visit only when they were asked to by the teachers or headmasters.

Table 4:30

No. of school visits by parents since January: by race and sex

	Chinese boys	Chinese girls	Malay boys	Malay girls	Total mean
Mean no. of times	3	5	3	2	3.35

In general, the mothers tend to select science as the school subject they most desire their children to excel in, the reasons being that the sciences offer better job prospects and science and technology are much emphasised today. An interesting racial difference is that whereas the Chinese mothers place almost equal emphasis on science and languages for their children, the Malay mothers tend to place greater emphasis on science. There are few notable sex differences except Chinese girls' mothers are more likely to select the languages rather than science.

Table 4:31

School subjects mothers most desired their children to excel in (%)

Subjects *	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
Bahasa Malaysia	30	50	10	10	25
English	30	30	20	10	22.5
Mathematics	40	30	20	20	27.5
Science	50	30	80	60	55

* (These categories are not mutually exclusive since some mothers select more than 1 subject)

Vocational Aspiration

With regard to vocational aspiration (see Table 4:32) for their children, the vast majority of the mothers tend to opt for professions such as law, medicine, engineering, accountancy, dentistry and teaching. It may be noted that both Malay and Chinese mothers are highly ambitious for their children. There is no race difference, however, a very distinct sex difference is evident. Mothers would like their girls to become teachers and their boys to be doctors, engineers and so on.

Table 4:32

Mothers' vocational aspiration for children: by race and sex(%)

Types of occupation	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
Doctor	50	20	40	30	35
Engineer	30	-	20	-	12.5
Accountant	10	10	10	-	7.5
Architect	-	-	10	-	2.5
Pilot	-	-	10	-	2.5
Dentist	-	10	-	10	5
Lawyer	10	-	-	-	2.5
Business man	-	-	10	-	2.5
Teacher	-	60	-	60	30

Sociability

In the area of sociability, the mothers, on the whole tend to encourage their children to play and mix around with other children. (See Table 4:33). Malay and Chinese mothers differ considerably, however; fewer Chinese (35%) than Malay mothers (60%) consider it as being 'very important'. In addition there were fewer sex differences among the Chinese but Malay mothers were more strict with the girls' sociability.

Table 4:33

Mothers' emphasis on sociability:by race and sex(%)

Emphasis on sociability	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
Very important	40	30	80	40	37.5
quite important	40	60	10	30	35
not very important	20	10	10	30	17.5
not important at all	-	-	-	-	-
Total	100	100	100	100	100

These findings are consistent with those of other studies(eg, Djamour(1959;Firth(1966);Swift(1965)and Wilson(1965) on the Malays. These studies showed that sociability is much encouraged and children are allowed to mix and play freely with neighbouring children. A study by Lim(1975) also show that Malay mothers placed greater emphasis on sociability as compared to their Chinese counterparts. Studies on Chinese children by Hsu,et al(1961); Sollenberger(1968) and Young(1971) show that Chinese parents do not place high value on the child's social interaction with his peers.

Mothers were also asked to give reasons for encouraging sociability. Malay mothers are likely to say that they allow their children to do so,so that they can play and mix with other children and learn from them as well. While Chinese mothers were of the opinion that social reasons were important,they nevertheless,were less keen to let their children to mix and play with other children, lest they 'pick up bad habits' from the other children. However, they were allowed to play with 'good children'. Malay children play mostly with the neighbours, friends and other playmates. Chinese children were encouraged to play mostly with their siblings, cousins and neighbours who in their parents' view were 'good' children. These findings concerning the Chinese are consistent with those of Ho(1974)

Lim (1975); Sollenberger(1968) and Young(1971) (see chapter 2)

Apart from playing with children of the same race, most mothers do encourage their children to play and mix with children of other races. Chinese parents do so to allow their children to learn something about the Malay culture and to learn the language better. For the Malay mothers, the reason given is that the children can learn the Chinese dialects from the Chinese playmates and learn to relate well with another race.

Decision making regarding child-rearing

From Table 4:34, it can be seen that both the father and mother have a say in the upbringing of the children. In the Malay families the mothers make decisions(35%) more often ^{than} in the Chinese homes(15%). There were no notable sex differences noted.

Table 4:34

Decision making regarding the child's upbringing: by race & sex(%)

	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
Father	10	40	30	20	25
Mother	20	10	40	30	25
Both	70	50	30	50	50

Role of parents in disciplining children

As can be seen from Table 4:35 it is usually the mother (60%) who punishes the children as compared to father(12.5%). No obvious race or sex differences were noted. This finding is consistent with those by Djamour(1959); Firth(1966); Lim(1975); Swift(1965) and Wilson(196

The mothers were not only more likely to punish the children, they also perceived themselves as being stricter with their children as compared to their husbands. Malay fathers are stricter with the boys, while the mothers are stricter with their girls. The Chinese children

are equally afraid of both parents, while the Malay children are more afraid of the father.

Table 4:35

Role of parents in disciplining children: by race and sex(%)

	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
Father	-	20	10	20	12.5
Mother	70	60	80	30	60
Both	30	20	10	50	27.5

Parental reading habits and availability of children's books

On the whole, both the Malay and Chinese fathers spend more time reading than the mothers. Their reading material consists of newspapers, magazines and books.

It is noted that 90% of the mothers interviewed reported that there are story books available for their children in the homes (see Table 4:36) Chinese children are found to have more reading material than the Malay children. However, once the children started schooling, the number of story books decreased. The reason given is that the children have now their school work and books to keep them busy.

Table 4:36

Availability of books * in the homes: present and prior schooling by race and sex(%)

No. of books	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
1-5	20	20	20	10	22.5
6-10	30	-	30	10	17.5
11-20	30	20	30	50	32.5
more than 20	20	50	20	30	32.5

* The availability of books at time of interview and prior to schooling is the same, since school started only few months before interview and no distinction was made.

The types of books available in the homes are mostly fiction, fairy tales, adventures, mystery and children's short stories for both the Malay and Chinese children. One of the children's favourite seem to cartoon comics. Reading would appear to be encouraged in the homes. There were no sex difference in the choice of books.

Parental restrictions/demands

a) Permissiveness for exploration of the environment

On the whole, it appears that children in the sample are given considerable freedom to explore the environment (Table 4:37). It is noted that 62.5% of the mothers 'always' allowed their children to do so. There are no marked race or sex differences however.

Table 4:37

Permissiveness for exploration of the environment: by race & sex (%)

	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
Always	70	50	60	70	62.5
often	10	30	20	20	20
Sometimes	20	20	10	10	15
Seldom	-	-	10	-	2.5
Never	-	-	-	-	-

b) Permissiveness for free play indoors

From Table 4:38 it can be seen that Chinese mothers are somewhat more permissive than the Malay mothers regarding children's free play indoors. Girls are more likely to be allowed to play indoors than boys and this may be due to the observation that girls make less noise and the games they play are of indoor nature.

Table 4:38

Permissiveness for free play indoors: by race and sex (%)

	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
Always	40	60	50	60	52.5
often	40	40	10	10	25
sometimes	20	-	20	20	15
seldom	-	-	20	10	7.5
never	-	-	-	-	-

b) Permissiveness for free play outdoors

However, in Table 4:39, others are more restrictive when it comes to their children playing outdoors. Nevertheless, outdoor play would appear to depend on where and with whom. Chinese mothers are more restrictive than Malay mothers in this regard. There are few notable sex differences among the Malays, but in the case of the Chinese, the girls are less likely to be allowed to play outdoors than the boys. Studies by Djamour(1959); Firth(1966); Swift(1965) and Wilson(1965) have observed that Malay children are allowed to play freely outdoors. Studies by Sollenberger(1968); Young(1971) and others have shown that Chinese parents are less permissive with regard to this.

Table 4:39
Permissiveness for free play outdoors: by race and sex(%)

	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
Always	10	-	20	10	10
often	-	-	-	20	5
sometimes	30	20	20	30	25
seldom	30	20	40	40	32.5
never	30	60	20	-	27.5

Types of toys available in the home

The mothers in general reported that object experimentation is encouraged and the children are provided with ample opportunities for such activities. Prior to schooling, numerous toys and gadgets are available to the children(see Table 4:40) While there are no marked race differences in the types of toys available in the home, sex differences are very distinct. Boys(both Malays and Chinese) were more likely to play with educational toys such as construction sets, mosaics, puzzles and others(30%) than the girls. Similarly, none of the girls were reported to play mechanical toys(eg, cars, lorries, train, ships, planes etc) in contrast to 25% of the boys. The vast majority of the boys have 'typical boys' toys such as pistols, soldiers, guns and others, and girls have 'typical girls' toys such as dolls, kitchen, tea

sets, 'masak-masak' and others.

