THE RELATIONSHIP AMONG YOUNG MALAYSIAN-INDIANS' SELF-PERCEIVED FAMILY COMMUNICATION PATTERNS, MEDIA EXPOSURE ON TAMIL MOVIES AND THEIR ATTITUDE AND BELIEFS TOWARD VIOLENCE IN DAILY LIFE CONTEXT

THE RELATIONSHIP AMONG YOUNG MALAYSIAN-INDIANS' SELF-PERCEIVED FAMILY COMMUNICATION PATTERNS, MEDIA EXPOSURE ON TAMIL MOVIES AND THEIR ATTITUDE AND BELIEFS TOWARD VIOLENCE IN DAILY LIFE CONTEXT

A Thesis Presented to

The Graduate School of Bangkok University

In Partial Fulfillment

of the Requirements for the Degree

Master of Communication Arts

by

Kala Sukumar

2015

This thesis has been approved by

the Graduate School

Bangkok University

Title : The Relationship among Young Malaysian-Indians' Self-perceived Family Communication Patterns and Media Exposure on Tamil Movies and their Attitude and Beliefs toward Violence in Daily Life Context

Author : Kala Sukumar

Thesis Committee :

Thesis Advisor

(Asst. Prof. Dr. Pacharaporn Kesaprakorn)

Thesis Co-advisor

(Adjunct. Asst. Prof. Dr. Thanawut Naigowit)

Graduate School Representative

(Dr. Patama Satawedin)

External Representative

(Assoc. Prof. Malee Boonsiripan)

(Asst. Prof. Dr. Aunya Singsangob)

Vice President for Academic Affairs

Acting Dean of the Graduate School

9 / Dec. / 2015

Kala, S., M.A. (Communication Arts), August, 2015, Graduate School,
Bangkok University

The Relationship Among Young Malaysian-Indians' Self-Perceived Family Communication Patterns, Media Exposure On Tamil Movies And Their Attitude And Beliefs Toward Violence In Daily Life Context (269 pp.)

Advisor of thesis: Asst. Prof. Pacharaporn Kesaprakorn, Ph.D

ABSTRACT

This survey research aims to explore the relationships among young Malaysian-Indians' self-perceived family communication patterns, media exposure on Tamil movies, and their attitude and beliefs toward violence in daily life context. Four hundred young Malaysian-Indians living in Johor Bahru city, Malaysia were selected by using stratified sampling method to participate in the survey. The data was tabulated and analyzed by using inferential statistics including Chi-square, One-way Multivariate of Variance (MANOVA) and Multiple Regression at the significance level of .05. The findings revealed as follows: (1) The young Malaysian-Indians' sex and age difference was significantly correlated with their self-perceived family communication patterns, but were not significantly associated with family type, number of siblings, mother's educational level, father's educational level, mother's occupation, father's occupation and family income. (2) The young Malaysian-Indians' age difference, family type, and father's educational level difference were significantly associated with their self-reported frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies, but were not

significantly associated with sex, number of siblings, mother's educational level, mother's occupation, father's occupation, and monthly family income. (3) The young Malaysian-Indians' self-perceived family communication patterns exhibited significantly different self-reported frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies. The laissez-faire young Malaysian-Indians exhibited significantly less frequency of portrayal of violence in Tamil movies than consensual young Malaysian-Indians, protective young Malaysian-Indians, and pluralistic young Malaysian-Indians. (4) The young Malaysian-Indians' family communication patterns differences exhibited significantly different level of machismo but exhibited insignificant frequency of acceptance of violence. (5) The young Malaysian-Indians who reported higher frequency of media exposure on Tamil movies exhibited significantly a higher degree of machismo and higher degree of acceptance of violence in daily life context.

Keywords: Family communication patterns, Media exposure on Tamil movies, Attitude and beliefs toward violence in daily life context, Young Malaysian-Indians

Approved: [redacted]

Signature of Advisors

ACKNOWLEDGEMENTS

I would like to thank my advisor, Dr. Pacharaporn Kesaprakorn and co-advisor, Dr. Thanawut Naigowit for their support, advice, comments, and guidance throughout the writing process of this thesis. I am so deeply grateful for their help and professionalism that I do not have enough words to express my gratitude and sincere appreciation.

My deepest appreciation goes to Dr. Patama Satawedin and Dr. Malee Boonsiripan for their insightful comments and suggestions in bettering my thesis. Thank you!

Furthermore, I would like to extend my special thanks to my family for their support and interest in my research and my husband, Alex Arul, who encouraged me from the beginning to the end of my master's course.

Finally, I shall forever remain indebted to the generosity and support that I have received from my friend, Jyothi Sintil.

TABLE OF CONTENTS

Page

TABLE OF CONTENTS (Continued)

Page

LIST OF TABLES

Page

LIST OF TABLES (Continued)

Page

LIST OF TABLES (Continued)

Page

LIST OF TABLES (Continued)

Page

LIST OF TABLES (Continued)

Page

LIST OF TABLES (Continued)

Page

LIST OF TABLES (Continued)

Page

LIST OF FIGURES

Page

CHAPTER 1

INTRODUCTION

The Indian ethnic group in Malaysia is the smallest of the three main ethnic groups accounting for 7.3% of its population (Department of Statistics Malaysia, 2010). West (2009) mentioned that the majority of Malaysian-Indians were originated from southern India and their mother tongue is Tamil. Many Indians from southern part of India were brought into Malaysia during the 19th century British colonial period to work on British sugar and coffee plantations. Indian migrants were later used to work on rubber plantations, oil fields, and also as construction workers in building railways and roads. To date, Malaysian-Indians have maintained their separate identity through continuing their religion as Hindus and eat primarily Indian foods and raising their children with a conscious Indian identity.

From the ancient times, the Indian family has always been a large patriarchal structure in nature (Kapadia, 1982 as cited in Sonawat, 2001). In a patriarchal family structure, all male members of an Indian family whether it is the father, elder brother or husband get to make the decision for all the family members including matters regarding their physical and moral protection. Patriarchal family structure observes roles, responsibility, control, and distribution of family wealth and resources within the family are strictly determined by age, gender and generation (Sonawat, 2001). In Indian society it is believed that the establishment of the family system is primarily to fulfill the religious obligations like ancestor worship, begetting a male child and passing social religious traditions to the next generation.

Chennai based Tamil cinema is considered a regional and often-represented

(Jesudoss, 2009). Tamil cinema which is centered in Chennai is known as Kollywood film industry and has the greatest impact on the masses. Cinema plays a huge role in the life of people from Tamil society. Children are no exception from this cinema culture where the children learn to dance, fight, and speak dialogues like the film stars. Children get to entertain themselves and others with the songs and dances from their favourite cinema. All five democratically elected chief ministers since 1967 in Tamil Nadu were associated in someway with the film industry (Baskaran, 1996 as cited in Jesudoss, 2009). Tamil cinema not only reflects social reality but also constructs it. Therefore, Tamil cinema fused into the polity and sensibility of citizens (Kazmi, 1999 as cited in Jesudoss, 2009).

Several media reported that the violence on screen and the violence on reality are mainly because of the heavy viewing of Tamil movies by young Malaysian-Indians. According to a news clipping from *The Star*, Malaysian newspaper dated July 23, 2012, the Consumers Association of Penang said there is an increase in thefts at Indian Temples due to the negative influence of Tamil movies and serial dramas from India. Malaysia Hindu Sangam president RS Mohan Shan said that some Tamil movies were found to have "coached" youngsters on how to be involved in crime in reality even though in films it defied the logic (Kumari, 2010). "While such scenes were merely for entertainment, some of our Indian youths are so engrossed with their screen heroes that they inadvertently, imitated them," the Malaysian Hindu Sangam president said (Kumari, 2010). RS Mohan Shan stated that Chennai-based Tamil dramas shown over local television stations were also beginning to show negative elements like gangsterism. Willford (2006) reported that an increase in crime, violence, rape, and suicide among the working-class and poor Malaysian- Indians is

the proof of the negative effects of Tamil films as cited mostly from the middle and upper classes of Malaysian-Indians.

In Malaysia, television was first introduced in the year 1963 (Mohd Adnan Hashim & Mohammad Yaacob, 2012). Television has became the most influential socializing agent for children, adolescents, and adults in Malaysia since 1963 (Lan, Abdullah, & Roslan, 2010 as cited in Mohd Adnan Hashim & Mohammad Yaacob, 2012). According to Ahmed (2012), television has a more profound and persuasive impact on its viewers in particular, women. Women are given the privilege as the "special audience groups" to enable appropriate measures taken to cater to their nature. Tamil movies from India have been the subject of intense media debates in Malaysia about the Tamil movies' ability to be a negative influence on young Malaysian-Indians. The allegation against the Tamil movies negative influence on young Malaysian-Indians has caused concern among Malaysian-Indians even though there is no empirical evidence to prove the relationship between the Tamil movies and violence in reality. In fact, in a study it was concluded that Tamil movies cannot be indiscriminately blamed to be the negative force that is hindering the growth of South Indian Teens (Chinniah, 2010 as cited in Ravindran, 2006). However, the perceived negative influence of South Indian Tamil films among the youths attracts strong reactions in local newspaper columns even though there are full page advertisements of film releases, film songs-based ring tones and film gossip published in the same newspapers in Malaysia (Ravindran, 2006). Malaysian-Indians who stay far away from India have a strong bond with Tamil language and culture specifically through Tamil movies. Malaysian-Indians seek for values, ideas, and images that give a sense of identity and stability through Tamil movies as they live in a multi-racial society in

Malaysia. Tamil movies are given a very important place by Malaysian-Indian youngsters as the Tamil movies accommodate the realities in Malaysian everyday life in a world that is getting smaller and smaller day by day because of globalization. Tamil movies are enabling young Malaysian-Indians to make sense of the cultural experiences surrounding them and therefore Tamil movies serve as a powerful and influencing tool among the Malaysian-Indian youths (Prasad & Thomas, 2011). The focus on Tamil movies and cultural practices is a crucial one for young Tamil speaking Malaysian-Indian viewers as they learn to share similarities and differences in their understanding of the values, attitudes and relationships in families and their everyday lives (Prasad & Thomas, 2011). Evidence from past findings suggests that media serves as a bridge between individual homes and society at large (Chaffee & Yang, 1990 as cited in Seon-Kyoung & Doohwang, 2010). Interpersonal family communication between children and parents helps children to form better perception about real world by enabling them to compare the differences and similarities between what they see on television and real life (Austin, Roberts, & Nass, 1990). Thus, without parental guidance the media can serve as children's most influential source of information about the actual world (Austin, 2001; Austin & Freeman, 1997 as cited in Seon-Kyoung & Doohwang, 2010).

Inspector General of Police (IGP) from the Royal Malaysia Police, Tan Sri Musa Hassan's interview in the Tamil dailies touched on many topics, ranging from the worrying increase in crime rate among Malaysian-Indians and the role of Tamil movies and violence in the community (Narayanan, 2009). In the interview, IGP Musa complaint about Tamil movies and cited Tamil movies as one of the reasons for the high crime rate among Indian Malaysians (Narayanan, 2009). IGP Musa

mentioned "In these movies, the police officers are depicted as villains and those who break the laws are celebrated as the good guys. The young people who watch this might take the actors as role models ... Indian [Malaysian] youths should be warned of the consequences of breaking the law" (Narayanan, 2009). According to the police statistics, the number of Malaysian-Indians involved in criminal activities has been escalating in the past few years ("Nagging pain of local Indians", 2001). Police records show that there are 38 Indian crime gangs in Peninsular Malaysia with membership of around 1500 people ("Nagging pain of local Indians", 2001). Furthermore, about 63% of detainees under the emergency ordinance and 14% of detained juveniles are Malaysian-Indians who are from the minority community in Malaysia ("Nagging pain of local Indians", 2001). Federal Police Bukit Aman's Criminal Investigation Department director Datuk Hadi Ho Abdullah pointed out that about 70% of gang members in Malaysia are Indians, with Chinese and Malays making up the remaining 25% and 4.77% respectively (Loh, 2013).

Study shows that 27.9% of Malaysian school-going adolescents been involved in a physical fight, 6.6% were injured in a fight, 5.9% had carried a weapon, 7.2% had felt unsafe, 18.5% had their money stolen, and 55% had their property stolen (Lee, Chen, & Kaur, 2007 as cited in Mohd Adnan Hashim & Mohammad Yaacob, 2012). In 2008, Criminal Investigation Department of Malaysia reported that 8,809 Malaysian school-going adolescents and children aged 7-18 years old were arrested for committing criminally violent acts. Among them, 147 were between 7-14 years old, 2,227 were between 13-15 years old, and 6,435 were between 16-18 years old. A total of 3,683 Malaysian school going adolescents out of 8,809 Malaysian school-going adolescents who got arrested were involved in criminally violent behaviours

towards human beings (Mohd Adnan Hashim & Mohammad Yaacob, 2012).

Research has proved that adolescents spend considerable time in front of the screen (Avcı & Güçray, 2013). Children's average amount of TV exposure estimated to be 3 hours and 10 minutes per day and teenagers' exposure to be just under three hours (Comstock & Scharrer, 1999 as cited in Comstock & Scharrer, 2007). Young people in the United States on average spend just over three hours with television each day (Comstock & Scharrer, 2007). AC Nielsen Company (2000) has reported that in America, children and adolescents between the ages of 2 and 17 years watch television from 19 to 40 hours per week (as cited in Avcı & Güçray, 2013). Roberts, Folour, Rideout, & Brodie (1999) reported that 65% of children between the age of 8 and 18 years olds have their personal television sets placed in their bedrooms (American Academy of Pediatrics, 2001 as cited in Kamaruzaman Jusoff & Nurul Nadiah Sahimi, 2009). Therefore, they watch approximately 3 hours of television in a day and an average of 6 hours 32 minutes per day when different media is combined (American Academy of Pediatrics, 2001; Roberts et al., 1999). Boys watched about 20 minutes more television than girls on an average day (Roberts, Foehr, & Henry J. Kaiser Family Foundation, 2004). In general, boys view more than girls when exposure to all screen is combined. In addition, UNESCO Global Media Violence Study (von & Carlsson, 2000 as cited in Md Salleh Hj Hassan, Mohd Nizam Osman, & Zoheir Sabaghpour Azarian, 2009) found that children's media viewing habits across 23 countries to be consistent. Furthermore 93% of school going children spent more than 50% of their free time watching television and movies.

Brown, Childers, Bauman, and Koch (1990) reported that when there is an increase in indicators such as parents education or socioeconomic status, there is a

decrease in the time spent with screen media in general particularly television by children and adolescents (as cited in Roberts, Foehr, & Henry J. Kaiser Family Foundation, 2004). The time spent on watching television is higher by children from lower socioeconomic families (Hemamalini, Aram, & Rajan, 2011). Single-parent households fall into the lower income categories, and in one-parent homes the exposure to screen media tends to be higher compared to two-parent homes (Roberts, Foehr, & Henry J. Kaiser Family Foundation, 2004). Furthermore, beyond income differences, in single-parent households the demands on time and energy placed on single-parent may lead to more TV exposure among their children (Roberts, Foehr, & Henry J. Kaiser Family Foundation, 2004). However, Duncan, Duncan, Strycker, and Chaumeton (2004) reported children in single-parent families are more active and invest their leisure time in more rewarding activities compared to watching television.