Table 4:40

Types of toys available in the homes:by race and sex(%)

Types of toys	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
educational toys	30	20	30	20	25
mechanical toys	30	-	20	-	12.5
typical boys/girls' toys	40	80	50	80	62.5

The results can be interpreted that girls begin to play with toys that prepare her for the female role, while boys play with guns and soldiers which are considered 'masculine'. It is obvious that sex-role differentiation has begun, although the vast majority of the mothers interviewed denied doing so. For it must be remembered that it is the parents who choose the toys. (see Table 4:43) . As Belotti (1975) points out, 'most of the toys one finds in the shops are geared towards the stereotyped roles one expects little boys and girls to fulfil.'

Games children play

In this study, Malay and Chinese children would appear to differ in their choice of games. More Chinese(60%) than Malays(20%) children, both boys and girls would appear to prefer sedentary games such as carrom, chess, monopoly and others. In contrast more Malay children(40%) than Chinese(17.5%) prefer games that are more physically active in nature such as running, catching hide-&-seek and others. There were, however, no pronounced sex differences on the types of games played. (see Table 4:41)

Table 4:41

Games the children play:by race and sex(%)

Types of games	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
Sedentary	70	60	20	20	42.5
Non-sedentary	30	40	80	80	57.5

Information was also obtained on the children's hobbies and interests. As can be seen from Table 4:42 there are notable sex differences. The girls(45%) are more likely than boys to be interested in music,take music lessons. In contrast,the boys have hobbies such as swimming.Malay boys and girls are more likely to spend time drawing than the Chinese children.

Table 4:42

Hobbies and interests of children:by race and sex(%)

Hobbies/interests	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
Watching T.V.	40	30	20	20	27.5
Drawing	20	20	60	40	35
Music-piano	-	50	-	40	22.5
Swimming	20	-	20	-	10
Collecting stamps	10	-	-	-	2.5
Keeping pets	10	-	-	-	2.5

Although by and large,the mothers interviewed claimed that they make no attempt to separate the boys and girls from their play and added that they would like the boys and girls to mix when playing, the children tend to play with children of the same sex. The mothers claimed that this was largely due to the fact that boys and girls play with different toys.

Opinion of mother regarding sex-typing

At least 87.5% of the mothers interviewed were of the opinion that there are differences in bringing up boys and girls.Some of the stereo-typed views given by the mothers about how the sexes differ include statements that boys are naughtier,more aggressive,noisy and rough and hence more difficult to deal with. Girls ,however,are typically viewed as being more obedient,homely,well-behaved and dependent.

Importance attached to sex-role differentiation or sex-typing

Although the mothers claimed not to place great emphasis on

sex-role differentiation, (see Table 4:43), they nevertheless subscribe to stereo-typed views of boys and girls. In addition, it was worth noting that the children's toys tend to be stereo-typed boys and girls toys. There is a marginal race difference. Chinese mothers tend to place more importance on sex-typing than the Malay mothers, who however place greater importance on sex-typing for boys than girls.

Table 4:43
Mothers' Attachment of importance to sex-typing: by race & sex

Degree of importance	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
Very important	20	40	50	-	27.5
quite important	40	20	20	30	27.5
not very important	40	40	30	50	40
not important at all	-	-	-	20	5

Independence and Dependence Training

Information on the fostering of dependence was also obtained from the mothers. As can be seen from Table 4:44, the vast majority of the mothers would like their children to decide what to do for themselves rather than to depend on their mothers and other adults to tell them what to do. Similarly, when the children face difficulty in doing something, the mothers expect their children to try on their own first rather than to ask other adults for help first. However, Malay mothers were more likely than their Chinese counterparts to encourage dependence on their children. No marked sex differences were found, however.

Table 4:44
Fostering of dependence: by race and sex(%)

Dependence	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
Always depend on mother to tell him what to do	10	10	20	30	17.5
decide for himself what to do	90	90	80	70	82.5

ask mother to help first	10	10	10	20	12.5
try on his own first	90	90	90	80	87.5

The Winterbottom Scale of Independence Training(1953) was also administered to the mothers in this study. Mothers were asked the age at which they expected their children to achieve independence on a variety of areas(see Table 4:45 for full list of items) The data were subjected to a two-way analysis of variance design(fixed effects model for equal cell frequencies).The results summarised in Table 4:45 indicate no significant race(ie,Chinese verses Malays) or for sex differences(ie,boys and girls) in earliness of independence. Similarly,race and sex did not interact significantly to affect scores.

Table 4:45

Analysis of variance of the Winterbottom Scale of Independence Training for total sample(N=40)

Source of variance	Sum of squares	df	MS	F	P
Sex(A).....	1.07	1	1.07	0.384	NS
Race (B).....	0.08	1	0.08	0.029	NS
Sex X Race (AXB)	6.57	1	6.57	2.354	NS
Within Groups....	100.42	36	2.79	-	NS

* Based on 19 items(item 16 was excluded because 'earning own pocket money' is not entirely applicable to Malaysian children)

Although,taken as a whole,no significant race or sex differences emerged on the Winterbottom Scale,there are however,some differences in some of the subsections of the scale(see Table 4:46) In areas such as academic achievement,for example,Chinese mothers expect earlier independence on the part of their children(7.2 years) as compared to Malay mothers(8.4years).In self-initiated tasks,Malay mothers expect earlier independence(7.5 yrs) than Chinese mothers(8.4yr

Table 4:46

Mean Age(in years) Of Independence Training in each item for total sample (N=40):by race and sex (Winterbottom Scale 19 items)

Social	CHB	CHG	ALL CH	MALB	MAIG	ALL MAL
To stand up for own rights	9.8	9.1	9.5	8.7	9.8	9.3
To know way around town without getting lost	9.5	12.1	10.8	9.2	8.9	9.1
To go outside and play when he wants to be noisy	9.2	7.5	8.4	9.7	7.7	8.7
To be able to lead other children	9	8.4	8.7	7.3	8.4	7.9
To make own friends on his own	6.2	6.5	6.4	6.1	6.2	6.2
To do well in competition	8.7	9.3	9	8.6	9.8	9.2
Total			8.8			8.4
<u>Academic achievement</u>						
To do well in school on his own	7.3	7.0	7.2	8.3	8.4	8.4
<u>Caretaking</u>						
To be able to eat alone	6.2	6.4	6.3	5.5	6	5.8
To hang up clothes	8.3	7.4	7.9	7.8	7	7.4
To be able to undress and go to bed	6.8	7.2	7	5.3	6.9	6.1
To do some regular tasks around house	7.1	8.5	7.8	6.7	7.6	7.2
To be able to stay at home alone	9.3	10.1	9.7	8.7	9.3	9.0
To make own decisions like choosing clothes	8.3	7.5	7.9	7.8	8	7.9
Total			7.1			7.06
<u>Self-initiated tasks</u>						
To be willing to try new things	7.6	8.3	7.9	7.3	8.6	7.9
To show pride in own ability	7.3	8.6	7.9	6.4	7.3	6.9
To try hard things	9.1	9.6	9.4	9.1	8.4	8.8
To have interests and hobbies	9.4	7.1	8.3	5.9	6.7	6.3
			8.4			7.5

Miscellaneous

To be energetic in climbing, jumping & sports	7.1	8.2	7.7	6.4	8.3	7.4
To take part in parental interest/conversation	9.3	9.1	9.2	8.3	10	9.2
Total mean	7.8	8.3	8.1	7.5	8.1	7.8

Discipline

Punishments

The Chinese mothers in this study are characterised by their use of physical punishment(55%) such as caning, spanking and slapping as compared to only 25% of the Malay mothers(see Table 4:47). On the other hand, Malay mothers(60%) are more likely than Chinese mothers(15%) to scold or rebuke the children when they misbehaved. However, psychological methods such as depriving the child of something he likes or reasoning out with the child are also resorted to. There are also some interesting sex differences. Both Malay and Chinese mothers are more likely to use physical punishment on boys than on girls, who are more likely to be scolded.

This finding is consistent with numerous other studies. In these studies(eg.Djamour,1959; Firth,1966; Lim,1975; Swirt,1965 & Wilson,1965) it was found that the most popular form of punishment among the Malay parents include scolding and rebuking, physical punishment is rare, however. Among the Chinese, physical punishment is the most common form as are shown by studies of Ho(1974); Hsu et al(1961); Lim(1975); Sollenberger(1968) & Young(1971)

Table 4:47

Disciplining of child

Types of punishment used: by race and sex (%)

Types of punishment	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
Physical punishment	80	30	40	10	40

Deprivation of special privilege	10	30	10	10	15
Verbal-scolding	10	20	50	70	37.5
Reasoning	-	20	-	10	7.5

Rewards

As in the case of punishments, so also Malays and Chinese differ in the ways they reward their children. Table 4:48 indicates that Chinese mothers are more likely to reward their children materially (70%) than Malay mothers (15%). Malay mothers on the other hand are more likely to praise their children for good behaviour (80%) than Chinese mothers (30%). For some of the Chinese mothers it was felt that praising a child in front of him should be refrained. It was to 'love at heart' that the Chinese mothers felt should be done. The mothers are of the opinion that once the child knows that he is being loved and pampered he may capitalise on the situation and disciplining might be more difficult. No sex differences among the Chinese was noted, however there were some sex differences among the Malays.