Two recent studies found that media violence consumption primarily increases physical aggression for boys and relational aggression for girls (Huesmann, Moise-Titus, Podolski, & Eron, 2003; Ostrov, Gentile, & Crick, 2006, as cited by Kirsh, 2012). The effects of media violence on aggression found to be greater for males than for females (Paik & Comstock, 1994 as cited in Valkenburg, 2004). A survey on TV viewers from the southern United States was conducted in 1994 found that the most significant sociodemographic correlates of being set against TV violence are religiosity, ethnicity (i.e., Hispanics are stronger than other ethnic groups in their objection to violent programming), and gender (i.e., women are stronger than men in their objection to violent broadcasts) (Fisher, Cook, & Shirkey, 1994 as cited in Hetsroni, 2011). Boys typically have greater preferences for violent action programs and therefore boys are more often exposed to violent action programs which increases

the likelihood that boys will be influenced by these programs (Valkenburg, 2004). Johnson, Cohen, Smailes, Kasen, and Brook (2002) conducted a longtitudinal study with a community sample of 707 youths to examine the effects of TV habits in adolescence and adulthood on later violent behavior and found that the TV exposure at age 14 particularly for boys significantly predicted self-reported assault and fighting behaviour at 16 or 22 years of age. In a study, teenagers aged 17 and 18-year-olds are more positive in their evaluation of violence than teenagers aged 11-13 and 15-year-olds (Elliott, 2009).

The frequency of Tamil Indians' exposure to Tamil movies are concerning because of the heavy violent contents in Tamil movies and its potential influence in their daily lives. Wilson, Smith, Potter, Kunkel, Linz, Colvin, and Donnerstein, (2002) reported that studies show that violent content are present even in programmes targeting young people. In addition to that, exposure to violent content is associated with anti-social and unhealthy behaviour (Kremar & Vieira, 2005). Evidence from past findings suggests that media serves as a bridge between individual homes and society at large (Chaffee & Yang, 1990). Youngsters who believe TV violence is realistic, and who identify with TV characters and who believe that aggression is an acceptable way to solve problems are most likely to copy televised aggression (Huesmann, Moise-Titus, Podolski, & Eron, 2003).

Traditionally, parents, peers, religious and educational institutions were known to be childrens' socializing agents (Signorielli, 2001, as cited in Hemamalini, Aram, & Rajan, 2011). However, many studies have proved that television plays an important role in the socialisation process for children today (Berry & Mitchell-Kerman, 1982; Davidson, Yasuna & Tower, 1979; Levinson, 1975; Swan, 1998 as

cited in Hemamalini, Aram, & Rajan, 2011). Specifically, television is a "centralised system of storytelling" and "it has become the primary common source of socialisation and everyday information of otherwise heterogeneous populations" (Gerbner, Gross, Morgan, Signorielli, & Shanahan, 2002 as cited in Hemamalini, Aram, & Rajan, 2011).

Socio-economic status is related to centrality of television (Vangelisti, 2013). Parents with less income and less education are more likely to watch more TV themselves, less likely to have rules about television, and more likely to allow their children to have a TV in their bedroom (Rideout, Foehr, & Roberts, 2010 as cited in Vangelisti, 2013). Furthermore, centrality of television also varies by family composition (Vangelisti, 2013). Children in single-parent homes spend more time watching TV compared to two-parent families, are more likely to eat meals while watching TV, are more likely to have a TV in bedroom, and are less likely to have rules regarding television use (Woodard & Gridina, 2000, as cited in Vangelisti, 2013). Therefore, television serves as babysitter and a companion in homes with less parental assistance (Vangelisti, 2013).

Chaffee and McLeod's family communication patterns model began with the question of how the family communication environment influences a child's developing perception of reality and how this communication contribution to the child's socialization (Chaffee, McLeod, & Atkin, 1971; Kim, 1981, as cited in Borsella, 2006). Chaffee and McLeod found that within the family environment, certain messages are frequently stressed over others which defines the family's "habitual communication patterns" (Meadowcroft & Fitzpatrick, 1988 as cited in Borsella, 2006). Since then, research has consistently shown that family

communication patterns systematically influence media exposure in such a way that the behavioural and cognitive activities of children reflect the communicative messages stressed in the family's communication (Chaffee, McLeod, & Wackman, 1973; McLeod & Chaffee, 1972 as cited in Borsella, 2006).

Family communication patterns also are part of the stage on which the media experiences take place. Two dimensions of family communication patterns are socio-orientation and concept-orientation (Kundanis, 2003).

In concept-oriented homes, adolescents tend to apply media content to know more about and using more complex thinking about public affairs and in becoming more active and knowledgeable consumers (Thompson, Walsh-Childers, & Brown, 1993 as cited in Kundanis, 2003). In socio-oriented homes, media content is applied to the own lives of the adolescents and modeled the behaviours in media (Kundanis, 2003).

Most studies found that children generally watch TV more often with siblings than with parents (Lawrence & Wozniak, 1989 as cited in Vangelisti, 2013) and adult-oriented programs tend to be co-view with parent by children than when they watch child-oriented programs (St. Peters, Fitch, Huston, Wright, & Eakins, 1991 as cited in Vangelisti, 2013). Television has the ability to enhance family interaction in several ways when coviewing occurs (Vangelisti, 2013). The least that a television can do is to bring families together into a shared social space and can foster a feeling of togetherness (Lull, 1990 as cited in Vangelisti, 2013). Researches found that youths who watch TV very frequently spend more overall time with families (Rideout, Foehr, & Roberts, 2010 as cited in Vangelisti, 2013) and report to have more positive effect

for family members (Larson & Kubey, 1983 as cited in Vangelisti, 2013) compared to the light TV viewers.

Family communication patterns are known to have influenced children's judgements of the meaning of violence in stories (Potter, 2012). In a study conducted on which parent-child dyads responded to a questionnaire investigating the relative impact of exposure to television violence, family communication patterns, and parents' moral reasoning on the moral reasoning of children indicated that exposure to television violence had a negative effect on children's moral reasoning, but when children were put in the victims of violence place they were able to make better moral judgements about violence (Kremar & Viera, 2005 as cited in Potter, 2012). Exposure to media is related to the cultivation of perception that the world is mean and that violence is more common than it is in reality (Gerbner, Gross, Morgan, Signorielli, & Shanahan, 2002; Shanahan & Morgan, 1999 as cited in Moudry, 2008).

1.1 Rationale and Problem Statement

Department of Statistics Malaysia (2010, December 22) reported that the total population in Malaysia was 28.3 million where 91.8% were Malaysian citizens and 8.2% were non-Malaysian citizens. Malaysia consists of three main ethnics. They are 67.4% of Bumiputera, 24.6% of Chinese, 7.3% of Indians, and 0.7% of others. Even though the total population of Indians in Malaysia only makes up to 7.3% but it was reported that about 63% of detainees under the emergency ordinance and 14% of detained juveniles are Malaysian-Indians who are from the minority community in Malaysia. It increases the interest of the researcher to investigate the contributing factors that makes the Indians who are the minority group in Malaysia to be the

highest detainees and under the emergency ordinance and detained juveniles in Malaysia.

Research conducted in Malaysia to investigate the relationship between playing of violent video games and the viewing of violent TV programmes and aggressiveness among Malaysian pre-teens aged 9-12 years old explains that there was significant positive relationship between viewing violent TV programmes and aggressive behaviours demonstrated by pre-teens (Kong, Maria Chong Abdullah, & Samsilah Roslan, 2013). It seems reasonable to conclude that exposure to media violence is causing the adolescents to display violent behaviours. However, this study did not provide the percentage of pre-teen based on their ethnics and did not include family communication patterns. Furthermore, studies conducted in Malaysia (e.g., Md Salleh Hj Hassan, Mohd Nizam Osman, & Zoheir Sabaghpour Azarian, 2009; Mohd Adnan Hashim & Mohammad Yaacob, 2012; Mohammad Reza Nazari, Md Salleh Hj Hassan, Mohd Nizam Osman, Parhizkar, & Megat Al-Imran Yasin, 2013) only studied the relationship between watching violence movies and violent behaviours but did not include study on family communication patterns on youngsters' involvement in violent behaviours. Apart from that, these studies did not particularly focused on each major ethnic group in Malaysia or on the Indian ethnic group alone who make up the highest percentage when it comes to involvement in crime rate in Malaysia. Futhermore, Sonawat (2001) mentioned that family, caste, and community have dominated the entire texture of Indian society even from ancient times till to date. In the Indian society, family has been the dominating institution both in the life of individuals and the community life. Therefore, it is very vital to study the family communication patterns of the Malaysian-Indians in order to find out the contribution

of family communication patterns towards youngsters' attitude and beliefs toward violence in daily life context. The evidence is so visible that there are not studies done on media exposure and family communication patterns influence on youngsters' attitude and beliefs toward violence in daily life context in Malaysia particularly among young Malaysian-Indians. This gap in the past studies is the impetus for the researcher to examine the relationship between the family communication patterns and young Malaysian-Indians' attitude and beliefs toward violence in daily life context.

In addition, given the growing concern with the role of Tamil movies in youngsters' lives and young Tamil speaking Malaysian-Indians' involvement in violent behaviours, is the absence of comprehensive, current information about overall media use patterns and media exposure on Tamil movies among young Malaysian-Indians. Despite, the numerous studies of young people's consumption of various media and the influence of media exposure on youngsters' violent and risk behaviours, there are no research that has examined the influence of family on youngsters' attitude and beliefs toward violence in daily life context. Nevertheless, some of the previous studies conducted in Malaysia did not explore the relationship between family communication patterns and media exposure on young Malaysian-Indians' attitude and beliefs toward violence in daily life context. Thus, this is the problem that the current research will address.

Young Malaysian-Indians' attitude and beliefs toward violence in daily life context is of particular interest because family communication patterns and media exposure to Tamil movies can influence their attitude and beliefs toward violence in

daily life context. According to Noller (1995) family communication acts as an ingredient for the socialization, attitudes and behavior of the children and adolescents.

Typically, young Malaysian-Indians' attitude and beliefs toward violence in daily life context are not studied but simply blaming media exposure on Tamil movies and considered that by banning Tamil movies from entering into Malaysia will solve the issues about the bad influence of Tamil movies on young Malaysian-Indians. However, this situation may not be caused by the media exposure on Tamil movies alone but family communication patterns could also play a big role in young Malaysian-Indians' attitude and beliefs toward violence in daily life context in Malaysia. In addition, the evidence is so visible that there are not many studies done on media exposure and family communication patterns on youngsters' attitude and beliefs toward violence in daily life context in Malaysia particularly among young Malaysian-Indians.

Additionally, adolescents who have positive attitude towards violence show that movie violence exposure is positively related to proviolence attitudes (Funk, Baldacci, Pasold, Tracie, & Baumgardner, 2004). Furthermore, Anderson, Berkowitz, Donnerstein, Huesmann, Johnson, Linz and Wartella (2003) proved through meta analysis that there is a significant relationships between exposure to media violence and aggressive behaviour. Therefore, media exposure to violence could be the reason for adolescents to act violently. Particularly, children's television tends to depict high rates of violence (Wilson, Smith, Potter, Kunkel, Linz, Colvin, & Donnerstein, 2002 as cited in Weaver, 2011).

Furthermore, there are other issues demanded research attention that inspired the researcher to undertake this study. Villani (2001) reviewed research literature

published within the past 10 years regarding the impact of media on children and adolescent concluded that the primary effects of media exposure are increased violent and aggressive behaviour. Longtitudinal study on the frequency of exposure to media violence found that the children's frequency of viewing horror and violence films during childhood the higher chances of students getting involved in violence and delinquency at the age of 14 (Hopf, Huber, & Weiß, 2008). Therefore, high violence and aggressive behaviours are observed among adolescents because of their media exposure to violence. Yet, this conclusion was drawn from data collected among population in western countries. A few studies conducted in Malaysia (e.g., Md Salleh Hj Hassan, Mohd Nizam Osman, & Zoheir Sabaghpour Azarian, 2009; Mohd Adnan Hashim & Mohammad Yaacob, 2012; Mohammad Reza Nazari, Md Salleh Hj Hassan, Mohd Nizam Osman, Parhizkar, & Megat Al-Imran Yasin, 2013) do reveal findings that are consistent with the results from the studies conducted in western countries. Evidence from studies conducted in western countries verifies that exposure to violent media increases the likelihood of aggression among the adolescents.

Can these results be generalized to the adolescents in Asian countries, particularly among Malaysian-Indians where the Malaysian-Indians make up only 7.3% in Malaysia but hold the record of being the highest in crime rate in Malaysia? Will watching violent movies alone will inspire the Malaysian-Indians to be involved in violent behaviours or family communication patterns does contribute to their attitude and beliefs toward violence in daily life context? The researcher was inspired to conduct a study of the relationship between young Malaysian-Indians' family

communication patterns and media exposure on Tamil movies and their attitude and beliefs toward violence in daily life context.

Another issue is that the studies conducted in Malaysia conducted on Malaysians in general and were not targeted on each particular ethnic group in Malaysia. The findings of the study should not be generalized to Malaysians, since there are three main ethnic groups in Malaysia. This inspired the researcher to do a study to try to reason the relationship between media exposure on Tamil movies and young Malaysian-Indians.

Therefore, this research is concerned with the association between media exposure on Tamil movies and young Malaysian-Indians' attitude and beliefs toward violence in daily life context. This study will also expand upon previous violent media exposure research in several directions: (1) by examining the correlation between family communication patterns and attitude and beliefs toward violence in daily life context, (2) by providing data collection among young Malaysian-Indians, (3) by verifying a part of the comprehensive media violence model. The findings of this study will provide empirical evidence to fill in the gap in violent media exposure and attitude and beliefs toward violence in daily life context and to include family communication patterns, and to move beyond the media exposure to violent media to media exposure on Tamil movies in particular. Finally, this study will help to verify a model that is integrated from existing media violence theories, focusing on multiple causes (i.e., family communication patterns and media exposure on Tamil movies) for attitude and beliefs toward violence in daily life context for the scholarly community.

Furthermore, the Malaysian government has introduced a Malaysia Government Transformation Programme (GTP) in April 2009. GTP addresses seven

key areas that are crucial and concerns Malaysian citizens the most. GTP was introduced to realise the Vision 2020 that is to be a fully developed nation by the year 2020. The seven key areas are known as National Key Results Areas (NKRAs). They are reducing crime, fighting corruption, improving student outcomes, raising living standards of low-income households, improving urban public transport, improving rural basic infrastructure, and addressing cost of living. Each NKRA is headed by Ministry thus reducing crime is headed by the Minister of Home Affairs. A survey conducted in 2009 revealed that Malaysians' second biggest concern was crime. Therefore, reducing crime was adopted as one of the seven key areas in NKRAs and reducing crime NKRA concentrates on five key areas such as, reducing reported index crime, reducing reported street crime, reducing the fear of becoming a victim of crime, improving justice system, and increasing public satisfaction with the Royal Malaysian Police (Polis Di-Raja Malaysia or PDRM) performance (Government Transformation Programme, 2011). This research shall benefit the Malaysian government to reduce crime in the long run.

1.2 Objectives of Study

1. To examine the factors of personal-and-family characteristics amongst the young Tamil speaking Malaysian-Indians that affect their self-perceived family communication patterns.

2. To examine the factors of personal-and-family characteristics amongst the young Tamil speaking Malaysian-Indians that affect their media exposure on Tamil movies.

3. To examine the relationship between young Tamil speaking Malaysian-Indians' self-perceived family communication patterns on their media exposure on Tamil movie.

4. To examine the relationship between young Tamil speaking Malaysian-Indians' self-perceived family communication patterns and their attitude and beliefs toward violence in daily life contexts.

5. To examine the relationships between young Tamil speaking Malaysian-Indians' media exposure on Tamil movies and their perception of portrayal of violent behaviours with their attitude and beliefs toward violence in daily life context.

1.3 Scope of Study

The scope of this study is to determine whether the media exposure on Tamil movies or the family communication patterns that could be the possible cause for the young Malaysian-Indians' attitude and beliefs toward violence in daily life context. The study also aims to review the young Malaysian-Indians' personal and family related factors that could influence their attitude and beliefs toward violence in daily life context. In addition, this study aimed to examine the influence of family communication patterns and media exposure on Tamil movies to determine which factors has been the main cause for their attitude and beliefs toward violence in daily life context.

The study involves targeted teenagers who are between the age of 13-17 years old from Johor state which is the second largest state in Malaysia. Johor Bharu which

is the capital of Johor state is reported by Numbeo.com to be the fourth highest crime index for the year 2013 when it was compared with the other cities in the world (Says.com, 2013). The study followed Krejcie and Morgan's (1970) sampling method to draw sample size from the total population of young Malaysian-Indians within the ages of 13-17 years old. The duration of the study was from 27 January 2015 to 10 February 2015.

The methodology selected for this study utilized quantitative research. Questionnaire was constructed to collect data from respondents. The questionnaire then was distributed to the youngsters to fill up and return it back to the researcher. The goal of the survey was to gain a better understanding of the relationship between youngsters' self-perceived family communication patterns and their media exposure on Tamil movies at their homes with their attitude and beliefs toward violence in daily life context.

1.4 Research Questions

RQ1: Do differences in personal-and-family characteristics amongst the young Malaysian-Indians affect their self-perceived family communication patterns?

RQ2: Do differences in personal-and-family characteristics amongst the young Malaysian-Indians affect their media exposure on Tamil movie?

RQ3: Is there any relationship between young Malaysian-Indians' self-perceived family communication patterns and their media exposure on Tamil movie?

RQ4: Is there any relationship between young Malaysian-Indian's self-perceived family communication patterns and their attitude and beliefs toward violence in daily life context?

RQ5: Is there any relationship between young Malaysian-Indians' media exposure on Tamil movies and their perception of portrayal of violent behaviours on their attitude and beliefs toward violence in daily life context?

1.5 Significance of the Study

1. The research will have significant value for for-profit organizations and non-profit organizations whose goals are to promote family communication initiatives in order to encourage positive parent-child communication at home.
2. This research will have significant value for Malaysian censorship board to take required action towards movies with a lot of violent scenes.
3. The research will have significant value for organizations whose mission is to manage violent behaviours in Malaysia and other ASEAN countries which have similar cultural orientation such as movies depicting a lot of violent scenes.
4. Schools can offer a subject on media literacy to teach the students from an early age to be critical when it comes to processing media consumption.
5. Educational institutions such as colleges and universities can offer seminars for parents to educate themselves about the importance of family communication patterns on young childrens' beliefs, attitudes and behaviours toward violent behaviours.

1.6 Definition of Terms

1. Malaysian-Indians are Malaysians of Indian origin. Many are descendants from those who migrated from India during the British colonization of Malaya to serve in rubber estates (Muhammad Hussein Abdullah, Vijayalectumy Subramaniam, Wan Munira Wan Jaafar, & Kaviyarasu Elangkovan, 2013). In this study, young Malaysian-Indians are Malaysians of Indian origin within the age group of 13-17 years of old since students at the age between 12 and 19 years are subjective to the prevalence of violence-related behaviours (Lee, Chen, Lee, & Jagmohini Kaur, 2007).
2. Secondary school education in Malaysia starts at the students' age between 13-17 years old. Students in Malaysia complete their primary school education at the age of 12 and they progress to secondary schools which provides them 5 years of education from the age of 13 to 17 years old. Secondary school education in Malaysia comprises of lower secondary level (Form 1 to Form 3, age 13 – 15 years old) and upper secondary level (Form 4 to Form 5, age 16 – 17 years old) (Badrul Isa, 2006).
3. Personal related factors of young Malaysian-Indians refer to their age and gender. Whereas, family-related factors of young Malaysian-Indians refer to the number of siblings the youths have, the youths come from single-parent or two-parents family, parents' education level, parents' occupation, and their family income per month.
4. Family communication patterns describe the shared communication patterns with one another developed within the family through daily interactions among family members. Zhang (2007) reported that family communication

patterns were originated from Chaffee and associates who constructed two scales to measure communication norms within the family. The two scales are socio-orientation and concept-orientation. These two scales were later revised by Ritchie and Fitzpatrick (1990) and Ritchie (1991) and relabeled socio-orientation as conformity orientation and concept-orientation as conversation orientation (Zhang, 2007).

4.1 Conformity orientation (or Socio-orientation)

refers to the degree to which family communication stresses a climate of homogeneity of attitudes, values, and beliefs (Vangelisti, 2004).

4.2 Conversation orientation (or Concept-orientation)

defined as the degree to which families create a climate where all family members are encouraged to participate in unrestrained interaction about a wide array of topics (Vangelisti, 2004).

Koerner and Fitzpatrick (2006) developed four types of family according to the high versus low scores on the two orientations: conformity and the conversation orientations. Family communication pattern is divided into 4 types:

3.2.1. Laissez-faire family communication is characterized by low in both conformity orientation and conversation orientation. Laissez-faire family communication is characterized by little and uninvolved interactions among family members about a limited number of topics. Most members are emotionally

detached from their families. Children from these families tend to be influenced by external social groups (Fitzpatrick, 2004).

3.2.2 Protective family communication is characterized by low on conversation orientation and high on conformity orientation. Communication in this family stresses on perceived agreement where obedience to parental authority and little concern with conceptual matters. Children in these families are easily influenced and persuaded by outside authorities (Fitzpatrick, 2004).

3.2.3 Pluralistic family communication is characterized by high in conversation orientation and low in conformity orientation. Communication in this family involves all family members in open and unconstrained discussion where it emphasize on accuracy and debate of ideas which foster communication competence and independent ideas in children of such families (Fitzpatrick, 2004).

3.2.4 Consensual family communication is characterized by high in both conversation orientation and conformity orientation. Communication in this family stresses in open communication and exploration of new ideas without disturbing the existing hierarchy within the family to promote harmonious interactions. Children in these families may tend to adopt their parents' views or escape into fantasies (Fitzpatrik, 2004).

5. Media exposure on Tamil movies refer to the frequency of viewing Tamil movies and portrayal of violence in daily life contexts among the student between the age of 13 and 17 years.
6. Tamil movies are movies produced in Chennai, India in Tamil language. In general, each Tamil movie mostly contains the elements such as love scenes, comedy scenes, fighting scenes, villain, songs and dances, all elements in one movie regardless of genre of the Tamil movie. These movies are being telecasted in television after some period when it has been screened in the big screens. Tamil movies can also be watched via online, DVD/VCD, and cinema.
7. Tamil Nadu is one of the 26 states in India where the dominant population in this state speaks Tamil language. The capital city of this state is Chennai.
8. Kollywood is the Tamil cinema film industry which is based in Chennai, Tamil Nadu that produces movies in Tamil language only.
9. Malaysia Hindu Sangam (MHS) is a body that represents Hindus in Malaysia mainly Malaysian-Indians and fights for the matters affecting the Indian community.
10. Attitude and beliefs toward violence in daily life context are how reality is observed and expression of favour or disfavour towards violence. Howells and Hollin (1989) suggested that violence involves the use of strong physical force against another person, sometimes impelled by aggressive motivation (as cited in Walker & Bowes, 2013). The researcher used the Maudsley Violence Questionnaire constructed by Walker (2005) to measure the samples' attitudes and beliefs that legitimise violence in respect of two dimensions:

8.1 Machismo refers to a collection of risk factors such as beliefs and rules that justify expectation of violence in young Malaysian-Indians between the age of 13 and 17 years old. Machismo refers to items about embarrassment over backing down, justification of violence in response to threat and attack, violence as part of being strong and the weakness with fear and non-violence. Belief can be considered as a type of knowledge that is "subjective, experience-based, often implicit" (Pehkonen & Pietilä, 2003, p. 2 as cited in Österholm, 2010). Raymond (1997) defined belief as judgement made by a person based on his/her personal experiences (as cited in Österholm, 2010).

8.2 Acceptance of violence refers to attitudes that suggest an acceptance or rejection toward violence in society that could be observed in individual behaviour or in media. Acceptance of violence refers to items relating to overt enjoyment and acceptance of violence (in the media and in sport) and approval of violence as an acceptable behaviour.

CHAPTER 2

LITERATURE REVIEW

The focus of this research was to investigate the relationship between young Malaysian-Indians' self-reported family communication patterns and their media exposure on Tamil movies on their attitude and beliefs toward violence in daily life context. Additionally, the researcher examined personal-and-family characteristics of young Malaysian-Indians in predicting their communication patterns and exposure on Tamil movies and finally the young Malaysian-Indians' attitude and beliefs toward violence in daily life context. The summary of the whole chapter is listed in the sequential order:

2.1 Related Literature and Previous Studies

2.1.1 Past Studies on Media Exposure

The literature on media exposure found that children tend to be affected by the violence in media. Previous studies supported the idea that children were exposed to violence in the media since childhood. These extensive studies make it important to acknowledge the relationship between media violence and adolescents' involvement in violent behaviours.

Young people are the main target audience for media violence (Perse, 2008). For three consecutive years in the mid-1990s, over 9,000 television shows were monitored and found that 60% of these television programs contained violence (Smith, Wilson, Kunkel, Linz, Potter, Colvin, & Donnerstein, 1998 as cited in

Weaver, 2011). Furthermore, children's television reported to contain high rates of violence (Wilson, Smith, Potter, Kunkel, Linz, Colvin, & Donnerstein, 2002 as cited in Weaver, 2011).

It was found that violence in the media affected children (Murray, 1995 as cited in Slotsve, Carmen, Sarver, & Villareal-Watkins, 2008). Children within the age of six to eighteen spent 4,000 hours listening to radio and CDs, watched 16,000 hours of television, and watched several thousand more hours of movies (Sanders, 1994 as cited in Slotsve, Carmen, Sarver, & Villareal-Watkins, 2008). Slotsve, Carmen, Sarver, and Villareal-Watkins (2008) reported that many children and youth spend more hours consuming violence in media compared to time spent in the class or with their parents.

A study conducted in seven international schools in Kuala Lumpur found that adolescents boys aged 13-17 years old spend a sufficient amout of time watching movies on television and DVD/CD (Md Salleh Hj Hassan, Mohd Nizam Osman, & Zoheir Sabaghpour Azarian, 2009). Indian children spend more than two hours of their time on television daily (Arya, 2004). In the United States, television viewing usually starts at the age of two. Moreover, the average young person within the age of 8 to 18 years old views approximately 10,000 violent acts for one year in television (Krug, Dahlberg, Mercy, Zwi, Lozano & World Health Organization, 2002).

The National television violence study conducted to investigate the television content in American and found that television programs watched by children and adolescents show a lot of violent acts. This study reported that young people watches approximately 10,000 violent acts per year and in general. Thus, young people imitate or use the violent behaviours observed in the media to resolve a conflict in real life

violence. Furthermore, the study reported that television violence leads to antisocial effects on viewers (Agarwal & Dhanasekaran, 2012).

2.1.2 Overview of Indian Family

Indian families have been greatly influenced by patriarchal, joint family system, with mothers, grandparents, and other elderly members of the family playing a major role in socializing young children into culturally expected behaviours. According to traditional Hindu belief, the behaviour of children determined by parenting (Kakar, 2008 as cited in (Montemayor & Chitra Ranganathan, 2012). Montemayor and Chitra Ranganathan (2012) proposed that negative behaviour of children is considered as failure for parents and their children. Past studies reports that Asian Indian immigrants continue to take pride on their cultural heritage and interdependence among family members on their second-generation children (Inman, Howard, Beaumont, & Walker, 2007).

In the Indian society, family serves a major role in providing protection for its members especially for children. The entire texture of Indian society been dominated by family, caste, and community since ancient times. Indian family structure follows patriarchal structure and therefore, the roles, responsibility, control, and distribution of resources within the family are strictly determined by age, gender and generation. Either in the life of single person or in the life of the whole community, family has been the dominating institution. An ideal homogenous unit with strong coping mechanism is what Indian families are understood as (Sonawat, 2001). In the society, family is the basic and an important unit because of the role it plays in generation of human capital resources and the power that is vested in it to influence individual household, and community behaviour (Sriram, 1993 as cited in Sonawat, 2001).

Center for International Rehabilitation Research Information & Exchange (2001) reported that Indian families adopt patriarchal structure and there are four main types of families in Indian society. They are as follows:

1. Traditional joint family consisting a male member as the head of the family, his extended family, his married brothers and their extended families.
2. Patriarchal extended family which includes the male as the head of the family, his wife, his married sons and their wives and children.
3. Intermediate joint family includes the male as the head of the family, his wife, unmarried children and one of his son's nuclear family.
4. Nuclear family consisting the male heading the family, his wife and unmarried children.

Relations between most family members are seen as reserve and restraint. Since childhood, children were taught to behave with cautions when the father is around. Father's every command must be follow by the children. In the Indian family, fathers are more attached to the daughters and mothers are attached to their sons (Center for International Rehabilitation Research Information & Exchange, 2001).

Asian Indian parents practice authoritarian parenting style in general (Jambunathan & Counselman, 2002 as cited in Inman, Howard, Beaumont, & Walker, 2007). Therefore, Indian parents punish their kids without giving any explanation for the punishment rather than disciplining their kids. Asian Indian parenting practices emphasize on familial bond and gives importance to family and respect for elders (Jambunathan, Burts, & Pierce, 2000 as cited in Inman, Howard, Beaumont, & Walker, 2007).

Asian Indians can experience a sense of displacement through the process of immigration when the parameters of their original environment no longer function within the new environment (Hedge, 1998 as cited in Inman, Howard, Beaumont, & Walker, 2007). First generation parents think they are solely responsible for imparting cultural values to their children as they live in a culturally incongruent community. Therefore, first generation parents adopt restrictive behaviours (Sodowsky & Carey, 1988 as cited in Inman, Howard, Beaumont, & Walker, 2007). As for the second generation, dynamics surrounding immigration and family experiences can significantly influence how parents socialize their children (Inman, Howard, Beaumont, & Walker, 2007).

Sonawat (2001) conducted a research and presented a socio-demographic data on families in India to provide bases in the area of family development. In this article, Indian families are classified as patrilineal and matrilineal based on the lineage by father or mother. The family structure is conceptualized as the configuration of role, power, and status. In addition, families' socio-economic background, family patterns, and extent of urbanization are factors related to relationships in the family. The researcher concluded that in the contemporary Indian society, the Indian family institution still continues to play a central role in the lives of people despite urbanization and industrialization.

2.1.3 The Influence of Personal and Family Related Factors on Family Communication Patterns

Fitzpatrick and Ritchie (1994) reported that there are significant differences in how samples of previous research perceived conversation orientation and conformity

orientation that are associated with family roles (as cited in Koerner & Cvancara, 2002). In general, mothers perceived their families to be more conversation-oriented, but more conformity-oriented by their sons. Stafford and Bayer (1993) proved that there is a significant difference between how mothers and fathers communicate with their children (as cited in Barbato, Graham, & Perse, 2003). Chan and McNeal (2003) reported parents with higher level of education falls into concept-oriented families. Endicott and Loissis (2005) also reported similar finding that there is a significant difference in interaction between mother, father and children (as cited in Asbah Razali & Nur Azah Razali, 2013). The samples of the study were between the age of 13 and 16 years old teens in pairs of mother-son, mother-daughter, father-son and father-daughter. This study recorded significant differences between mother and son pairs because mothers placed more confidence in their sons that their sons will head their family better than their father in future. Furthermore, Floyd and Morman (2000) and Morman and Floyd (1999) found that mothers and fathers interact with their children for different reasons depending on the child's gender (as cited in Barbato, Graham, & Perse, 2003). Zajonc and Mullally (1997) reported that Asian teen finds it difficult to interact with their parents especially with their father because patriarchal family structure is dominated by the male and therefore, the father has more power in the family being the head of the family (as cited in Asbah & Nur Azah, 2013). Moreover, in Asian community communication gap exists between parents and children because parents have more power in the family compared to their children. According to Woods (1998), parents communicate differently to their daughters and sons because of the cultural values of their society that treats children differently based on their gender. Wan Abdul Halim (1998) reported that boys and girls play different gender

roles in their community where boys tend to make decisions in the family independently and give protection to members of their family while girls tend to depend more on their parents and did not get to make decisions independently as boys do (as cited in Asbah Razali, 2013).