Table 4:48

Reward pattern of the mothers: by race & sex (%)

Types of rewards	Chinese boys	Chinese girls	Malay boys	Malay girls	Total
Physical affection eg. hug/kiss	-	-	-	10	2.5
material rewards	70	70	10	20	42.5
praise	30	30	90	70	55

Summary

On the whole, the results show that Malays and Chinese differ in their attitudes and methods of child-rearing. However, it is interesting to note that, despite the race differences, the Malays

and Chinese are found to be similar in various aspects of child-rearing, such as attitudes toward education and academic achievement, early nurturance, availability of books and toys, verbal freedom and fostering of dependence, and independence training.

In general, the parents of the children are comparable on such factors as place of birth, level and medium of education and age (although mothers of Malay children are somewhat younger). The Chinese household is somewhat less 'crowded' as compared to the Malay household and the Chinese have smaller families. The result also indicates that both the Malay and Chinese mothers are rather indulgent toward their young children in their early nurturance, such as bedtime. Children are also given considerable verbal freedom during pre-school years and at present. There are ample opportunities for object experimentation in the homes. Books and toys are also available.

The Chinese and Malay parents are also found to be similar in their attitudes toward education and academic achievement. Both Malays and Chinese children are characterised by kindergarten attendance. The parents in this study are found to have high aspiration and have shown interest and concern with regard to their children's education. This finding is consistent with other studies on child-rearing among the Chinese, where parents are known to place high value on academic achievements. This can be compared to studies by (Ho, 1974; Hsu, et al, 1961; Lim, 1975; Sollenberger, 1968 & Young, 1972). There were no notable sex differences. Parental encouragement and emphasis on education are also shown by the evidence that when the child does well in school, Chinese parents, however, are more likely to reward the child and punish him ^{for doing badly.} On the whole the parents would tell the child that he can still do better and give further encouragement. All the mothers interviewed, would like their children

to finish their education up to university level. with regard to vocational aspiration, the vast majority tend to opt for the professions like law, medicine, engineering and others. The mothers choose science as the subject they want their children to be good in as they feel that prospects are good in this field in view of the development in the country.

In the area of independence training, the results indicate that there are no significant difference between the Malays and Chinese and between the boys and girls or even the interaction or race and sex. The majority of the mothers would like their children to be independent and self-reliant in numerous aspects of child-rearing. The parents, in general expect early independence of their children.

Considerable race differences are found in the area of sociability. On the whole, it would appear that mixing and playing are encouraged by the mothers. However, Chinese mothers would seem to place more restrictions on the children's interaction with their peers, because they are afraid that the children may 'pick up bad habits'. The Chinese children are found to play mostly with their siblings, and cousins. These findings lend support to those of other studies by (Ho, (1974) Hsu et al, 1961; Lim, (1975); Sollenberger, (1968) & Young, (1972) in showing the Chinese low regard for sociability. Malay children, in contrast are allowed to mix more freely and to play with children from the neighbourhood. The Malay mothers are found to be more permissive with regard to the child's exploration of the environment as compared to the Chinese counterparts. As Bunzel (1950) and Ho (1974) have observed 'exploratory and aggressive activities tend to be thwarted very in the life of a Chinese child.

In the disciplining of their children, the middle class parents in this study do not appear to be particularly severe and strict.

However, it is observed that Chinese parents are characterised by the use of physical punishment such as caning and spanking for bad behaviour in general. In contrast, the Malay mothers are more likely to make use of verbal punishment (eg. scolding). Other methods of punishment include deprivation of special privileges and reasoning. When the children are well-behaved, Chinese mothers are found to reward them materially whereas Malay mothers are more likely to praise the children. The results are found to be consistent with studies on the Malays (see Chapter 2) child-rearing practices.

It is interesting to note that although the mothers interviewed do not claim sex-role differentiation to be of great importance, in actual practice, however, they subscribe to this. For instance, in the choice of toys, boys and girls differ; girls tend to play with 'typical girls' toys (dolls, kitchen sets etc) and boys with 'typical boys' toys (guns, soldiers etc). Girls are more likely to have hobbies and interests in music while boys are interested in drawing and swimming. Mothers also succumb to sex-typing in the choice of profession for their children; mothers are more likely to choose teaching for girls and engineering and medicine for boys. They also give stereo-typed views of boys and girls (such as boys are naughtier, boisterous and more difficult to manage and girls are more obedient and quiet).

In general, Malay and Chinese mothers in this study are found to differ in a number of areas of childrearing, nevertheless the similarities are at the same time evident.

CHAPTER 5

Conclusions

The aim of the study was to look into the trends of child-rearing practices among middle-class Malays and Chinese living in an urban area. The results show that by and large the Malays and Chinese do differ in their attitudes and methods of child-rearing, particularly in areas such as disciplining, sociability and exploration of the environment. Nevertheless, it has been noted, for instance that Malays and Chinese are rather similar in their attitudes toward education, namely educational and vocational aspirations, kindergarten attendance and others. The findings also indicate that Malays and Chinese do not differ greatly in the training of independence, early nurturance variables, opportunity for object experimentation (toys and gadgets) and the availability of books in the homes.

The results suggest that while the traditional elements of socialization are still present for this group of middle class Malays and Chinese, these elements are nonetheless making way for the more modern ones. The trend now appears to be toward the method of child-rearing where independence and self-reliance on the part of the children are stressed. No longer are nagging or excessive supervision popular with these mothers. The children are allowed considerable freedom for exploration and object experimentation.

The present findings provide evidence which suggest that cultural differences affect child-rearing attitudes and practices. The fact that the Malays and Chinese come from different cultural backgrounds explains the differences in their child-rearing practices.

Simultaneously, the similarities among these middle-class mothers in this study are also noted. A number of suggestions have been given to account for these. The similarities may be attributable to the fact that the parents in the study are highly comparable in terms of birthplace, education, age and other home background variables. The social class variable such as the similar educational background helps to explain the similarities in child-rearing practices. As the data show the middle class parents included in the sample are largely English-educated. The exposure to a common medium of education and subsequently to common values and media may influence the attitudes of the parents. Thus the similarities among the two races may not be so surprising. This common educational background would perhaps have resulted in parents making use of knowledge gained through education and acculturation. (Kitano, 1961, p.16-17)

Taken as a whole, the present findings do lend support to those of Djamour, (1959); Firth, (1966); Swift, (1965) & Wilson (1965) on such aspects of socialization as sociability, punishments and rewards, freedom to explore the environment and the indulgent mood of the Malay child-rearing practices. However, the Malay parents in this study are observed to be relatively more aware and concern with their children's education than what have been previously noted of the Malays in the rural areas who have not been known to place emphasis on secular education. This awareness for secular education may be regarded as a change of attitude resulting from the rapid socio-economic developments in the country. The Malay children in the present study are provided with a variety of toys and gadgets in the homes unlike those in the other studies. In addition, this study is consistent with that of a more recent study by Lim (1975) in numerous aspects of socialization.

The present findings on the Chinese child-rearing practices are also consistent with studies by Ho,(1974); Hsu(et al(1961); Lim(1975) Sollenberger(1968) & Young(1972) in areas like education, sociability, discipline, and early nurturance variables. The Chinese children in the present study, however, are provided with toys and games to amuse themselves with. The opportunity for objects experimentation may be regarded as a recent development in the Chinese socialization process, for in traditional and ancient China, children were not regarded as different from adults and hence to be treated in distinctive ways. They were generally considered as 'little adults', mingling, working and playing with adults. The concept of childhood being such one would expect the almost non-existence of toys (miniature kitchen sets, guns and many others).

However, it is noted that in the area of independence training, the present findings show no significant race or sex differences, unlike that of Lim(1975). This inconsistency in findings may be explained by the fact that the present study involved a small sample compared to the other study. Furthermore, the study by Lim(1975) involved different samples. They were nine-year old children verses the seven-year olds in the present study, which also include both boys and girls.

Implications for further research

The present findings provide empirical evidence on the differential socialization patterns of the middle class Malays and Chinese living in an urban setting. Clearly, in a plural country like Malaysia, the present study suggest the need to examine the other

racess besides the Malays and Chinese and also to include the lower class in future researches. When making cross-cultural comparisons, it is necessary to take into account the larger socio-political environment in which the cultural groups live. Malaysia clearly offers an interesting place for the cross-cultural study of child-rearing practices because the plural nature of the society allows for ethnic groups to be studied in a socio-political setting that differs radically from that in America, Hawaii or Taiwan. It is interesting to note, as Lim (1975) had observed, 'that if one compares the present findings concerning the Chinese with observations on the Chinese in America or Hawaii (eg. Sollenberger, 1968 & Young, 1972, etc), despite their differential interaction with the different socio-political environment, the findings are consistent. These striking similarities of the Chinese in the three countries perhaps attest to the strength of tradition, culture and the constancy of family structure and some of the most valued aspects of socialization methods of the Chinese.'

In view of the rapid socio-economic development and urbanization in the country, it is evident that there is a need for larger scale studies to be carried out before a firm conclusion can be arrived at. For example, it would be of great interest and value to make a study of those people involved in the rural-urban shift; to find out whether the length of stay in the urban areas have in any way affected their attitudes and methods in child-rearing, or whether in time more changes will take place for the rural population, with the acceptance of urban elements. Studies involving larger and more representative sample of the Malaysians may be needed

delinquents. Investigations show that the following factors are

and also studies of empirical nature are clearly required. This is because many of the existing studies were based on observations. (see Chapter 2, review of literature) Furthermore the vast majority of the studies were carried out some time ago.

Practical implications of the present findings

The present findings not only provide information on the child-rearing practices of the two races, they also suggest some practical uses. It may be suggested that knowledge from child-rearing studies can be used as guidelines for mothers, teachers and others concerning the treatment of young children. Indeed, such a study may enable us to understand better the range of behaviour possible in any one person. For instance, the findings indicate that Chinese do not place much emphasis on sociability and with this knowledge, one may understand as to why a Chinese child is not sociable.

In view of the increasing emphasis on education, these findings may be used as bases for prescriptions for educational practices. The results which indicate that Malay parents place more emphasis on education than have been previously observed, may be utilised to explain why the Malay children until recently tended to show poor performance on tests. Obviously, parental encouragements and emphasis on education are needed to affect the children's tests performance. Such information may be helpful to teachers and policy-makers in drawing up educational programs.

Accumulated information on child rearing practices may be applied in the prevention of delinquency, drug abuse, school dropouts and other social problems or in dealing therapeutically with delinquents. Investigations show that the following factors are

related to delinquency: poor parent-child relationships, rejection by parents, harsh parental punishment and erratic discipline, frustration of needs for independence and self-expression. Thus, the knowledge of the factors underlying delinquency may be used in developing more adequate social welfare, and educational programs to aid parents, particularly those of low socio-economic status, to establish better relationships with their children. Authorities, using these informations may get the right direction for the treatment and handling of the delinquents.

Although the study is carried out on a micro-level, it is obvious that the implications it brings are macro.

Limitations of the study

Some of the methodological limitations may have affected the findings. The possibility of getting socially accepted responses in interview techniques and of racial experimental effect should be borne in mind in interpreting the findings. (see Chapter 3) Practical considerations and the lack of time made it necessary to limit the study sample to urban school children and to the middle class Malays and Chinese.

Although, the advantages of cross-cultural study are evident, a number of problems are expected to come to fore when we attempt to compare the Malays and Chinese. The pattern of concerns and events to which our attentions are directed are not the same from one culture to another. Thus to compare across culture, one has to be aware that different culture and society stress on different aspects. One culture may emphasize on respect for others, competition

while another may concentrate on dependence, cooperation and restriction.

These limitations suggest that future studies involving the use of other methods of data collection are needed. Thus the present findings were discussed in the light of these limitations. Nevertheless, this study paved the way for more studies in this field. Although the study provided evidence on the race differences and also sex differences in the various aspects of socialization, more in-depth studies are called for. Perhaps a longitudinal study would be able to indicate the exact variables that are necessary and sufficient to influence the personality of an individual through the socialization process.

Biographical Data

Butir-butir Riwayat Hidup

1. Father's birthplace:
Tempat lahir bapa:
2. Period of residence in (a) Malaysia (b) Malacca
Jangka masa kediaman di (a) Malaysia (b) Melaka
3. Mother's birthplace:
Tempat lahir ibu:
4. Period of residence in (a) Malaysia (b) Malacca
Jangka masa kediaman di (a) Malaysia (b) Melaka
5. Religion:
Agama:
6. Father's age:
Umur bapa:
7. Mother's age:
Umur ibu:
8. Father's occupation:
Pekerjaan bapa:
9. Mother's occupation:
Pekerjaan ibu:

APPENDIX I

INTERVIEW QUESTIONNAIRE SCHEDULE

Name of child:.....

Nama anak:.....

Address:.....

Alamat:.....

School:.....

Sekolah:.....

Standard:.....

Darjah:.....

Language of interview:.....

Bahasa pengantar temuduga:.....

Date and situation of interview:.....

Haribulan dan situasi temuduga:.....

Biographical Data

Butir-butir Riwayat Hidup

1. Father's birthplace:.....

Tempat lahir bapa:.....

2. Period of residence in (a) Malaysia.....(b) Malacca.....

Jangka masa kediaman dlm (a)Malaysia.....(b) Melaka.....

3. Mother's birthplace:.....

Tempat lahir ibu:.....

4. Period of residence in (a) Malaysia.....(b) Malacca.....

Jangka masa kediaman dlm (a) Malaysia (b)Melaka.....

5. Religion:.....

Ugama:.....

6. Father's age:.....

Umur bapa:.....

7. Mother's age:.....

Umur ibu:.....

8. Father's occupation:.....

Pekerjaan bapa:.....

9. Mother's occupation:.....

Pekerjaan ibu:.....

Father's educational background/Latar belakang pendidikan bapa

Any formal schooling Yes/No Can he read?.....
 Pernahkah dia bersekolah(resmi) Ya/Tidak Bolehkah dia baca?....

If Yes, types of school(s) institution(s) attended and level reached.
 Jika Ya, jenis sekolah, institusi yang dihadiri dan tingkat dicapai.

Types of schooling:-

Jenis persekolahan:-

- (a) English/Inggeris.....
- (b) Chinese/Cina.....
- (c) Malay/Melayu.....
- (d) Others/lain-lain.....

Level of schooling completed.....

Tingkat persekolahan dicapai.....

College graduation/Kolej graduate.....

University graduation/Universiti graduate.....

Other graduate professional training/Lain-lain latihan kemahiran.....

Mothers educational background

Any formal schooling Yes/No Can she read?.....
 Pernahkah dia bersekolah(resmi) Ya/Tidak Bolehkah dia baca?.....

If Yes, types of school(s), institution(s) attended and level reached.
 Jika Ya, jenis sekolah, institusi yang dihadiri dan tingkat dicapai.

Types of schooling:-

Jenis persekolahan:-

- (a) English/Inggeris.....
- (b) Chinese/Cina.....
- (c) Malay/Melayu.....
- (d) Others/Lain-lain.....

Level of schooling completed.....

Tingkat persekolahan dicapai.....

College graduation/Kolej graduate.....

University graduation/Universiti graduation.....

Other graduate professional training/Lain-lain latihan kemahiran.....

Linguistic Background:/Latar belakang linguistik

What languages or combination of languages do you and your family speak?

(lu ka lu aye keh-teng kong hami oowei ah?)

Apakah bahasa-bahasa atau kombinasi bahasa2 yang anda dan keluarga anda tutur?

- 1).....
- 2).....
- 3).....
- 4).....

Combination of:.....

Kombinasi bahasa:

Family Variable/Angkubah keluarga

Size & make-up of household/Saiz dan Composisi Rumahtangga

1. How many bedrooms are there in the house?.....
(chee keng choo oo kooi keng pang-keng)?
Ada berapa bilik tidur di rumah ini?.....
2. How many people are there living in the house?.....
(oo kooi aye lung tua chee keng choo ah?)
Berapa orang tinggal di rumah ini?.....
3. Apart from your immediate family is there anyone else living in the house? (Yes/No Who?.....
(Asi boe sng lu kaki aye keh-teng lung, oo pa lung tua ti chee tau,
Selain daripada anggota2 keluarga mu adakah orang lain yang
tinggal di rumah ini?...Ada/Tidak Siapa?.....

Size of the family/Saiz keluarga

1. How many children do you have?.....
(lu oo kooi aye kiah ah)?
Anda ada berapa orang anak?.....
2. Position of X in the family.....(1) eldest(tua)
(X si pai tae kooi aye?) sulong.....
Kedudukan X dlm keluarga. (2) middle(tiong)..
pertengahan.....
(3) youngest(sway)....
bongsu.....