Prior findings indicated that the child's age determines the way parents communicate with their children (Barbato & Perse, 1992, 1999; Graham, Barbato, & Perse, 1993; Rubin, Perse, & Barbato, 1988 as cited in Barbato, Graham, & Perse, 2003). Endicott and Loissis (2005) found that mother, father and children communicate differently (as cited in Asbah Razali & Nur Azah Razali, 2013). Furthermore, Ollendick (2001) argued that in collectivistic society parents tend to communicate with their children in order to provide advice and regulation to maintain harmony in the family among all family members (as cited in Asbah Razali & Nur Azah Razali, 2013). Chan and McNeal (2003) reported parents with higher level of education and higher household income fall into concept-oriented families. Barbato, Graham, and Perse (2003) found that communication between parents and younger children are for pleasure. Furthermore, mothers and fathers communicate for different purpose with their children; mothers communicate with younger children for affection while fathers interact with older children in order to control them.

Astone & McLanahan (1991) and Hetherington, Cox, and Cox (1982) found that single mothers tend to demand less from their children, practice ineffective discipline methods than married parents and they are inconsistent (as cited in Hilton, Desrochers, & Devall, 2001) and Johnson (2005) reported that in families where both parents were not married and living together found to be using authoritative parenting style and less interaction between parent and adolescent but more communication and

attachment between parent and adolescents in families where both parents were married and living together.

2.1.4 The Influence of Personal and Family Related Factors on Media Exposure

Violent media exposure at childhood predicts aggressive behaviour in adulthood for both genders. However, for males physical aggressive behaviours are significantly strengthened by violent media exposure compared to females. In addition, violent media exposure contributes for relational aggression for girls. Preference for violent media exposure affects academic performance of students. Moreover, parents' media consumption behaviour does influence the children's media consumption pattern.

Huesmann, Moise-Titus, Podolski, and Eron (2003) conducted a longitudinal study to investigate the relations between exposure to violence in TV at ages 6 to 10 and adult aggressive behaviour about 15 years later. The people participated in this study growing up in the 1970s and 1980s. This study exposed that TV violence viewing at childhood predicts young adult aggressive behaviour for both males and females.

Qian and Zhang (2014) conducted a research on 108 undergraduates where 56% of this study was females. This study examined the effects of watching movies that are categorized as violent movies via computer on aggressiveness among college students and reported that the effects of watching violent movie on aggressiveness is influenced mainly by their gender and aggressive level. Therefore, aggressiveness of males is significantly strengthened by violent movie compared to females.

Ostrov, Gentile, and Crick (2006) conducted a longitudinal study on 78 preschool children to investigate the role of media exposure on concurrent and future aggressive and prosocial behaviour. To predict concurrent and future physical, verbal and relational aggression as well as prosocial behaviour for girls and boys, the amount of media exposure and the nature of the content were used. This study found that media exposure predicted various subtypes of aggression and prosocial behaviour. This study also indicated that media exposure were associated with relational aggression for girls and physical aggression for boys at school.

Bushman and Huesmann (2006) tested the theory-driven hypothesis that short-term effects should be greater for adults and long-term effects should be greater for children and found that the result were as expected. This study concluded that the short-term effects of violent media exposure were greater for adults than for children whereas the long-term effects were greater for children compared to adults.

Möβle, Kleimann, Rehbein, and Pfeiffer (2010) conducted a cross-sectional survey of 5,529 fourth grade students and a longtitudinal panel study with 1,157 primary schoolchildren to examine how specific inappropriate media usage patterns affects children and adolescents' excellence in studies. This study reported that students who consume media and violent content more are the ones who obtain worse marks in academics at school. Importantly this study recorded that boys are the one who are highly affected, therefore, boys observe worse marks at school because they are well equipped with electronic devices and have extensive media usage times and boys generally have strong preference for violent media content. This study indicated that in German school statistics, boys are showing poor academic performance.

Yang and Huesmann (2013) conducted a research on 335 families to investigate the media uses and preferences across two generations and across television and video games. This study observed that the number of hours spent by the first generation watching television positively predicts the amount of time used to watch television by their children in the second generation 18 years later and correlates with the amount of television viewing of the first generation at that time. Furthermore, parents' violent television preferences at age 48 are positively correlated with their own children's concurrent preference for violent television content. This study suggests that the hours spent on media use and the preference for violent media generalize across media and passed over across generations.

2.1.5 The Relationship between Family Communication Patterns and Youngster's Media Exposure

Before going deep into this topic, an understanding of family communication patterns and media exposure is necessary. Family communication patterns are seen as an accurate trait-like feature of how parents and their children communicate (Baxter & Akkoor, 2011). Hardy, Baur, Garnett, Crawford, Campbell, Shrewsbury, Cowell and Salmon (2006) argued that the amount of television watched by 12-13 year olds are influenced by the factors in family and home environment. Watching television together with family members can enhance closeness among family members (e.g. Dempsey, 2005; Pigeron, 2006 as cited in Saxbe, Graesch, & Alvik, 2011). According to Lull (1990) and Jordan (1992), television viewing in a family plays certain roles like organizing household duties, encouraging interaction between family members and social leaning, physically organizing family members within the house, and set a

stage for parents to exercise their parental authority (as cited in Evans, Jordan, & Horner, 2011).

The literature on the family communication patterns and media exposure concluded that control orientation is positively related to children's exposure to television violence (e.g., Krcmar & Vieira, 2005). Furthermore, children of control-oriented parents view violent clips as justified (Kremar, 1998). It is because TV messages were reinformed by parents with control-oriented styles (Fujioka & Austin, 2002). The finding of research on family communication patterns and media exposure revealed that children rated higher on control oriented dimension tend to view violent clips as justified than the communicative dimension (Krcmar, 1998). In addition, Abrol, Khan, and Shrivastva (1993) discovered that parents who are educated had more conversation and discussed more about TV programmes and most parents restricted children from watching TV programmes that they considered unadvisable for their children.

Saxbe, Graesch, and Alvik (2011) conducted a study on 30 families. They recorded over four days of activities of those 30 families and found that for children, television viewing was frequently observed activity and for parents it is second most frequently observed activity. This study reported that parents most likely to engage in television viewing as a social activity where as, the children prefer to watch television alone without the presence of parents and siblings. Gorely, Marshall, and Biddle (2004) found that the number of siblings in a family do not associate with television viewing among youth between 2 to 18 years old. Futhermore, Saxbe, Graesch, and Alvik (2011) pointed out that family members usually watch television with at least one of their family members and fathers spent more time watching television during

their leisure time at home compared to mothers. Gorely, Marshall, and Biddle (2004) reported that some studies reported mother's occupation was a positive variable associated with children's television watching but some studies reported mother's occupation was inversely related to children's television viewing, whereas, father's occupation was not associated with children's television viewing (as cited in Hesketh, Crawford, & Salmon, 2006).

Krcmar and Vieira (2005) found that there is no relationship between communication orientation and children's exposure to television violence amongst one parent and one child pairs. On the other hand, these researchers found that control orientation is positively related to children's exposure to television violence.

A nationwide survey was conducted in Korea among 348 adolescent participants which tested an integrated model that involved parental mediation in family communication, styles of parental mediation, perceptions of children towards televised realities and the actual world, and perceptions of the negative effects of watching television. This study found that the role of open family communication on children's perception of television's negative effects mediated by restrictive parental mediation styles (Seon-Kyoung & Doohwang, 2010).

Fujioka and Austin (2002) conducted a telephone survey on parents' of third, sixth, and ninth-grade children in order to examine the relationship between family communication patterns and media parental mediation styles. The study found that open communicative parents tend to rely on discussion-based intervention strategies applied to television and TV messages were reinforced by parents with control-oriented style.

Kremar (1998) asked the children to self-report the family communication patterns by filling out a questionnaire and also got the children to watch three violent clips showed an identical act of aggression where the perpetrator's motivation and punishment for the violent act were manipulated. He found that children who fell into the communication dimensions tend to view motivated violence as more justified whereas, children fell into control dimension tend to view punished violence less justified. Furthermore, control oriented children tend to view violent clip as justified chose aggressive story endings significantly more often compared to other children.

2.1.6 The Impacts of Tamil Movies on Youngsters' Violent Behaviours

We need to look at the functions of Tamil film in the lives of Malaysian Indian, in order to understand how Malaysian-Indians experience cinema from Tamil Nadu and how it relates to Malaysian-Indians' lives.

Tamil cinema is the Chennai- based Kollywood film industry that has the greatest impact on the masses (Jesudoss, 2009). "It has become increasingly pervasive in almost all aspects of Tamil society and perhaps the most prominently in political life" (Hardgrave, 2008, p. 60 as cited in Jesudoss, 2009). In Malaysia, the Tamil film attracts youths and the influence it has on the youths is undeniable.

Cinema has become an important aspect in the life of Tamils. In the life and culture of Tamil society, Tamil cinema has taken a central place. Even TV cannot substitute the cinema. Rather the television programmes in India lives at the mercy of cinema. The number of people watching movies at the cinema in India is highest in Tamil Nadu. Furthermore, taking guests to a film is part of hospitality and not doing could result in breaking social etiquette. Film-going culture could lead to family

disputes and quarrels. People in Tamil Nadu could tell accurate statistics on the number of theaters and the movie titles as well as details of the number of shows and timings. In fact, cinema theaters are use as reference point by people in Tamil Nadu (Chettiyar, 2001 as cited in Jesudoss, 2009).

Every three months in India, the entire population of 1.1 billion people watch over 1,000 films yearly produced in 130,000 cinema halls all over India as reported by the Government of India, Central Board of Film Certification on its website (as cited in Malshe, 2009). This surely indicates that Indian cinema has a very special bonding with Indian audiences. The social dimension is a defining characteristic of Indian cinemagoers. Mostly, Indian cinemagoers go to the cinema in groups with even children and elderly people (Malshe, 2009).

Tamils consume the popular culture of Chennai film industry. In Malaysia, Tamil films draw large Tamil audiences to the cinema. Tamil film has created an undeniable impression on its audiences in Malaysia. Tamil film has created a great concern about the influence it has on the young Tamil generation because the violence and pornographic contents in the Tamil films said to make the films popular among the youths. Middle and upper classes of Tamils in Malaysia cite that the increase in crime, violence, rape, and suicide among the working-class and poor Malaysian Tamils as proof of deleterious effects of Tamil films. Statistics suggesting that poor families spend a large portion from their incomes going to the cinema to watch Tamil movies or on buying VCDs and DVDs of Tamil movies. Tamils in Malaysia tend to worship their favourite film stars as if they are their deities. In a city called Ipoh, Malaysia there is a shrine built for a popular Kollywood actress called Kushboo (Willford, 2006).

Tamil cinema provides an important role in Malaysian-Indians to relate themselves to the socio-cultural existence of their counterparts in other Tamil diasporic locations and the crises of displacement that have been haunting Tamils of the migratory kind. Tamil movies draw large number of audiences from Malaysian-Indian especially the younger generations. Tamil films are increasingly cited as the major cause of declination of moral values and crime among Malaysian-Indian youths. The local newspapers in Malaysia published strong reactions towards the perceived negative influences of Tamil films among the youths in Malaysia. In spite, of the strong reactions towards the perceived negative influence of Tamil films by the local newspapers, these newspapers never fail to publish full page advertisements of film releases, film songs based ringtones and film gossip (Ravindran, 2006).

2.1.7 The Influence of Beliefs and Attitudes Toward Violence

The previous studies supported the idea that attitude and beliefs toward violence influences involvement in violent and risky behaviours. These empirical studies shed light on the attitude towards violence where it is important to establish the relationship between attitude towards violence and their involvement in violent behaviours.

Children watching characters portrayed in the media using strong force of physical power intentionally against others in order to successfully gain something desired may learn that using strong force of physical power against another person with intention is an effective way to gain something (Bandura, 1986; Crick & Dodge, 1994; Eron, 1994; Huesmann, 1997 as cited in Avcı & Güçray, 2013). Modeling after the media characters contribute to develop positive attitudes towards the use of

violence (Avcı & Güçray, 2013). Hence, this positive attitude may encourage to use violence against others in various daily life context in order to gain something desired.

Adolescents who visualize mentally to resolve problems using violence may view violence as an acceptable way of life based on their normative beliefs (Avcı & Güçray, 2013). Children socialize in social contexts where interpersonal relationships are based on schemata, scenarios and belief systems may imitate observed violent behaviours by observing them. Development of children's normative beliefs can be shaped by the interaction pattern they watch in media (Huesmann, Moise-Titus, Podolski, & Eron, 2003; Ledingham, Ledingham, & Richardson, 1993 as cited in Avcı & Güçray, 2013).

Television viewing has brought about many changes in the behaviour as well as values and attitudes of the children (Arya, 2004). In the case of attitude towards violence, studies show a positive relationship to delinquency (Landsheer & Hart, 1999 as cited in Elliott, 2009). A commission was formed by the American Psychological Association (APA) in 1993 and after the commission reviewing many past studies, concluded that heavy exposure to media violence is correlated with increased aggressive behavior and increased acceptance of aggressive attitudes (American Psychological Association, 1993). According to APA, an individual's attitude is affected in two ways by the television violence. Firstly, exposure to television violence may lead to emotional desensitization towards aggression in the real world and its victims. Secondly, exposure to media violence could lead to unrealistic fears and beliefs about becoming a victim of violence.

Children viewing aggressive behaviors of parents, peers and characters in media against others tend to develop the idea that aggressiveness can help them to

attain their desired goal (Huesmann, 1997 as cited in Avcı & Güçray, 2013). The formation of positive attitudes towards the use of violence is often modeled through the emergence of cognitive schemata directed to the demonstration of violent behaviour and expectation of positive outcomes related to aggressiveness (Avcı & Güçray, 2013). The tendency to resort to violence in adolescence is determined by attitudes towards problematic behaviours (Sussman, Skara, Weiner, & Dent, 2004 as cited in Avcı & Güçray, 2013). Furthermore, older children might perceive parents' restrictive mediation strategies as proof of parents do not trust them and therefore they tend to watch negative content with their friends and hold positive attitudes about the restricted programming (Cantor & Wilson, 2003; Nathanson, 2002 as cited in Evans, Jordan, & Horner, 2011). In addition, positive attitudes towards violence are stronger among adolescents who are the victims of violence (Funk, Elliot, Urman, Flores, & Mock, 1999 as cited in Avcı & Güçray, 2013). Apart from that, low self-esteem youths tend to develop positive attitudes towards violence (Elliott, 2009).

Md Salleh Hj Hassan, Mohd Nizam Osman, and Zoheir Sabaghpour Azarian (2009) conducted a study to add contribution to the state of the research by predicting and comparing attitudes about aggression among adolescent boys on the basis of their exposure to violence in movies. This study recruited 216 adolescent boys aged 13-17 years old who come from seven international schools located in Kuala Lumpur and found that the difference between heavy and light viewers of movie violence in any dimension of their attitudes about aggression showed significant difference. Adolescents who prefer violent movies were significantly more supportive attitude that aggression is acceptable and warranted compared to adolescents who prefer movies with less or no violence.