Pos./Kedkn	Age/Umur	Sex/Jant	Type of sch. jenis perskn.
1.			
2.			
3.			
4.			
5.			
6.			
7.			
8.			

Nurturance Variables/Angkubah2 Pengasuhan

1. Bedtime of X when baby:(X amneh koon aye tiam siah-sway han si)
Masa tidur X semasa bayi:.....
(1) at a specific time(oo tneah tich aye tiam siah asi boe
pada masa tertentu.....
(2) no specific time(boe tneah tich aye tiam siah).....
tidak ada masa tertentu.....
2. Bedtime now(chit choon koon aye tiam siah).....
Masa tidur sekarang.....
(1) at a specific time(oo tneah tich aye tiam siah).....
pada masa tertentu.....
(2) no specific time(boe tneah tich aye tiam siah)
tidak ada masa tertentu.....

Caretaking of child and other background data /Jagaan anak dan lain

1. Apart from you, who else took care of X when he/she was younger
(ie. before he/she went to school) Lu aye kiah sway hun hisi, asi boe
si lu koe oo palung kor ee boe?

1. Selain daripada anda, adakah sesiapa lain yang menjaga X semasa dia kecil lagi (sebelum bersekolah)?

Who (siang)/Siapa?

2. Who else takes care of X now (chit choon koe oo siang kor ee)
Siapa lagi yang menjaga X sekarang?

3. Where do you usually take him/her out to? (lu ka chuai chua ee chbot kee tolch ah?)

Biasanya anda membawa dia keluar kemana?

4. Who takes him/her out most? (kah chuai siang chua ee choot kee)
Siapakah yang sering sekali membawa dia keluar?

5. Did X have any tutoring before he/she went to school? Yes/No.
(lu aye kiah aboey jeep oak ayesi, lu oo cheng keng kak ee tak chek)
Adakah X mendapat apa-apa pendidekan sebelum dia bersekolah? Ya/Tdk

6. If Yes, then did you: (asi oo, si m si lu:)

Jika ada, adakah anda:

(a) teach him/her at home yourself (ti choo cheng keng kaki kak ee)
sendiri mengajar dia di rumahkah?

(b) get someone else to teach him/her
(cheah lung lai kak ee?)
mendapat orang mengajar dia?

atau

(c) send him/her to kindergarten?
(hor ee tak ewe-tee-wan?)

No. of Years

menghantar dia ke tadika?

7. What do you think are the advantages of kindergarten?
(lu hor ee kee ewe-tee-wan, oo hami lee aik/hoe chot?)

Pada pendapat anda, apakah kebbaikannya tadika?

Verbal Freedom/Kebebasan Bercakap:

1. Was your son/daughter allowed to talk during mealtimes:

(lu kian hor lu aye kiah kong wa chiat png tiam siah?)
Adakah anak anda dibenarkan bercakap semasa makan:

(a) Before he/she went to school
(ee aboey jeep oak ayesi)
Sebelum bersekolah

(b) Now (teongkim)
Sekarang

1. always (tak pai) /selalu

1. always (tak pai)
selalu

2. often (seong2) /seringkali

2. often (seong2)
seringkali

3. sometimes (oosi) /kadang-kala

3. sometimes (oosi)
kadang-kala

4. seldom (han si) /jarang

4. seldom (han si)
jarang

5. never (m putt) /tidak pernah

5. never (m putt)
tidak pernah

2. Did you allow your son/daughter to listen to or participate in adult conversation when adults are talking: (lu kian hor ee cham kah tua lung kong wa)

Adakah anda membenarkan anak anda mendengar ataupun mengambil bahagian dalam pertuturan orang dewasa semasa orang dewasa sedang

bercakap:

(a) before school(ee aboey jeep oak)

Sebelum bersekolah

1. always(tak pai)/selalu

2. often(seong2)seringkali

3. sometimes(oosi)/kadang-kala

4. seldom(han si)/jarang

5. never(m putt)/tidak pernah

(b) Now(teongkin
sekarang

1. always(tak
pai/selalu

2. often(seong2)
seringkali

3. sometimes(oosi)
kadang-kala

4. seldom(hansi)
jarang

5. never(m putt)
tidak pernah

3. Was your son/daughter allowed to discuss adult topics or the sort of things adults talk about(lu kian hor ee kong tua lung aye wa)
Adakah anak anda dibenarkan berbincang topik orang dewasa atau perkara2 yang orang dewasa cakap:

(a) before school(ee aboey jeep oak)

Sebelum bersekolah

1. always(tak pai)/selalu

2. often(seong2)/sering-kali

3. sometimes(oosi)/kadang-kala

4. seldom(hansi)/jarang

5. never(m putt)/tidak pernah

(b) Now(teongkin
sekarang

1. always(tak pai)
selalu

2. often(seong2)
sering-kali

3. sometimes(oosi)
kadang-kala

4. seldom(hansi)
jarang

5. never(m putt)
tidak pernah

Parental encouragement and emphasis on academic achievement Dorongan dan tekanan ibubapa atas pencapaian Akademik

1. What do you do when your child does well or gets good marks at school
(asi lye aye kiah tua oak tng koe tiok hoe2, lu ka-cheh choe hami)
Apakah anda buat apabila anak anda mencapai kejayaan yang cermelang atau mendapat markah yang baik di sekolah?

(1) say nothing or do nothing(boe kong ka boe choe puah nung)
Tidak mengatakan apa-apa atau tidak membuat apa-apa mengenainya.

(2) tell him/her he/she can still do better(kong hoe ee tiah ee koe aye choe ka hoe)/ Memberitahunya dia boleh mendapat keputusan yang lebih baik lagi.

(3) reward him/her(pahseoh ee)/Memberi hadiah.....How(anchuah)/Bagaimana

(4) others(pahung nee?/Lain-lain?.....

2. What do you do when your child does badly or gets poor marks in school
(Asi lu aye kiah ti oak tng koe tiok boe hoe lu choe hami?)
Apakah anda buat apabila anak anda mendapat keputusan yang buruk di sekolah?

(1) say nothing or do nothing(boe kong ka boe choe puahung)
Tidak mengatakan apa-apa atau membuat apa-apa mengenainya.

- (2) tell him/her he/she can try to do better next time (kong horee tia
ee koe aye choe ka hoe /Memberitahunya dia boleh cuba lagi
mendapat keputusan yang lebih baik lagi.
- (3) punish him/her (huatt ee) How (anchuh)?.....
Hukum dia Bagaimana?.....
- 4) Others (pahung nee) / Lain-lain.....
3. How important is it to you that your child(x) should do well in
school (Lu jin ooi joeh eowkin lu aye kiah ti oak tng koe tiok hoe?)
Pentingkah anak anda berjaya mendapat keputusan yang cermelang
di sekolah?
- a) very important (chinniah eowkin) / sangat penting
b) quite important (cham poo toe eowkin) / penting
c) not very important (boe hami eowkin) / tidak berapa penting
d) not important at all (boe eowkin) / tidak penting langsung.
4. How satisfied are you with your child's marks in school now?
(Teongkim lu aye kiah aye seng chit lu oo rasa mua ee asi boe)
Puaskah anda dengan markah anak anda di sekolah sekarang?
- a) very satisfied (chinniah mua ee) / sangat puas
b) quite satisfied (cham poo toe mua ee) / puas
c) not very satisfied (boe hami mua ee) / tidak berapa puas
d) not satisfied at all (boe mua ee choe -chee-koay) / tidak puas langsung
5. Do you thik he/she is: (lu jin ooi lu aye kiah) / Adakah anda
berpendapat dia:
- a) doing his/her best now (teongkim oo yong kong tak chek) / sedang
bersungguh-sungguh belajar sekarang.
b) that he /she could still do better (asi ee koe aye choe ka hoe koke)
boleh lagi mendapat keputusan yang baik.

Educational Aspiration/Aspirasi Pendidikan.