Dong (2005) investigated the conditions affecting young people and their involvement in risky behaviour and found that young individuals who tend to view risky behaviours as socially acceptable were more likely to participate in such behaviours.

Funk, Baldacci, Pasold, Tracie, and Baumgardner (2004) concluded after one hundred fifty fourth and fifth graders completed the measures of real-life violence exposure, media violence exposure, empathy, and attitudes towards violence that movie violence exposure is positively related to proviolence attitudes.

Lee, Peng, and Klein (2010) investigated the impact of the experience of role playing a violent character in a video game on attitudes towards violent crimes and criminals found that people who were engaged in playing violent video game were more acceptable to crimes and criminals compared to people who were not into playing violent video games. In addition to that, this study also reported that people's virtual experience through role-playing games can influence their attitudes and similar crimes happening in real life.

2.1.8 The Maudsley Violence Questionnaire (MVQ)

Walker (2005) assessed 785 students consists of male and female students between the age of 16 and 19 years old using both the Maudsley Violence Questionnaire and a Self Report Delinquency Scale adapted from Mak (1993). He investigated a principal axis factoring analysis and two dimensions were rotated using direct oblimin procedure. Even though different analyses for male and female were constructed using the same dimension, there was a slight variance shown when the two dimensions were compared. Since men are known to be the cause of the majority of violence, the structure of the questionnaire used mainly focuses on men. The

majority of participants who participated for the MVQ in forensic clinical were mainly men. This scale measured two dimensions. They are ‘machismo’ and ‘acceptance of violence’. Machismo refers to a collection of risk factors such as attitudes, beliefs and rules that justify expectation of violence in men. Machismo refers to items about embarrassment over backing down, justification of violence in response to threat and attack, violence as part of being male and strong and the weakness associated with fear and non-violence. Whereas, acceptance of violence refers to attitudes and beliefs that suggest an acceptance or rejection towards violence in society that could be observed in individual behaviour or in media. Acceptance of violence refers to items relating to overt enjoyment and acceptance of violence (in the media and sport) and approval of violence as an acceptable behaviour. There are 42 items in this scale measuring ‘machismo’ and 14 items measuring ‘acceptance of violence’. The Cronbach alpha coefficients ranged between 0.74 and 0.91. The t-tests proved that there was a significant difference between male and female total scores for both dimensions. This study proved that the hypotheses were right, self-reported violence in male is higher for machismo dimension and as for female acceptance of violence is higher compared to machismo.

2.1.9 The Relationship Between Media Exposure and Youngsters’ Violent Behaviours

The past studies on the effect of exposure to aggression in media towards aggressive behaviour has been critically reviewed and concluded that exposure to violence in television tend to have a small effect on violent behaviour for some viewers (Felson 1996). Apart from that, few researches suggests that children who are exposed to violence shown in media will have greater tendency to exhibit aggressive

and violent behaviours in their adulthood and adolescence (Anderson, et al., 2003; Huesmann, et al., 2003; Slater, Henry, Swaim, & Anderson, 2003). All these research, stress in one similar thing that is watching violent behaviour supports the emergence of violent behaviour.

Studies have found support for the effect of media on the audience. The relationship between exposure to violent media and aggression has been researched extensively over the past 30 years. Different types of studies have confirmed a correlation (Beresin, 2009 as cited in Lomonaco, Kim & Ottaviano, 2010). A review of almost 600 studies shows three main results of media violence: aggression, desensitization, and fear (Murray, 2008 as cited in Lomonaco, Kim & Ottaviano, 2010).

Relationship between TV violence and physical aggression is mediated by enjoyment of TV violence, perceived reality in TV violence and identification with violent TV heroes (Matos, Ferreira & Haase, 2012). Heroes on TV exhibit violent acts that are equally as violent as villains, and heroes usually are praised for their violence (Coon, Mitterer, Talbot, & Vanchella, 2010). According to "the hero of TV shows never gets in trouble for his/her violent actions" (Kaufman, 2004 as cited in Paludi, 2011).

Moreover, Kaufman (2004, p. 3 as cited in Paludi, 2011) stated that:

" The hero is always 'justified' in one way or another when committing violent acts…. Television will never show a main character lose an arm, leg or get killed on screen. In reality, with as much gunplay that appears on TV, main characters should also get shot…. The hero can really be as violent as he/she wants."

Kong, Maria Chong Abdullah, and Samsilah Roslan (2013) conducted a study to examine the relationship between playing of violent video games and the viewing of violent TV programmes and aggressive among Malaysian pre-teens aged 9-12 years old. This study revealed that there was significant positive relationship between playing violent games, viewing violent TV programmes and aggressive behaviours demonstrated by pre-teens.

Apart from that, Boxer and colleagues concluded from their research on high school students and juvenile delinquent that preference for childhood and adolescent violent media contributed significantly to the prediction of violence and general aggression (Boxer, Huesmann, Bushman, O'Brien, & Moceri, 2009).

G., Cohen, Smailes, Kasen and Brook (2002) conducted a research by following 707 families for a 17-year period to investigate the relationship between consumption of media and aggression, using youth self-report, parental report, and criminal arrest data. This research involving the Children in the Community Study addressed a relationship between consistent consumption of media for 3 hours per day in the home or community and an increased likelihood of aggression toward others. The results showed that forty-two percent of males who viewed television more than 3 hours per day at age 14 were reported to have been involved in aggressive acts that resulted in injury when they were 16 or 22 years old compared to 9% of males who viewed less than 1 hour of television per day (as cited in Lomonaco, Kim, and Ottaviano, 2010).

Ukoha (2013) investigated the effects of media violence on youths and tried to establish the relationship between media violence on youths and the increased violent behaviours among Nigerian youths. Factors such as characteristics of viewers, social

environments and media content were found to be positively related to the degree which media violence affects aggression. This study also indicates that there is no one immune to the effects of media violence.

Gentile, Coyne, and Walsh (2011) conducted a survey on 430 third to fifth grade children, their peers and their teachers and reported that consumption of media violence in children's early year in school predicted higher verbally aggressive behaviour, higher relationally aggressive behaviour, higher physically aggressive behaviour, and less prosocial behaviour in the later school year.

A survey on 130 undergraduate students from the University of Texas at Arlington was conducted to investigate their perception and knowledge of television viewing habits, content of the programme, and their childhood behaviour to date and found that there is a relationship between childhood exposure to television and their aggressive behaviour (Slotsve, Carmen, Sarver, & Villareal-Watkins, 2008).

Bushman and Huesmann (2006) conducted a study on children younger than 18 years old and adults to test whether the results of the accumulated studies on media violence and aggressive behaviours are consistent with the theories related to explain the effects. They reported that for adults the short-term effects were greater compared to children. However, for the children the long term effects greater than adults. This study also revealed that in general exposure to media violence on aggressive behaviour is significant.

Hopf, Huber, and Weiß (2008) did a two year longtitudinal study on the frequency of exposure to media violence and eight additional risk and found that the children's frequency of viewing horror and violence films during childhood the higher chances of students getting involved violence and delinquency at the age of 14.

A cross-sectional survey was conducted on 424, 7-12 year old primary students in Iran to investigate the relationship between exposure to television program and children's use of social aggression. The study revealed that there is a significant relationship between amount of exposure to television program and aggressive behaviours among these students. Furthermore, this study proved that student's aggression was positively related with watching action movies. In addition, findings of this research also indicates that young people's aggressive behaviours may correlate to their frequency of exposure to violence in television programs (Mohammad Reza Nazari, Md Salleh Hj Hassan, Mohd Nizam Osman, Parhizkar, & Megat Al-Imran Yasin, 2013).

A survey was conducted on a sample of 395 students to investigate the relationship between television violence and the propensity for violent behaviour among youths in tertiary institutions in Nigeria. This study revealed that youths prefer to watch movies compared to other television programmes. Most importantly this study proved that violent television programmes have negative influence on youths and youths who watch violent television programmes tend to accept crime as an acceptable way of life. Therefore, this study concluded that there is a significant relationship between television violence and propensity for violent behaviour among youths.

Media has been found to have a negative impact on the physical, psychological and social development of children (Agarwal & Dhanasekaran, 2012). Several meta-analyses of studies on the media on impact of the media on aggression and violence have tended to conclude that media violence is positively related to aggression toward others (Krug et al., 2002).

Long-term studies have also shown that exposure to media violence can predispose youth to engage in aggressive and violent behaviour (Flannery, 2006). Most researchers agree that watching violence in the media does not cause an otherwise healthy and well-adjusted child to go out and act violently, but they also agree that watching violence in the media can predispose an already at-risk child (who may be dealing with a host of other problems related to risk for aggression and violence) to act in aggressive and violent ways (Flannery, 2006). These effects have been shown to be both immediate (i.e., shortly after being exposed to violence in the media) and long-term (i.e., TV violence viewing at ages six to ten is related to adult aggressive behaviour and violence fifteen years later) (Flannery, 2006).

Furthermore, studies conducted over the past 50 years from all around the world, have shown that watching violent television, watching violent films, or playing violent video games increases the likelihood for aggressive behavior (Huesmann, 2007 as cited in Report of the Media Violence Commission, 2012). The likelihood for an increase in the aggressive behaviour is found to be true across studies using different methods, conducted in different countries, and covering different time periods (Report of the Media Violence Commission, 2012).

2.1.10 The Impacts of Media Exposure on Youngsters' Violent Behaviour

The impact of media exposure on youngsters may vary from one person to another depending on the nature of the media content and characteristics of the social influences such as the age, gender, and the intelligence of viewers on the individual exposed to that content. However, many children who were exposed to media violence tend to be influenced by those acts watched on media and result in exhibition of violent behaviours. American Psychological Association (1993) reported that

exposure to media violence could lead to unrealistic fears and beliefs about becoming a victim of violence. Adolescents exposure to media violence, could result in increased aggressiveness, fear becoming a victim of violence and risk for future criminal behaviours.

In 1990s there was an increase in the number of popular children's programs with violent themes where "heroes" in these programs use violent means to solve problems or settle disputes (e.g., Power Rangers, Power Puff Girls) (Gentile, 2003). Furthermore, portrayal of attractive heroes being unpunished for the violence committed by these characters provides "best " prescription for encouraging children to model after these heroes of violent scripts and adoption of proviolence beliefs and attitudes (Bushman & Huesmann, 2001 as cited in Gentile, 2003). Research indicates that the repeated pairing in the media of guns with mere presence of a gun enhances the likelihood of aggressive responding (Anderson, Benjamin, & Bartholow, 1998 as cited in Gentile, 2003).

Huesmann and Taylor (2006) found that fictional television and film violence does contribute to both a short term and a long-term increase in aggression and violence in young viewers and they established the relationship between media violence and aggression. In addition, the study also revealed real world violence and aggression is moderated by the nature of the media content and characteristics of the social influences such as the age, gender, and the intelligence of viewers on the individual exposed to that content.

Research findings found that violence in the media poses 3 threats. First, young children who are exposed to media violence become desensitized to acts of aggression and violence and perceive reality to be more violent than it actually is.

Second, young children begin to imitate the violent behaviors that they see on screen because they are not able to separate fiction from reality. This research also found that children who watch aggressive acts on television tend to imitate the actions they watched on television in play and tend to be more aggressive in their interactions. Last but not least, children exposed to media violence are more likely to fear becoming a victim of such acts (Huesmann, Moise-Titus, Podolski, & Eron, 2003).

There are 3,000 studies before 1971 alone suggests that there is a significant relationship between television watching and aggression (Stossel, 1997). A 1956 study compared the behaviour of twelve four-year-olds who watched a Woody Woodpecker cartoon containing many violent episodes with that of twelve other four-year-olds who watched "The Little Red Hen," a nonviolent cartoon found that the Woody watchers were more likely than the Hen watchers to hit other children, break toys, and be generally destructive during playtime (Stossel, 1997). Apart from that, in 1981 Brandon Centerwall, a professor of epidemiology at the University of Washington, hypothesized that the drastic increase in the murder rate in North America in 1955 was mainly caused by watching television and tested his hypothesis by studying the effects of television in South Africa where the Afrikaaner-dominated regime had banned it until 1975 (as cited by Stossel, 1997). He found that twelve years after television was introduced there, murder rates drastically increased (Stossel, 1997).

According to Stossel (1997), "Television in the Lives of Our Children" mentioned that from their research examined ten North American communities from 1958 to 1960 concluded that some television is harmful for some children, under some conditions. On the other hand, it may be beneficial for other children, under the

same conditions, or for the same children under other conditions. Furthermore, most television is probably neither harmful nor particularly beneficial for most children, under most conditions.

In a survey conducted by UNESCO in 1998, children in 23 countries around the world, 88 percent of the children were able to identify “Arnold Schwarzenegger” character from the film Terminator and documented that “terminator seems to represent the characteristic that children think are necessary to cope with difficult situations” (Carlsson & von Feilitzen, 1998). Furthermore, the findings indicated that media influences every aspect of a child’s life. On the other hand, this study reported that the violent content serves as catalyst for the children who live in high aggression or problematic environment. Studies prove that exposure to violence in media can cause a wide range of physical and mental health problems for children and adolescents. Such problems include aggressive and violent behaviour, bullying, desensitization to violence, fear, depression, nightmares and sleep disturbances, and the strength between them has been found to be quite strong (Paik and Comstock, 1994).

A research on the effects of media violence on youths and tried to relate these to the increased violent behaviours among Nigerian youths (Ukoha, 2013). This research proved that there is unequivocal evidence that media violence increases the likelihood of the incidence of aggressive and violent behaviour on both immediate and long-term contexts. Factors such as characteristics of viewers, social environments and media content influence the degree to which media violence affects aggression. Furthermore, this research finding suggests that no one is wholly immune to the effects of media violence. Another research also proved that, adolescents

perceive cinema as a powerful source of information, education and entertainment which results in the process of opinion building in various social groups (Ruchi and Manju, 2013). Other than that, cinema also brings social change. Finally, this research results shows that adolescents are highly influenced by the cinema and cinema influences their psychological, cultural, sociological changes along with the drastic changes in lifestyle and behaviour.

Enhancement of self-esteem and social image is influenced by the beliefs about violent behavior. Furthermore, believes about the victim deserved to be treated violently by the violence they have been exposed to and no previous violent suffering before may reinforce aggressive behavior towards others (Avcı & Güçray, 2013). In addition to this, another study reported that aggressiveness' being acceptable, its having some reasons and believing that it is deserved are closely associated with the demonstration of violent behavior and such attitudes towards the use of violence may give rise to violent behavior towards others (Huesmann & Guerra, 1997 as cited in Avcı & Güçray, 2013).

Media such as TV impulses that viewers already in addition to teaching new anti-social actions. TV programs indicate that violence is acceptable behaviour that leads to success and popularity and results in making people acting out behaviour that normally would be restrained (Coon, Mitterer, Talbot, & Vanchella, 2010).

For some people, this message can lower inhibition against acting out hostile feelings (Anderson et al., 2003). The result of a study conducted on media violence and youth violence show that the more frequently children view horror and violence films during childhood and the more frequently they play violent electronic games at the beginning of adolescence the higher will these students' violence and delinquency

be at the age of 14 (Hopf, Huber, & Weiß, 2008). A study proves that for adolescent viewing cinema as a powerful medium of information, education and entertainment results in the process of opinion building in various social groups and cinema is the medium of cinema reciprocates in bringing a social change (Ruchi & Manju, 2013). Therefore, Ruchi and Manju (2013) concluded that adolescents are very much influenced by the cinema and psychological, cultural, sociological changes can be observed among them along with the drastic changes in lifestyle, behavior, and so on.