1. How far do you expect your child to go in his/her education?
(lu hee bang lua ye kiah tak ka joek kuinh ah?) /
Berapa jauh anda harapkan anak anda boleh capai dalam pelajarannya?
1. finish primary school (sway oak) / tamat sekolah rendah
2. finish L.C.E. (tay cheet hoeh) / tamat SRP/LCE
3. finish MCE/SPM (tay kawee hoeh) / tamat SPM/HSC
4. finish HSC (tay chup hoeh) / tamat STP
5. finish college (huakee pik giap) / Kolej
6. finish university (tua oak) / tamat universiti.
2. Is your child having any private tuition now? (lu aye kiah teongkim
oo pore sip asi boe?) / Adakah anak anda menerima sebarang pengajaran
persendirian sekarang?
- (1) No / Tidak
(2) Yes: / Ya In what subjects? (pore sip hami kor bak?)
Dalam perkara apa?
3. Does anyone help him/her with his/her homework at home?
(Ti choo ayesi oo lung ka ee choe ee aye kong koe asi boe)
Adakah sesiapa yang menolongnya dalam kerja-rumahnya di rumah?
- (1) No (Boe) / tidak ada
(2) Yes (oo) / ada: ... If so who? (asi oo, siang) / Siapa
4. Do you consider the choice of school for your child to: (lu jin ooi
kong oak tng hor lu aye kiah joek tieng eow?) / Adakah anda
menganggap bahawa pilihan sekolah untuk anak anda adalah:
- (1) very important (chinniah tieng-eow) / sangat penting
(2) quite important (cham poo toe tieng-eow) / penting

- (3) not very important(boe hami tioneow)/tidak berapa penting
(4) not important at all(boe tioneow choe chit-koey)/tidak penting langsung.

5. Who usually goes to see the teachers or heads of school?
(ka chuai siang kee kush ee aye sinseh asi haw tnuhn)
Siapakah yang biasa pergi berjumpa dengan guru? atau guru besar sekolah?

- a. mother/ibu
b. father/bapa
c. both/kedua-dua
d. Others/Lainlain.....

6. How often do you or your husband or others visit your child's school to talk to the teachers or the heads of school?(lu ka lu aye sinseh asi palung oo luak chuai pai kee ee aye oak tng ka ee aye sinseh asi hau tiunh kong wa?)/Berapa kali anda atau suami anda atau orang lain melawat sekolah anak anda untuk berbual dengan guru? atau guru besar sekolah?

No.of Times/so far/Bil. lawatan se jauh ini?.....

7. What are your reasons for your visits usually?(ka chuai lu oo hami lee-aik kee choey ee aye sinseh kas hau tiunh)/Biasanya,apakah sebab2 untuk lawatan anda?.....

8. Of all the subjects that your child studies at school, which subjects would you most like him/her to be best at?(lu aye kiah tak aye kor-bak to ask tng, lu suka ee tak toe loh chee hung kor-bak siong tay hoe)/Dari kesemua perkara2 yang anak anda belajar di sekolah, apakah satu perkara yang anda ingin anak anda akan menjadi terbaik dalam?.....

Why?(chormi)/Mengapa?.....

Vocational aspirations/Aspirasi? Vokesvenal

1. What would you like your child to be when he /she grows up?(lu hee bung lu aye kiah taa hun ayesi choe hami?/Apakah yang anda ingin anak anda akan menjadi apabila dia besar nanti?.....

Emphasis on sociability/Tekanan atas bercampur-gaul

1. How important do you think it is for children of your child's age to mix and play with other children?(lu jin ooi joek eowkin hor ginna ka lu aye kiah siang hwei aye cham ka paleh ginna tih-toe?) Adakah penting kepada anda untuk kanak2 dalam lingkungan umur anak anda bercampur-gaul dengan kanak2 lain.

- (1) very important(chinniah eowkin)/sangat penting
(2) quite important (cham poo toe eowkin)/penting
(3) not very important(Boe hami eowkin)/tidak berapa penting
(4) not important at all(Boe eowkin choe chee-koey)/tidak penting langsung.

2. Do you ever encourage X to go out and play with other children.
(lu putt hohe keow ee choot gua kaw ka paleh ginna tih-toe)
Pernahkah anda menggalak X supaya keluar untuk bermain dengan kanak2 lain?

Yes/No/Ya/Tidak. Why(hami soo)/Mengapa?.....

3. Who does he /she usually play with outside school?(ee pang oak lieow ayesi, ka-choaw ka siang tih-toe?)/Dengan siapakah dia biasa bermain selepas sekolah?.....

4. Do you encourage X to mix children from other racial groups?
(lu oo hoho keow ee ka patt sek lung aye ginna tih-toe?)
Adakah anda mendorong X supaya bergaul dengan kanak2 dari lain bangsa?
Yes/No/Ya/Tidak, Why?/hami soo /Mengapa?.....
5. Does he/she mostly play with boys or girls?(ee ka-cheow ka ta pore asi ka cha bore tih-toe?)/Adakah dia selalu bermain dengan kanak2 lelaki atau perempuan?
1. boys(ta pore)/lelaki
2. girls(cha bore)/perempuan
3. both(nor aye)/kedua-dua.
6. How do you feel about it?(lu rasa anchuah)/Apakah perasaan anda terhadap ini?
1. that girls should play mostly with girls.(cha bore tiok ka cha bore tih-toe)/perempuan patut main dengan perempuan.
2. that boys should play with boys(ta pore ka ta pore tih-toe) lelaki patut main dengan lelaki.
3. that he/she should mix freely with both sexes(ta pore ka cha bore cham2 tih-toe)/Dia patut bergaul dengan kedua-dua jantina

Decision-making & Strictness of Parents/Membuat keputusan dan tegasan ibubapa

- 1) Who usually makes the decisions at home concerning X's upbringing?
(tua choo,ka-cheh siang gim choo-ee ka anchuah chee ka kuan X?)
Siapakah yang biasanya membuat keputusan di rumah mengenai pemeliharaan X?
1. father/bapa 2. mother/ibu 3. both/kedua-dua.
- 2) Who usually punishes the child(siang ka-cheh huatt ee)?
Siapakah yang biasanya menghukum anak anda?
1. mother/ibu 2. father/bapa 3. both/kedua-dua.
- 3) Would you consider yourself or your husband to be stricter with the children?(lu jin ooi lu asi lu aye sinseh ka giam ka lu kaih)/ Pada pendapat anda, adakah anda atau suami anda yang lebih keras dengan anak anda?
1. mother/ibu 2. father/bapa.
- 4) Is your child more afraid of you or your husband?(lu aye kiah ka kiah lu asi lu aye sinseh)/Anak anda lebih takut pada anda atau suami anda.
1. mother/ibu 2. father/bapa.

Parents own reading interests/Minat bacaan ibubapa

1. How much time do you spend reading each day?(lu chit ji kua ooh kuan kooi tiam cheng aye chek)Berapa banyak masakah anda guna untuk membaca setiap hari?
a) up to 1 hr/sampai 1 jam b) up to 1 hr/sampai 1 hr
c) " " 2 hrs/" 2 " d) more than 2 hrs/lebih dari 2 jam.
2. What sort of things do you read mostly(lu ka-cheh tak hami)
Apakah anda selalu baca?
a) newspaper(poe chuah)/suratkhabar.....
b) magazines(chap chee)/majallah
c) books(kor soo chek)/Buku-buku
d) Others(pah hung chek)/Lain-lain buku.....

3. How much time does your husband spend reading each day?(lu aye sinseh chit jit kua kwee tiam cheng aye chek)/ Berapa banyak masa suami anda guna untuk membaca setiap hari?
- a. up to $\frac{1}{2}$ hr/sampai $\frac{1}{2}$ jam b. up to 1 hr/sampai 1 jam
c. " " 2hrs/sampai 2 jam d. more tahn 2 hrs/lebih dari 2 jam.
4. What sort of things does he read mostly?(ee ka-cheh tak hami)/Apakah dia selalu baca?
- a. newspaper(poe chush)/syaratkhabar b. Magazines(chap chee)/majallah
c. books(kor soo chek)/buku2 d. Others(pahung)/lain2

Books And Toys/Buku dan alat Permainan

1. Did your child have any story books before started schooling?(Lu aye kiah aboey jeep oak ayesi oo kor soo chek boe)?/Adakah anak anda mempunyai buku2 cerita sebelum dia bersekolah?
No/Tidak
Yes/ada If so(a) how many.....(i) 1-5
Jika ada, berapa (ii) 6-10
(iii) 11-20
(iv) more than 20
lebih dari 20
(b) types of books/jenis buku.....
(hami kuan aye chek)
2. Apart from school books, does your child have any story books now?(tiongkim mai sng oak tng chek, ee oo kor soo chek boe)/ Selain daripada buku2 sekolah, adakah dia mempunyai apa2 buku cerita sekarang?
No/Tidak
Yes/Ada If yes, (a) how many(approx).....
jika ada
(b) types of books/jenis buku.....
.....
3. What kind of toys did your child have before started school(lu aye kiah aboey jeep oak si, oo hami kuan aye tih-toe mi kiah)
Apakah jenis alat permainan yang dia mempunyai sebelum sekolah?
4. What kind of toys does your child have now?(tiongkim ee oo hami kuan aye tih-toe mi kiah)/Apakah jenis alat permainan yang dia mempunyai sekarang?.....
5. What are his/her favourite toys and games?(ee siong tay suka hami kuan aye angkong-nga ka wan-sah)/Apakah alat permainan dan permainan yang dia gemar sekali?.....
6. Does your child have any hobbies or interests? If so, what are they? (ee oo hami hung choo asi see hoe)?Adakah dia mempunyai kegemaran dan minat? Jika ada, apa dia?.....

Freedom to explore the environment/kebebasan untuk menyelidiki alam sekitar.

1. Was X allowed to find things for himself/herself to play with and run around on his/her own or go where he/she wants to on his/her own: (lu kien hor ee kaki choey meekiah lai tih-toe ka hor ee choo ewe chany ka hor ee kee tolloh ee suka)/Adakah X dibenarkan mencari barang2 untuk diri sendiri bermain dan melari kesana sini sendiri ataupun pergi ke-mana2 d suka sendiri?

- | | |
|---|-------------------------------------|
| (a) Before schooling(aboeyp jeep oak)
sebelum sekolah: | (b) Now(teongkim)
sekarang |
| (1) always(tak pai)/selalu | (1) always(tak pai)
selalu |
| (2) often(seong2)/seringkali | (2) often(seong2)/
seringkali |
| (3) sometimes(utsi)/kadang-kala | (3) sometimes(utsi)/
kadang-kala |
| (4) seldom(han si)/jarang | (4) seldom(han si)
jarang |
| (5) never(m putt)/tidak pernah | (5) never(m putt)
tidak pernah |

2. Was your child allowed to play freely, without restrictions indoors:
(lu kian hor ee choo-ewe ti-toe choo lau bin?)/Adakah X dibenarkan
bermain di dalam rumah dengan bebas, tidak ada halangan.

- | | |
|--|-------------------------------------|
| (a) Before schooling(aboeyp jeep oak)
sebelum sekolah | (b) Now(teongkim)
sekarang |
| (1) always(tak pai)/selalu | (1) always(tak pai)
selalu |
| (2) often(seong2)/seringkali | (2) often(seong2)
seringkali |
| (3) sometimes(ut si)/kadang-kala | (3) sometimes(ut si)
kadang-kala |
| (4) seldom(han si)/jarang | (4) seldom(han si)
jarang |
| (5) never(m putt)/tidak pernah | (5) never(m putt)
tidak pernah. |

3. Was your child allowed to play freely without restrictions outdoors?
(lu kian hor ee choo ewe ti aw bin ti-toe)/Adakah X dibenarkan
bermain dengan bebas, tidak ada halangan, di luar rumah?

- | | |
|---|------------------------------------|
| (a) Before schooling(Aboey jeep oak)
sebelum sekolah | (b) Now(teongkim)
sekarang |
| (1) always(tak pai)/selalu | (1) always(tak pai)
selalu |
| (2) often(seong2)/seringkali | (2) often(seong2)
seringkali |
| (3) sometimes(ut si)/kadang-kala | (3) sometimes(utsi)
kadang-kala |
| (4) seldom(han si)/jarang | (4) seldom(han si)
jarang |
| (5) never(m putt)/tidak pernah | (5) never(m putt)
tidak pernah |

Sex-typing and socialization

1. Do you think that there are any differences in bringing-up boys and girls?(lu jin ooi chee ta pore kiah ka cha bore kiah oo sung asi boe sung)/Pada fikiran anda adakah terdapat perbezaan di antara mendidik anak lelaki dan anak perempuan?

If Yes, what are the differences:(si oo hami boe sung)/Jika ada, apakah perbedaannya:.....

2. How important do you think it is for a boy of X's age to act like a real boy(climbs trees, disdain girls, plays with soldiers, takes blue for his favourite color) and for girls to be ladylike(dresses dolls, jumps robes, plays hopscotch, takes pink for her favourite color) Lu jin ooi joek tiongeow ta pore kiah siang X aye hwei choe aung ta pore kuan(l

(kanna paik chiew, suka lam sek)ka cah bore kiah choe sung cha bore kuan (ti-toe ang-kong nah, suka cheew ang sek)/ Pada pendapat anda, pentingkah seseorang lelaki seumur dengan X bertindak seperti seorang lelaki (iaitu, memanjat pokok, bermain dgn askar2 dan lain2) dan seseorang perempuan bertindak seperti perempuan (iaitu, main dgn anak-patung, melompat tali lain2)

- 1) very important (chinniah eowkin)/sangat penting
- 2) quite important (cham poo toe eowkin)/penting
- 3) not very important (boe hami eowkin)/tidak berapa penting
- 4) not important at all (boe eowkin choe chee koay) tidak penting langsung.

Fostering dependence/Penyalakan pergantungan

1. Do you think that a child of X's age should: (lu jin ooi ginna siang X aye hwei engkai)/Pada pendapat anda, seseorang kanak seumur dgn anak anda patut:

(1) always depend on his mother or other adults to tell him what to do (tak pai kau ee lau boo asi paleh tua-lung kak ee choe hami-pun. pada setiap masa bergantung pada ibunya atau orang dewasa lain untuk memberitahunya apa yang patut dilakukan.

(2) decide what to do for himself/herself sometimes (asi utsi pak-sng kaki choe mi-kiah)/membuat keputusannya sendiri kadang-kala.

2. When your child has difficulty in doing something, do you expect him/her to: (asi lu aye kiah choe meek too tiokkangkor, lu jin ooi ee anchuah:)/ Apabila anak anda ada masalah membuat sesuatu, anda mahu dia:

(1) ask you or other adults who know better for help first (keow lu asi paleh tua lung ka chai soo aye tau-ka-chiew ee tau seng)/ suruh anda atau orang dewasa lain yang tahu menolongnya.

(2) try it on his own first, then ask for help if he/she still cannot do (asi kaki chee choe bai tau-seng, lieow, asi ee koe bay choe baru ka keow lung pang-png ee)/cuba dulu, jika masih tidak boleh baru minta pertolongan.

Fostering Independence/Pengalakan Kebebasan (WINTERBOTTOM SCALE)

At what age do you expect your child to do the following things: (LU jin ooi lu aye kiah kooi hoay aye heow choe chilay kooi hung meekiah:)/ Pada umur berapakah anda harap anak anda dapat membuat perkara2 berikut

1. To stand up for his/her own right with other children (ee ka paleh ginna ayesi, aye kaki ooi kaki kong oowa, ka choe meek, men hor lung tipu ee)/Boleh menjaga diri atau berdiri untuk kebenaran dgn kanak2 lain.

2. To know his way around his part of the city so that he can play where he wants to without getting lost. (aye heow chai lor, lieow ee aye heow choot kee ti-toe, bay pang-kee)/Mengetahui jalannya di kawasan tempat dia tinggal supaya dia boleh main di mana2 tanpa kehilangan diri.

3. To go out and play when he wants to be noisy or boisterous (Asi ee boh choe-luan, ee kaki aye heow choot kee gua bin eee)/Bermain di luar apabila dia mahu buat bising atau kacau.

4. To be willing to try new things on his own without depending on his mother for help (ee kaki guan ee chee bai choe sin aye mi-kial mian keow lu tau-ka chiew ee)/Sudi cuba perkara2 baru atas dorongan diri dgn tidak bergantung kpd pertolongan dari ibunya.

5. To be energetic in climbing, jumping and sports (oowak tung, pek, tieow ka oon tung.)/Bertenaga memanjat, melompat dan sukan.