Dahl and Dellavigna (2009) analyzed whether media violence affects violent crime in the field and exploited variation in the violence blockbuster movies from the year 1995 to 2004 and researched the effect on same-same day assaults. The findings from the research were explained by self-selection of violent individuals into violent movie attendance which led to an alternative way from getting involved in volatile activities. The study found that on days that the cinema is full with audiences for violent movies, violent crime decreased. In addition, a one million increase in the audience for violent movies from 6 P.M. to 12 A.M. resulted in reduction of violent crimes by 1.1% to 1.3%. This study also indicated that from 12 A.M. to 6 A.M. after exposure to violent movies, crimes related to violence were reduced drastically. Most importantly, the findings of this study emphasize that media exposure affects behaviour not only content wise but also because it changes time spent in alternative activities.

2.1.11 Synthesis of Past Studies

Adolescents experience or witness acts of violence nearly everyday through media (Agarwal & Dhanasekaran, 2012; Perse, 2008). The relationship between

exposure to violent media and aggression has been researched extensively and confirmed a correlation (e.g., Boxer, Huesmann, Bushman, O'Brien, & Moceri, 2009; Kong, Maria Chong Abdullah, & Samsilah Roslan, 2013; Lomonaco, Kim, & Ottaviano, 2010). Arya (2004) reported that Indian children view television at least for 2 hours per day. Furthermore, Md Salleh Hj Hassan, Mohd Nizam Osman, and Zoheir Sabaghpour Azarian (2009) proved that adolescents boys in Malaysia between the ages of 13 and 17 years spend a significant amount of time watching movies in television and DVD/CD.

Indians from India who have migrated to Malaysia could feel a sense of displacement through the process of immigration when they migrated to Malaysia when they experience that their original parameters from India no longer can be used with the new environment in Malaysia (e.g. Hedge, 1998 as cited in Inman, Howard, Beaumont, & Walker, 2007). Therefore, the first generation parents used restrictive behaviours to raise their children because they felt that instilling Indian cultural values in their children is their utmost duty (Sodowsky & Carey, 1988 as cited in Inman, Howard, Beaumont, & Walker, 2007). The socialization process of second generation parents with their children significantly influenced by the immigration process and the experience of second generation parents' with their own parents who adopted restrictive parenting style (Inman, Howard, Beaumont, & Walker, 2007). Therefore, it implies that the second generation Malaysian-Indian parents also adopted restrictive behaviours to raise their children in Malaysia. Thus, despite the urbanization and industrialization in Malaysia, the Indian families continue to play an important role in the lives of Indian society (e.g. Sonawat, 2001).

Previous studies found that there is a significant difference in how mothers and fathers communicate with their children (Endicott & Loissis, 2005; Floyd & Morman, 2000 as cited in Barbato, Graham, & Perse, 2003; Stafford & Bayer, 1993; Woods, 1998). Parents communicate differently to their children based on their gender (Woods, 1998) and age (Barbato & Perse, 1992, 1999; Graham, Barbato, & Perse, 1993; Rubin, Perse, & Barbato, 1988 as cited in Barbato, Graham, & Perse, 2003). Prior studies also revealed that mothers and fathers communicate with their children for different purpose (Barbato, Graham, & Perse, 2003). In Addition, Asian teens found to have difficulties in interacting with their parents especially with their father because of the patriarchal family structure (Zajonc & Mullally, 1997 as cited in Asbah Razali, & Nur Azah Razali, 2013).

Studies conducted on family communication pattern and children's media exposure indicates that children rated higher on control oriented dimension tend to view violent clips as justified than the communicative dimension (e.g., Kremar, 1998). Malaysian-Indian youths are greatly attracted by Tamil movies and it has a great influence on them (Jesudoss, 2009). Therefore, it implies that children of restrictive Indian parents view violent clips in Tamil movies as justified. Adolescents who prefer violent movies were significantly more supportive attitude that aggression is acceptable and have positive behaviours towards violent behaviours. (e.g. Funk, Baldacci, Pasold, Tracie, & Baumgardner, 2004; Md Salleh Hj Hassan, Mohd Nizam Osman, & Zoheir Sabaghpour Azarian, 2009; Dong, 2005).

In sum, the researcher came to conclude that there are hundreds of empirical studies have been conducted before on media exposure and media content and how media exposure and violent media content influences youngsters' beliefs, attitudes,

and behaviours. Indeed, the researcher could not find many studies done on media exposure and family communication patterns' influence on youngsters' attitude and beliefs toward violence in daily life context. Furthermore, given the growing concern with the role of Tamil movies in youngsters' lives and young Tamil speaking Malaysian-Indians' attitude and beliefs toward violence in daily life context, is the absence of comprehensive, current information about overall media use patterns and media exposure among young Malaysian-Indians. Despite, the numerous studies of young people's consumption of various media and the influence of media exposure on youngsters' violent and risk behaviours, there are no research that has examined the influence of family on youngsters' attitude and beliefs toward violence in daily life context. Nevertheless, no study has been done using a representative sample of young Malaysian-Indians on the influence of media exposure on their attitude and beliefs toward violence in daily life context.

In this study, the researcher aims to examine the influence of family communication pattern and media exposure on Tamil movies on young Malaysian-Indians' attitude and beliefs toward violence in daily life context. This chapter presents the theories, ideas and literature involved with the study. Additionally, the study will examine the impact of family communication patterns on young Malaysian-Indians' attitude and beliefs toward violence in daily life context and the impact of Tamil movies on young Malaysian-Indians' attitude and beliefs toward violence in daily life context. Furthermore, many existing research were conducted in western culture, and found very limited scholarship has addressed the effect of family communication patterns on children's socialization in other culture than US culture.

2.2 Related Theories

2.2.1 Assumptions of Individual Differences Theory

The individual differences theory proposes that each of us has unique qualities that result in our reacting differently to media messages. In other words, factors like intelligence, beliefs, opinions, values, needs, moods, prejudices, and perceptibility determines the reaction to media content by each individuals and differs according to motivation of audience members, their position to accept or reject a given message (Aggarwal & Gupta, 2001). Individual differences perspective implies that media messages contain particular stimulus attributes that have differential interaction with personality characteristics of audience members such as age, gender and level of education. It is natural to assume there will be differences in terms of the effects on each individual because of individual differences in personality characteristics. Therefore, screening and selecting media exposure and interpretation by an individual depends on individual's needs, attitudes, values, prior beliefs and other cognitive and emotional states. Thus, it implies that each audience is very selective in what they read, listen to, or view from the media. It is also means that how each person understands and interprets an identical media content differs from one another. Hence, audience's selective exposure, selective perception and selective retention of media content causes the differing effects. These factors act as barriers between message and effect and at the same time limiting the scope of direct impact of mass communication on audiences.

DeFleur (1970) argued that media influences differ from person to person because people vary greatly in their psychological make-up. Specifically, media

messages contain particular stimulus attributes that interact differently based on the personality characteristics of audiences (as cited in Baran & Davis, 1995).

2.2.2 Assumptions of Perception Theory and Media Exposure

Perception very broadly known as "information which is taken in by the senses, processed by the brain, stored in memory and produces some form of physical or mental responses" (Ellis & McClintock, 1994 as cited in Steinberg, 2007). Thus, perception is the process whereby people acquire information about their environment through their five senses. People gain information about themselves and the world they live in through the interaction of their five senses with the environment. People perceive through a frame of references which is a set of interlocking facts, ideas, beliefs, values and attitudes. This frame of reference provides the basis for our understanding of other people, events and experiences because it filters our perceptions.

We take in new information, evaluate it in terms of our frame of references and either reject it because it doesn't fit our frame of references. Our frame of references could be our ideas, values, beliefs and attitudes. We make use of our frame of references to support or expand our existing frame of reference (Wilson, Hantz & Hanna, 1989 as cited in Steinberg, 2007). Selection, organization and interpretation are process of perception in sequencial order (Steinberg, 2007). These three stages take place relatively unconsciously and almost simultaneously. We select only some aspects of information from the environment of those which attracts our attention at a given time is known as selection.

2.2.3 Assumptions of Family Communication Theory

Family communication theory is based on the assumption that creating social reality is the most basic function of family interactions, that shared social reality is necessary for families to function, and that the ways in which families establish shared social reality define family relationships (Gaff & Bylund, 2010). According to family communication patterns theory, families create a shared reality through two communication behaviours which as conversation orientation and conformity orientation.

The original model of family communication patterns (FCP) was developed to describe families' tendencies to develop fairly stable and predictable ways of communicating with one another (McLeod & Chaffee, 1973 as cited in Koerner & Fitzpatrick, 2006). The original FCP framework mentions that parents can be concept-oriented communication or socio-oriented communication. The concept-oriented parents advocate open discussions with their children and encourage autonomy (Ritchie, 1997 as cited in Hust, Wong, & Chen, 2011). Concept-orientation emphasizes how family members conceptualize the object by achieving agreement by focusing on the object in the environment by discussing it and its attributes and arrive at a shared perception of the object (Koerner & Fitzpatrick, 2006). Concept-orientated communication emphasizes individual ideas, beliefs and feelings, where children are encouraged to express ideas openly, to analyze all sides of an issue, and to challenge other people's view (Chaffee, McLeod & Atkin, 1971 as cited in Dong, 2005).

On the other hand, socio-oriented parents want their children to respect authority figures and to achieve a harmonious relationship within the family by avoiding conflict and reinforcing family values through the use of control and

conformity (Chaffee et al., 1971 as cited in Hust et al., 2011). Therefore, socio-oriented communication emphasizes deference to parental authority and avoidance of controversy, with the effect of authority should not be questioned (Dong, 2005). Socio-orientated communication emphasizes relationship between family members. Family members can focus on other family members' evaluations of an object and adopt that evaluation (Koerner & Fitzpatrick, 2006). Specifically, the original family communication by Chaffee and McLeod wants to explain how parents socialize with their children to process mass media messages.

McLeod and Chaffee explained family communication on the cognitive theory of co-orientation (Koerner & Fitzpatrick, 2006). Fitzpatrick and Ritchie refined and re-conceptualized McLeod and Chaffee's socio- and concept-orientation by placing a greater emphasis on the communication behaviours typical of the two orientations (Vabhelisti, 2004). Fitzpatrick and Ritchie reconceptualized socio-orientation as conformity orientation and concept-orientation as conversation orientation (Vangelisti, 2004). They reconceptualized socio-orientation as conformity orientation because communication behaviour of socio-orientation emphasizes conformity within families (Vangelisti, 2004). Conformity orientation emphasizes conformity within family members particularly that of children to parents where families that socialize with their children to look to others to assign meaning to things that are usually headed by parents who encourage children to conform their views and discourage discussions and divergent opinions (Braithwaite & Baxter, 2006).

Conversation orientation emphasizes on heterogeneity and diversity of ideas and the individuality and independence of family members. Freedom of speech, frequent, and open exchange of ideas, feelings, and activities are emphasized in

conversation orientation (Koerner & Cvancara, 2002 as cited in Zhang, 2008). Thus, concept-orientation was reconceptualized as conversation orientation because the communication behavioural typical of concept orientation is one that emphasizes discussions among family members (Vangelisti, 2004).

Family theorists have argued that the family communication pattern cannot be studied without investigating both the effects of the conversation-orientation and conformity-orientation (Koerner & Fitzpatrick, 2006). These two family communication orientations intersect to form four family types which are protective (high conformity, low conversation), pluralistic (low conformity, high conversation), consensual (high conformity, high conversation), and laissez- faire families (low conformity, low conversation) (Koerner & Fitzpatrick, 2002b as cited in Bridge & Schrodt, 2013). Huang (2010) illustrated the revised model of the four-fold typology of family communication patterns developed by Ritchie & Fitzpatrick in 1990.

Conformity Orientation		
High	Protective family (high in conformity and low in conversation)	Consensual family (both high in conformity and conversation)
Low	Laissez-faire family (both low in conformity and conversation)	Pluralistic family (low in conformity and high in conversation)
	Low Conversation orientation High	

Figure.1. Model of Family Communication Patterns

Source: Huang, Y. (2010). Family communication patterns, communication apprehension and soci-communicative orientative orientation: A study of Chinese students. *Electronic Thesis or Dissertation*, 49, (University of Akron No.1279326521). Retrieved from http://rave.ohiolink.edu/etdc/view?acc_num=akron127932652 .

Laissez-faire family communication is characterized by low in both conformity orientation and conversation orientation. Laissez-faire family communication is characterized by little and uninvolved interactions among family members about a limited number of topics. Most members are emotionally detached from their families. Children from these families tend to be influenced by external social groups (Fitzpatrick, 2004).

Protective family communication is characterized by low on conversation orientation and high on conformity orientation. Communication in this family stresses on perceived agreement where obedience to parental authority and little concern with conceptual matters. Children in these families are easily influenced and persuaded by outside authorities (Fitzpatrik, 2004).

Pluralistic family communication is characterized by high in conversation orientation and low in conformity orientation. Communication in this family involves all family members in open and unconstrained discussion where it emphasize on accuracy and debate of ideas which foster communication competence and independent ideas in children of such families (Fitzpatrick, 2004).

Consensual family communication is characterized by high in both conversation orientation and conformity orientation. Communication in this family stresses in open communication and exploration of new ideas without disturbing the existing hierarchy within the family to promote harmonious interactions. Children in these families may tend to adopt their parents' views or escape into fantasies (Fitzpatrik, 2004).

Obedience to parental authority and little concern for conceptual matters or for open communication within the family are characteristics of protective families

(Koerner & Fitzpatrick, 2006). An open and free expression of opinions and discussion of unconstrained topics that involves parents and children are characteristics of pluralistic families (Zhang, 2008). Tension between pressure to agree and to preserve the existing hierarchy within the family on the one hand, and an interest in open communication and in exploring new ideas on the other hand are characteristics of communication in consensual families (Koerner & Fitzpatrick, 2006). Finally, little parent-child communication on limited topics are characteristics of communication in laissez-faire families (Zhang, 2008).

Greater emphasis on communication behaviours for the two orientations produced more reliable measurement for Revised Family Communication Patterns (RFCP) instrument (Ritchie & Fitzpatrick, 1990 as cited in Vangelisti, 2004). One of the great strengths of the FCP theory is that it is not based on the assumption that there is only one functional way to communicate (Koerner & Fitzpatrick, 2006). This typology recognizes that different types of behaviour enable different families to function well (Vangelisti, 2004). Thus, the Family Communication Patterns Theory provides directions for researchers to focus on how behaviours interact with specific communication environments to explain the effects they have on family functioning rather than trying to find behaviours that are functional for all families (Koerner & Fitzpatrick, 2006).

The triggering of mental processes involved with attitudes are important to explain family communication patterns (Potter, 2012). Therefore, children judge the meaning of violence in stories based on their family communication patterns (Potter, 2012). Children raised in families where ideas are openly expressed and often valued

were more likely to judge motivated violence as more justified (Kremar, 1998 as cited in Potter, 2012).

The theoretical framework of FCP may help explain parents' approval of television content (Hust, Wong, & Chen, 2011). Families vary in their preferences for and uses socio-orientation strategy and concept-orientation strategy to achieve agreement, and consequently children are socialized differently in regard to the processing of information contained in media messages (McLeod & Chaffee, 1972 as cited in Koerner & Fitzpatrick, 2006).

McLeod and Brown (1976) found that there are systematic changes in adolescents' TV viewing patterns and identify of four main family types. Children from laissez-faire families found to be strongly influenced by their peer groups, do not develop an interest in public affairs or entertainment programming, and identify more than other children with the characters in the action show whereas, children from protective family watch the most TV and are the highest viewers of violent programmes and Saturday morning violent cartoons, perhaps to escape interacting with their parents who are heavy viewers too. On the other hand, children from pluralistic families watch less than average amount of TV and prefer TV news and newspapers so they watch least amount of violent programming. Finally, children from consensual families watch fair amount of violent programming and they most likely to see TV as close to real life (as cited in Centre for the Study of Communication and Culture, 1984).