- ___ 6. To show pride in his own ability to do things well(asi ee kaki choe tiok mi-kiah hoe2, ee aye rasa kum chuk)Menunjuk kebanggaan atas kebolehan diri membuat kerja baik.
- ___ 7. To take part in his parents interest and conversations(aye cham ka ee pae-boo aye heng choo ka tarm wa)/Mengambil bahagian dlm kegemaran dan pertuturan ibubapanya.
- ___ 8. To try hard things for himself without asking for help(kaki chee choe kangkor aye meek, men keow lung png mung ee)/Cuba perkara2 yang susah untuk diri sendiri dgn tidak meminta pertolongan.
- ___ 9. To be able to eat alone without help in handling food(kaki aye heow chiak p'ng, men lung chee ee)/Boleh makan sendiri dgn tidak dapat pertolongan dlm pengurusan makanan.
- ___ 10. To be able to lead other children and assert himself in children's group(ka paleh ginna ayesi hor ee lung kua ee oo choe-tau aye poon-sze)/Boleh memimpin kanak2 lain dan mengambil bahagian dlm kumpulan kanak2.
- ___ 11. To make his own friends among children his own age(aye heow choe peng -u)/Berkawan dgn kanak2 seumurnya.
- ___ 12. To hang up his own clothes and look after his own possessions(aye heow kaki teow kee ee aye sah cham kaki kor ee mikiah)/Mengantun pakaiannya sendiri dan menjaga hartanya sendiri.
- ___ 13. To do well in school on his own(kaki tak chek koe tiok hoe2)/ Mendapat markah yang baik atas kerjanya sendiri.
- ___ 14. To be able to undress and go to bed on his own(kaki owa sah, kee koon)/Boleh menanggalkan pakaiannya dan pergi tidur dgn sendiri.
- ___ 15. To have interests and hobbies of his own. To be able to entertain himself(kaki oo heng choo ka see hoe. Kaki heoy choey mi-kiah lai ti-toe)/Ada kegemaran sendiri, dapat menghiburkan diri sendiri.
- ___ 16. To earn his own spending money(kaki choey chiak kueh lui)/Boleh mencari wang belanja sendiri.
- ___ 17. To do some regular tasks around the house(aye tau ka-chiew ti ch choe kang)/Membuat kerja biasa di rumah.
- ___ 18. To be able to stay at home alone during the day(jeet tau ayesi, aye kaki chilung tua ti choo)/Boleh tinggal seorang di rumah pd waktu siang.
- ___ 19. To make his own decisions like choosing his own clothes or how to spend pocket money by himself(kaki pak s'ng naka keng kaki aye sah kaki pah sang anchuah kai lui)/Membuat keputusan sendiri seperti memilih pakaian sendiri ataupun bagaimana hendak belanjakan wang kuihnya.
- ___ 20. To do well in competition with other children. To try hard to come out top in games and sports(ka paleh ginna pee-sai aye see, ee aye tek tiok hoe aye sen chit. Kaki kut lat tan tiok hoe aye seng-chit tua oon tong aye hong been)/Mendapat keputusan baik dlm pertandingan dgn kanak2 lain. Cuba menjadi johan dlm permainan dan sukan.

Discipline

Reward and Punishment/Ganjaran dan Hukuman.

Reward/ganjaran

When X is very good or does something you approve of or does well at

- (1) that he /she is curious(ai chye mi)/bahawa dia mempunyai sifat
ingin tahu .
- (2) " " " clean(cheng kee)/ " " hendaklah bersih
dan cermat.

- (4) that he/she^{is} polite(oo lay bow)/behawa dia hendaklah bersopan santun.
- (5) " " " honest(lau sit)/ " " " jujur.
- (6) " " " obedient(tiah oowa)/" " " turut perintah
- (7) " " " able to defend himself(kaki kor kaki)/ sanggup mempertahankan diri.
- (8) " " " thoughtful(aye twee pak lung seowh)/bertimbang rasa.

(1).....

(2).....

(3).....

gmh 19/4/1977.

4. Sunzel, R. Explorations in Chinese Culture. New York: Columbia University, Research in Contemporary Cultures, 1966.
5. Dinkmeyer, D & Koker, G.D. Raising a Responsible Child: Practical Steps to Successful Family Relationships. Simon & Schuster Publication, 1973.
6. Pijamour, J. Malay Customs & Kinship in Singapore. University of London, The Athlone Press, NY: Humanities Press Inc., 1969.
7. Firth, R. Housekeeping Among Malay Parents. University of London, The Athlone Press, NY: Humanities Press Inc., 1966.
8. Gullick, J.R. Malaya (2nd. Edition). London: Ernest Benn, 1964.
9. Guthrie, C & Jacobs, F.J. Child Rearing & Personality Development in the Philippines. Univ. Park, Pa., Pennsylvania State University Press, 1966.
10. Harding, J; Katzer, B; Fromm-Rey & Cheln, I. Prejudice & Ethnic Relations. In G. Lindzey (ed.), Handbook of Social Psychology. Cambridge, Mass: Addison-Wesley, 1961-1962, 1964.

BIBLIOGRAPHY

1. Aries, P. Centuries of Childhood. New York: Knopf, 1962.
2. Belotti, E.G. 'Little Girls'. Hazell Watson & Viney Ltd Aylesbury, Bucks, 1975.
3. Brislin, R.W; Lonner W.J: & Thorndike, R.M. Cross-cultural Research Methods- Comparative Studies In Behavioural Science. A Wiley Interscience Publication, John Wiley & Sons Inc., 1973.
4. Bunzel, R. Explorations in Chinese Culture. New York: Columbia University, Research in Contemporary Cultures, 1950.
5. Dinkmeyer, D & McKay, G.D. Raising A responsible Child: Practical Steps to Successful Family Relationships. Simon & Schuster Publication, 1973.
6. Djamour, J. Malay Marriage & Kinship In Singapore . University of London, The Athlone Press, NY: Humanities Press Inc, 1959.
7. Firth, Rosemary. Housekeeping Among Malay Peasants. University of London, The Athlone Press, NY: Humanities Press Inc, 1966.
8. Gullick, J.M. Malaya (2nd. Edition), London: Ernest Benn, 1964.
9. Guthrie, G & Jacobs, P.J. Child rearing & Personality Development In the Philippines. Univ. Park, Pa., Pennsylvania State University Press, 1966
10. Harding, J; Kutner, B; Proshansky & Cheim, I. Prejudice & Ethnic Relations, In G. Lindzey(ed.), Handbook of Social Psychology, Cambridge, Mass: Addison-Wesley p. 1021-1061, 1954.

11. Hess, R.D. Social Class & Ethnic Differences Upon Socialization, In, P. Mussen (ed.), Carmichael's Manual of Child Psychology, (3rd. Edition). Vol. 2. NY: Wiley, 1970.
12. Ho, D.Y.F. Traditional Patterns of Socialization in China. Paper presented at 2nd. International Conference of the Assoc. Of Cross-cultural Psychology, Kingston, Ont. Aug, 1974.
13. Hsu, F.L.K. Under the Ancestors' Shadow. Chinese Culture & Personality, London. Routledge & Kegan Paul limited, 1949.
14. Hsu, F.L.K.; Watrous, B.G. & Lord, E.M. Culture Pattern and Adolescent Behaviour, The International Journal of Social Vll (1961), pp. 33-53.
15. Kitano, H. Differential child rearing attitudes Between First & Second Generation Japanese in United States The Journal of Social Psychology 1961, Vol 53, p. 13.
16. Lim, S.P. Mental Abilities of Malayan Boys and Biographical Data. Unpubl. doctoral dissertation, University of Bristol, 1975.
17. Maccoby, E.E. & Jacklin, C.N. The Psychology of Sex differences. Oxford University Press, 1975.
18. Mussen, P.H.; Conger, J.J. & Kagan, J. Child Development & Personality (4th. Edition) Harper & Row, NY, 1974.
19. Nash, M. Ethnicity, Centrality and Education in Pasir Mas, Kelantan. Comp. Educ. Rev., 16, 4-15. 1972.
20. Sattler, J.M. Racial Experimental Effects, In Kant, S. Miller (ed) Comparative Studies of Black and White In The United States, Seminar Press, New York, 1973.
21. Scofield, R.W. & SUN, C.W. A Comparative Study of the Different Effect upon personality of Chinese & American child training practices, Journal of Social Psychology, 1960, Vol. 52, p. (221-224)

22. Sollenberger, R.T. Chinese American Child rearing Practices and Juvenile Delinquency, Journal of Social Psychology, Vol 74, p.13-23, 1968., Department of Psychology. Mount Holyoke College. South Hadley, Massachusetts, 01075.
23. Swift, M. Men and Women in Malay Society, In, B. Ward Jackson, Women in the New Asia, the Organization; Social Role of Men & Women in South & South/East Asia., 1963
24. Swift, M. Malay Peasant Society in Jelebu. (London), University of London, The Athlone Press, 1965.
25. Swift, M. Economic Concentration and Malay peasant society, In M. Freedman (ed.), Social organization: Essays presented to Raymond Firth, London: Frank Cass & Co. 1967.
26. Vernon, P.E. Intelligence & Cultural Environment. Methuen & Co Ltd., 1970.
27. Werner, O & Campbell, D. Translating, working through interpreters and the problem of decentering. In R. Norall & R. Cohen (Eds) A Handbook of Method in cultural Anthropology. New York: American Museum of Natural History, p.398-420., 1970.
28. Whiting, J.W.M. Methods & Problems In Cross-Cultural Research. In G. Lindzey & E. Aronson (eds), Handbook of Social Psychology, Vol II, p.693, Wiley Interscience Publication, 1973.
29. Wilson, P.J. A Malay Village & Malaysia. Human Relations Area Files, Inc. New Haven (Connecticut), 1967.
30. Winterbottom, M.R. The Relation of Need for Achievement to Learning Experiences in Independence & Mastery (Chap. 33, p.453-478) In J. Atkinson (ed), Motives & Fantasy, Action & Society, Princeton Van Nostrand, 1958.
31. Young, N. Independence Training From a Cross-cultural Perspective, American Anthropologist. Vol. 74, p.626-637., 1972.