2.2.4 Assumptions of Social Learning Theory

Social learning theory explains the process by which people acquire behaviours through observation of their external environments and provides a useful framework for the family communication study (Kunkel, Hummert & Dennis, 2006). Social learning theory argues that viewers imitate what they watch on television through observational learning (Dautrich & Yalof, 2012). The relationship between viewing TV violence and behaving aggressively is predicted based on four successive stages of behavioural learning which are attention, retention, reproduction, and motivation (Bandura, 1977 as cited by Dainton & Zelley, 2005).

In the first stage, attention, the individual pays attention to the behaviour of another directly or via a live model, or indirectly via a mediated source like television. In the second stage, retention, the individual acquires and retains knowledge of the behaviour. The third stage, reproduction, happens when the individual can reproduce what was seen or heard. In the final stage, motivation, the individual choose whether to accept the model's behaviour as a guide to performance, a decision that is determined largely by the perceived consequences of the behaviour for the model (Kunkel, Hummert & Dennis, 2006).

Social learning theory is one of the widely used theory in mass communication. According to this theory, the media are active but subtle educators in teaching readers, viewers and listeners about the world. Frequent exposure to television is deemed capable of teaching viewers a number of both positive and negative social behaviours and attitudes that they might not personally come to experience. Explanation of how people can learn from observation alone is the most important component of this theory (Aggarwal & Gupta, 2001).

Siegel and Welsh (2009) mentioned that social learning theory suggests that adolescents learn the techniques and attitudes of crime from close and intimate relationships with delinquent peers where delinquency is a learned behaviour. They mentioned that social learning theory assumes adolescents are born good and learn to be bad. This theory argues that people learn social and cognitive skills through imitation and for instance children learn by imitating parents, siblings, and peers (Signorielli, 2005).

Dainton and Zelley (2005) mentioned that social learning theory has also widely used to study the effects of media violence. This theory argues that people learn and use aggression as a result of viewing violent media. Violent action is common and rewarded often in television. Watching violent behaviours on television means viewers learn that aggression is a successful way of solving conflicts thus, these audiences may become more prone to act aggressively. Young media members who are exposed to media aggression that is easy to replicate and socially rewarding observed to be more likely to turn to such violence themselves.

In studies of imitation by Albert Bandura, it is found that children tend to learn new aggressive actions by watching violent or aggressive behaviour, or they may learn that violence is acceptable. Either way, they are more prone to behave aggressively (Coon, Mitterer, Talbot, & Vanchella, 2010).

2.2.5 Assumptions of Cultivation Theory

Cultivation theory is based on the assumption that mass media have subtle effects on audiences who, unknowingly, absorb the dominant symbols, images and messages of media (Aggarwal & Gupta, 2001).

Television's independent contribution to viewers' conception of social reality is the study of cultivation analysis. The main hypothesis that guards the research in cultivation is that audiences who spend more time watching television are more likely to perceive the real world in ways that reflect most common and recurrent messages of the television world compared to audiences that watches less television but are otherwise comparable in terms of important demographic characteristics (Shanahan and Morgan, 1999).

The cultivation hypothesis is perhaps best known for its research on violence and fear, postulating that the lessons of television violence and especially the patterns of victimization, are fear, intimidation, and a sense of vulnerability (Signorielli, 2005). According to this theory, exposure to television over a long continuous period of time is capable of cultivating common beliefs about the world (Aggarwal & Gupta, 2001).

Cultivation theory not only mentions that the frequent media consumers are just passive sponges that allow their attitudes and beliefs to be changed and altered by whatever television show or movie they watch (Gannon, Ward, Beech, & Fisher, 2007). Instead of the traits of media reality changing attitudes, most theory proponents believe it reinforces existing attitudes and makes them more chronically accessible (Shrum, 1999 as cited in Gannon, Ward, Beech, & Fisher, 2007). Since aggression is common all over the world, television violence affects everyone to a certain degree even though those who are already high in trait aggression will probably see the greatest change in behaviour. Cultivation theory is applicable to anything portrayed in the media, including aggression (Gannon, Ward, Beech, & Fisher, 2007). Gerbner and his colleagues argues that the television messages do not portray reality in

society, but repeated exposure to such portrayal in media leads to construction of particular beliefs about the world and these beliefs once developed will get reinforced (Aggarwal & Gupta, 2001).

There are three assumptions of cultivation theory. The first assumption of cultivation theory is television is that central to American life and culture. Television usurped other medium as the primary source for storytelling and that stories being told are not from anyone with anything relevant to tell (Gerbner, 1998 as cited in Dainton & Zelley, 2005). They come from a small group of distant conglomerates for the purpose of money making (Dainton & Zelley, 2005).

The second assumption is that television shapes our society's way of thinking and relating (West & Turner, 2010). Television's selective and mass-produced depiction of current events, stories, dramas and comedies are based on a certain aspects of social life (Dainton & Zelley, 2005). The assumption of cultivation analysis is viewing violent television contents make the viewers feel afraid because it cultivates within viewers the picture of a mean and dangerous world. Cultivation analysis did not point out the behaviours of the viewers of such programmes could be (West & Turner, 2010).

The final assumption is that television's effects are limited, meaning that TV is not the only factor, nor necessarily the greatest factor, that affects an individual's view of social reality (Gerbner, 1998 as cited in Dainton & Zelley, 2005). This final assumption states that it is not the case that watching a specific television program causes a specific behaviour but rather that watching television in general has a cumulative and pervasive impact on our perception of the world (Gerbner, Gross, Morgan, & Signorielli, 1980 as cited in West & Turner, 2010).

Audience who watches television with a planned and motivated purpose are less affected than audience who spend time watching TV in order to kill time because it becomes habitual (Aggarwal & Gupta, 2001). Moreover, cultivation appears to be enhanced when the viewer perceives the content of entertainment shows to be realistic. Audience members who look with skepticism on the accuracy of TV shows seem less likely to display the cultivation effect. Finally, some studies reported that cultivation seems to work best when TV viewers have only indirect or distant contact with the topic. Interestingly enough, this finding seems to run counter to the resonance notion.

2.3 Hypotheses

H1: Young Malaysian-Indians' personal-factors and family-related factors such as sex, age, family type, number of siblings, mother's educational level, father's educational level, mother's current occupation, father's current occupation and monthly family income will significantly correlate with their self-perceived family communication patterns.

H2: Young Malaysian-Indians' who are characterized by differences in personal factors and family-related factors such as sex, age, family type, number of siblings, mother's educational level, father's educational level, mother's current occupation, father's current occupation and monthly family income will exhibit significantly different frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

H3: Young Malaysian-Indians who are characterized by differences in self-perceived family communication patterns will exhibit significantly different

frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

H4: Young Malaysian-Indians who are characterized by differences in self-perceived family communication patterns will exhibit significantly different attitude and beliefs toward violence in daily life context.

H5: Young Malaysian-Indians' frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies are significant predictors of their beliefs and attitude toward violence in daily life context.

2.4 Theoretical Framework

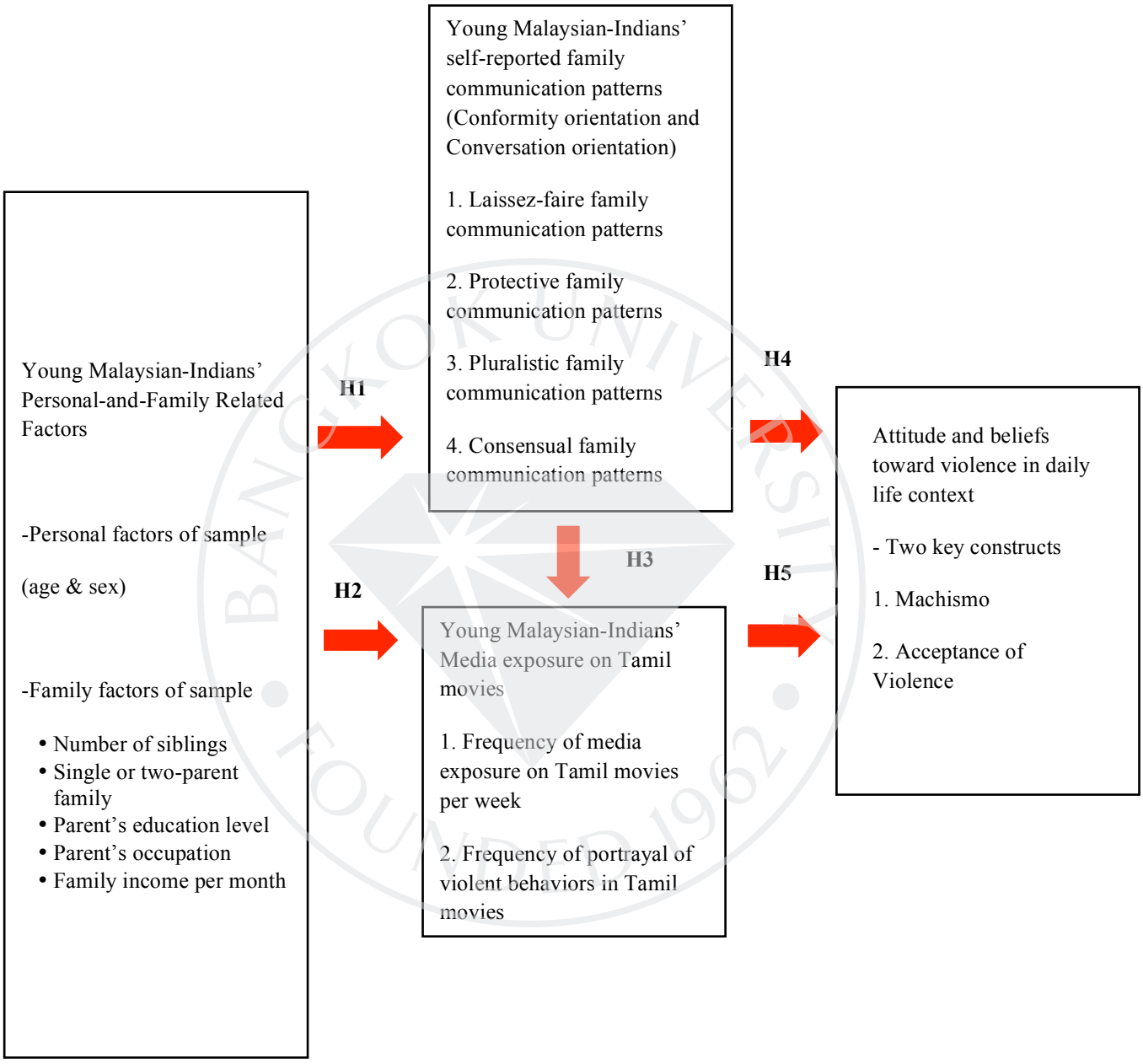

Figure 2: Theoretical Framework

CHAPTER 3

METHODOLOGY

This chapter described the methods that was employed to examine the relationship amongst young Malaysian-Indian's family communication patterns, their frequency of media exposure on Tamil movies frequency of portrayal of violence in Tamil movies, and their attitude and beliefs toward violence in daily life context. This chapter also includes the following components:

3.1 Research Design

3.2 Population and Sample Selection

3.3 Protecting the Rights of the Sample during Data Collection

3.4 Research Instrument

3.5 Instrument Pretest

3.6 Data Collection Procedure

3.7 Data Analysis and Interpretation

3.8 Demographic data of the samples

3.1 Research Design

A cross-sectional study is utilized to examine the relationship between young Malaysian-Indian's family communication patterns and media exposure on Tamil movies to find out about their attitude and beliefs toward violence in daily life contexts. The survey research method is used to draw more number of participants and to get ample of ideas to make generalizations. In order to complete the study on a limited period of time, the survey was completed within two weeks. To determine eligibility to provide information about the family communication patterns, media

exposure on Tamil movies, portrayal of violence in Tamil movies and attitude and beliefs toward violence in daily life contexts, young Malaysian-Indians between the age of 13 and 17 year olds from the Johor state in Malaysia were used.

3.2 Population and Sample Selection

According to Department of Statistics Malaysia (2010, December 22), the total number of young Malaysian-Indians between the age of 10 and 13 is 20,651 and between the age of 15 and 19 is 19,593 people in Johor state. Thus, the total population of Malaysian-Indians between the ages of 10 and 19 years living in Johor state is 40,244 people and a total of 34,498 people living in urban areas of Johor state in Malaysia. This study used the total population of Malaysian-Indians between the age of 10 and 19 to determine the sample size for this study. The respondents for this study were selected based on three reasons.

The first reason was, Johor Bharu which is the capital of Johor state is reported to have the fourth highest crime index for the year 2013 when it was compared with the other cities in the world (Says.com, 2013). Secondly, Johor is one of the states where the men outnumbered women with the sex ratio of 12 males to 1 female. The third reason is that Johor state is the second largest state in peninsular Malaysia comprises 217,058 Malaysian-Indians which makes it the third state with highest population of Malaysian-Indians.

The researcher intentionally targeted adolescents who were between the age of 13 to 17 years old because previous studies have demonstrated that family communication patterns during socializing with parents since childhood will affect later when the children are in adolescent stage. Therefore, this study tried to answer

family communication patterns used with young Malaysian-Indian's parents and their attitude and beliefs toward violence in daily life contexts.

This study followed the sampling method developed by Krejcie and Morgan (1970). They have provided the table for determining sample size from a given population. In Table 1, this research required 381 samples to be investigated if the population is within 40,001 and below 50,000. This excluded the 40 samples employed to test the reliability and validity of questionnaires in young Malaysian-Indians.

Table 3.2.1: Table for Determining Sample Size from a Given Population

N	S	N	S	N	S	*N*	S	N	S	N	S	N	S	N	S
10	10	15	14	20	19	25	24	30	28	40	36	45	40	50	44
55	48	60	52	70	59	80	66	90	73	95	76	100	80	110	86
120	92	130	97	140	103	150	108	160	113	170	118	180	123	190	127
200	132	210	136	220	140	230	144	240	148	250	152	260	155	270	159
280	162	290	165	300	169	320	175	340	181	360	186	380	191	440	205
420	201	440	205	460	210	480	214	500	217	550	226	600	234	650	242
700	248	750	254	800	260	850	265	900	269	1000	278	1100	285	1200	129
1300	297	1400	302	1500	306	1600	310	1700	313	1800	317	1900	320	2000	322
2200	327	2400	331	2600	335	2800	338	3000	341	3500	346	4000	351	4500	354
5000	357	6000	361	7000	364	8000	367	9000	368	10000	370	15000	375	20000	377
30000	379	40000	380	50000	381	75000	382	1000000	384	Note: N=population size and S= sample size					

Source: Krejcie, R. V. & Morgan, D. W. (1970). Determining sample size for research activities. *Educational and Psychological Measurement*, *30*, 607-610. Retrieved from http://opa.uprrp.edu/InvInsDocs/KrejcieandMorgan.pdf.

The researcher distributed the questionnaires to the samples in sixteen schools in Johor Bahru city which is the capital city of Johor state and contacted the

respective person in each school to help the researcher to get the students to complete the questionnaire on that particular day itself. The students were given 2 to 3 days to submit the completed questionnaire upon getting the approval from their parents to the teacher in charge. The reason for choosing 16 schools was because the number of Malaysian-Indian students in each school was unknown as there are 41 secondary schools in Johor Bahru district and the number of Malaysian-Indian students who are from minority ethnic group in Malaysia was unknown.

To collect data from the samples, stratified and randomized sampling methods were followed:

Step 1: The selection of schools in Johor state according to the level of the school classified as primary school (PS) and secondary school (SS). According to Statistical Information of Basic Education in Johor state ending 11 March 2014, there were 1,177 schools in Johor state, out of which 904 were primary schools and 273 were secondary schools. However, this study chose students from sixteen secondary schools in Johor Bahru city to collect information about their family communication patterns, violent media exposure on Tamil movies, and their attitude and beliefs toward violence in daily life contexts. In the official website of Johor Bahru District Education Office, stated that there were 41 National Secondary Schools in Johor Bahru district (Laman Web Rasmi PPD Johor Bahru, 2014). The researcher used randomized sampling method to select the first 16 secondary schools from the list of secondary schools as published in the Johor Bahru District Education Office's official website. The researcher wrote number 1 to 41 each in a small piece of paper and were put inside a box. Each number from 1 to 41 represented the names of the secondary schools as per the list published in the official website of Johor Bahru District

Education Office. Then the researcher drew the paper that were put inside the box one by one and listed the numbers of the schools based on the drawing. Then one school was selected for every two schools until the researcher gets 16 schools to conduct the research. The names of the secondary schools that were selected by this method were Sekolah Menegah Kebangsaan Majidi Baru 2, Sekolah Menengah Kebangsaan Damai Jaya, Sekolah Menengah Kebagsaan Sri Rahmat, Sekolah Menengah Kebangsaan Taman Universiti 2, Sekolah Menengah Kebangsaan Impian Emas, Sekolah Menengah Kebangsaan Desa Skudai, Sekolah Menengah Kebangsaan Seri Perling, Sekolah Menengah Kebangsaan Dato Abdul Rahman Yassin, Sekolah Menengah Kebangsaan Gelang Patah, Sekolah Menengah Kebangsaan Sultanah Engku Tun Aminah, Sekolah Menengah Kebangsaan Taman Pelangi, Sekolah Menengah Kebangsaan Aminuddin Baki, Sekolah Menengah Kebangsaan Kompleks Sultan Abu Bakar, Sekolah Menengah Kebangsaan Taman Ungku Tun Aminah, Sekolah Menengah Kebangsaan Mutiara Rini, and Sekolah Menengah Kebangsaan Taman Selesa Jaya 2. The researcher has chosen sixteen secondary schools because the number of Indian students in each school was unknown and as Indians are minority in Malaysia, the number of Indian students in each school could be lower since there are 41 national secondary schools in Johor Bahru district. The very reason for choosing students from secondary school was because of the age factor as most of the Malaysian students in the secondary schools were between the age of 13 and 17 years old. The students from the sixteen national secondary schools were divided equally using stratified sampling method. The sample size required for this study was 381, but in order to circulate the questionnaire equally among the students of sixteen different

schools, the sample size for this study were increased from 381 to 400. Therefore, the following formula were utilized to stratify the students from sixteen different schools:

Formula: $S = \frac{N}{T}$

S= Number of students

N= Number of sample size

T= Total number of schools

S= $\frac{400}{16}$

S= 25

Step 2: Thus, 25 numbers of students from each sixteen different secondary schools, that comes under the administration of Johor Bahru District Education Office were chosen by using stratified-sampling method based on the formula below:

Formula: $S = \frac{N}{T}$

S= Number of students for each grade

N= Number of samples for each school

T= Total number of grades

S= $\frac{25}{5}$

S= 5

Thus, five students from each Form from Form 1 to Form 5 in each selected school were asked to seek their parents' approval and complete the questionnaire about their family communication patterns, media exposure on Tamil movies and their attitude and beliefs toward violence in daily life contexts on that day itself in the presence of the researcher. The researcher ensured that a teacher was appointed by

each of the schools to collect the questionnaires from these identified students personally after they have completed the questionnaire.

There were no Indian students attending three of the sixteen schools identified to conduct this research. The schools were Sekolah Menengah Kebangsaan Majidi Baru 2, Sekolah Menengah Kebangsaan Sultanah Engku Tun Aminah and Sekolah Menengah Kebangsaan Kompleks Sultan Abu Bakar. Furthermore, in another school namely Sekolah Menengah Kebangsaan Seri Perling research couldn't be conducted due to the unavailability of the principal of the school. Therefore, the researcher had to make some alteration to the distribution of students for each grade and school. Therefore, the following formula were utilized to stratify the students from eleven different schools:

Formula: $S = \frac{N}{T}$

S= Number of students

N= Number of sample size

T= Total number of schools

S= $\frac{330}{11}$

S= 30

Thus, 30 numbers of students from each eleven identified secondary schools as follow Sekolah Menengah Kebangsaan Damai Jaya, Sekolah Menengah Kebagsaan Sri Rahmat, Sekolah Menengah Kebangsaan Taman Universiti 2, Sekolah Menengah Kebangsaan Impian Emas, Sekolah Menengah Kebangsaan Dato Abdul Rahman Yassin, Sekolah Menengah Kebangsaan Gelang Patah, Sekolah Menengah Kebangsaan Taman Pelangi, Sekolah Menengah Kebangsaan Aminuddin Baki,

Sekolah Menengah Kebangsaan Taman Ungku Tun Aminah, Sekolah Menengah Kebangsaan Mutiara Rini, and Sekolah Menengah Kebangsaan Taman Selesa Jaya 2.

Step 2: Thus, 30 numbers of students from each eleven different identified secondary schools, that comes under the administration of Johor Bahru District Education Office were chosen by using stratified-sampling method based on the formula below:

Formula: $S = \frac{N}{T}$

S= Number of students for each grade

N= Number of samples for each school

T= Total number of grades

$S= \frac{30}{6}$

S= 5

Thus, six students from each Form from Form 1 to Form 5 in each selected school were asked to seek their parents' approval and complete the questionnaire about their family communication patterns, media exposure on Tamil movies and their attitude and beliefs toward violence in daily life contexts on that day itself in the presence of the researcher.

The number of Indian students were high in Sekolah Menengah Kebangsaan Desai Skudai. Therefore, 70 number of students were selected from this particular school. Thus, fourteen students from each Form from Form 1 to Form 5 in this school were asked to seek their parents' approval and complete the questionnaire about their family communication patterns, media exposure on Tamil movies and their attitude

and beliefs toward violence in daily life contexts on that day itself in the presence of the researcher.

The total number of samples for this study remained the same as 400 samples after the alteration.

3.3 Protecting the Right of Sample during Data Collection

In order to ensure that this research was conducted as ethically as possible, the principals of the selected schools, parents of the potential participants and the students whom participated in this study were made aware that their identities and answers would remain confidential. Most importantly, the researcher informed the principals of the schools that this survey has been approved by the Institutional Review Board, Bangkok University. Particularly, since this research deals with school students whom were sensitive subject, the researcher clearly mentioned to the principals of the schools, parents of the potential participants and students who participated in this study that the actual names of the students would not be discussed or mentioned in this study. Researcher assured the principals, parents of the participants, and the students who participated in this study were made aware that the information collected will only be used for this study only.

3.4 Research Instrument

The research instrument consisted of four sections. The first section concerned on the questions related to their personal and family related demographic characteristics, the second section investigated family communication patterns of young Malaysian-Indians, the third section consisted of questions to measure media exposure on Tamil movies and portrayal of violence in Tamil movies, and the fourth

sections measures attitude and beliefs toward violence in daily life context. This questionnaire was not translated into Tamil because not all Tamils in Malaysia can read and write in Tamil language but Tamil language serves as a spoken language for almost most of the Tamils in Malaysia. Furthermore, Tamil language is not a compulsory subject in all Malaysian schools. All the subjects in Malaysian schools are taught in Malaysian National language, Bahasa Malaysia except English subject. Only those who went to Tamil medium schools can read and write in Tamil language and Tamil medium schools are only available for Primary level in Malaysia. After primary schools all the students from Tamil medium schools have to attend government secondary schools where all the subjects are taught in Bahasa Malaysia except English. Therefore, all the students can read and write in English compared to Tamil language. In case, if the students needed any explanation in Tamil, the researcher was there to attend to their need. The details of each section in the questionnaire were as follows:

First section: Personal and family related factors

The first section of the questionnaire gathered participants' personal and family related factors. Personal factors included participants' age, gender and education, whereas, family-related factors of young Malaysian-Indians referred to the number of siblings the youths had, the youths came from single-parent or two-parent family, parents' education level, parents' occupation, and their family income per month. There were nine demographic questions, each represented nominal and ordinal scales.

1. Sex: (Nominal scale)

☐ 1. Male ☐ 2. Female

2. Age: (Ordinal scale)

☐ 1. 13 years old

☐ 2. 14 years old

☐ 3. 15 years old

☐ 4. 16 years old

☐ 5. 17 years old

3. What is your general family type? (Nominal scale)

☐ 1. Single-parent

☐ 2. Two-parents

4. How many siblings do you have? (Nominal scale)

☐ 1. One

☐ 2. Two

☐ 3. Three

☐ 4. More than three

5. What is your mother's educational level? (Nominal scale)

☐ 1. Primary school

☐ 2. Secondary school

☐ 3. Higher secondary school

☐ 4. Bachelor's degree

☐ 5. Master's degree

☐ 6. Doctoral degree

☐ 7. Others (please specify) _____

6. What is your father's educational level? (Nominal scale)

☐ 1. Primary school

☐ 2. Secondary school

☐ 3. Higher secondary school

☐ 4. Bachelor's degree

☐ 5. Master's degree

☐ 6. Doctoral degree

☐ 7. Others (please specify) _____

7. What is your mother's current occupation? (Nominal scale)

☐ 1. Housewife

☐ 2. Government employee

☐ 3. Private employee

☐ 4. Personal business

☐ 5. Others (please specify) _____

8. What is your father's current occupation? (Nominal scale)

☐ 1. Househusband

☐ 2. Government employee

☐ 3. Private employee

☐ 4. Personal business

☐ 5. Others (please specify) _____

9. What is your monthly family income? (Ordinal scale)

☐ 1. Lower than RM1,000

☐ 2. RM1,000 – RM2,000

☐ 3. RM2,000 – RM5,000

☐ 4. RM5,000 – RM7,000

☐ 5. RM7,000 – RM10,000

☐ 6. More than RM10,000

Section 2: The Family Communication Patterns

The second section included Revised Family Communication Patterns (RFCP) instrument (Ritchie & Fitzpatrick, 1990) to identify the young Malaysian-Indians' self-perceived family communication patterns and family types in the Malaysian-Indian family. The RFCP provided the questions to measure conformity-orientation and conversation- orientation for both children and parents. Since the study focused only on the perspective of the children, the researcher included the child's version of revised family communication pattern instrument. There were 26 questions in the section, ranging from 1 "Never meaning none per week" to 5 "Always meaning everyday per week". The sum and mean of each orientation were divided into high, medium, and low level as follows:

Table 3.4.1: Sum and Mean Range of Conversation Orientation (15 Questions: Question 1-15)

Total sum	Mean Range	Interpretation
55-75	3.67-5.00	High frequency
35-54	2.34-3.66	Medium frequency
15-34	1.00-2.33	Low frequency

The conversation orientation consisted of 15 statements examples include " I can tell my parents almost anything" and "My parents encourage me to express my feelings" with 5-point likert scale. 75 stands for the highest score and 15 stands for the minimum scores. Therefore, the frequency level of interaction was calculated by subtracting the lowest score from the highest scores and then divided by three levels

(high, middle, and low level). Therefore, the sum range for frequency of interaction would be 20 scores dividing into high, medium and low frequency.

Sum range = (Highest score - lowest score) / Numbers of levels

Sum range = (75-15)/3=20 for each level

The mean range for each frequency was divided by using the formula: (5-1)/3= 1.335. 5 represents the highest point in likert scale and 1 represents the lowest scale. Thus, the highest and the lowest likert scale was divided to get the mean range for each level. Therefore, each frequency consisted of 1.33 mean ranges.

Mean range = (Highest likert scale- Lowest likert scale)/ Numbers of levels

Mean range= (5-1)/3= 1.33

The conformity orientation consisted of 11 statements and the examples include “My parents feel that it is important to be the boss” and “ If my parents don’t approve of it, they don’t want to know about it” with 5-point likert scale. Therefore, the frequency level of interaction can be calculated by subtracting the lowest score from the highest scores and then divided by three levels (high, middle, and low level). Therefore, each frequency consisted of 15 sum ranges to categorize as high, medium and low frequency.

Sum range = (Highest score - lowest score) / Numbers of levels

Sum range = (55-11)/3= 15 for each level

The mean range for each frequency will be divided by using the formula: (5-1)/3= 1.335). 5 represents the highest point in likert scale and 1 represents the lowest. So the highest and the lowest likert scale will be divided to get the mean range for each frequency. Therefore, each frequency consisted of 1.33 mean range.

Mean range = (Highest likert scale- Lowest likert scale)/ Numbers of levels

Mean range= (5-1)/3= 1.33

Table 3.4.2: Sum and Mean Range of Conformity Orientation (11 Questions: Question 16-26)

Total sum	Mean Range	Interpretation
41-55	3.67-5.00	High frequency
26-40	2.34-3.66	Medium frequency
11-25	1.00-2.33	Low frequency

The level of both orientations will be then classified into four types of family communication patterns according to the sum of each orientation as follows:

Sum range = (Highest score - lowest score) / Numbers of levels

Sum range of conversation orientation = (75-15)/2= 30 for each level.

Sum range of conformity orientation = (55-11)/2= 22 for each.

Table 3.4.3: Classification of Family Communication Patterns

Conversation Orientation	Conformity Orientation	
	High frequency level Score 33-55	Low frequency level Score 11-32
High frequency level Score 45-75	Consensual family	Pluralistic family
Low frequency level Score 15-44	Protective family	Laissez-faire family

The scores 75 and 15 represent the highest scores and lowest scores of conversation orientation and 2 represents the two levels, high and low level. The highest and the lowest scores was subtracted and then divided by two 2 levels to get sum range of the conversation orientation. Therefore, high and low level consisted of 30 sum range each. Therefore, 15- 44 scores categorized as low level and score of 45-75 categorized as high level for conversation orientation.

Similarly, 55 and 11 represent the highest and the lowest scores of conformity orientation, and 2 represents the two levels, high and low level. The highest and the lowest scores were subtracted and then divide by two 2 levels to get sum range of the conformity orientation. Therefore, high and low level consisted of 22 sum range each. Therefore, 11- 32 scores categorized as low level and score of 33-55 categorized as high level for conformity orientation.

According to the high and low level of conversation and conformity orientation, the four types of families were classified. For instance, participants who scored both high on conversation orientation and conformity orientation were identified as consensual family type. The participants who scored low on conversation orientation but high on conformity orientation were identified as the protective family type. Likewise, participants who scored high on conversation orientation but scored low on conformity orientation were classified as the pluralistic family type. On the contrary, participants who scored low on both conversation and conformity orientation were identified as laissez-faire family type.

Section 3: Media Exposure Towards Tamil Movies

The third section included a questionnaire constructed to assess the frequency of participants' media exposure on Tamil movies and perception on the frequency of

behaviours as portrayed in Tamil movies. In the first part of the third section, the participants were asked to report whether they watch Tamil movies, how often they watch Tamil movies per week, the frequency of watching Tamil movies by indicating the frequency of watching Tamil movies in television, the frequency of watching Tamil movies via internet, frequency of watching Tamil movies by DVD/VCD, and the frequency of watching Tamil movies at the cinema theatres. Tamil movies frequently show scenes of violence and fighting scenes are one of the core elements in most of the Tamil movies. Therefore, participants were asked to detail how often they viewed Tamil movies via television, internet, DVD/VCD and cinema theatres to watch Tamil movies for the past one week. This section also contained two nominal questions. The questions were "What type of Tamil movies do you watch?" and "Please mark (✓) for all the movies that you have already watched from the list below." This section consisted of 8 questions. For question 1 to 6, participants were asked to respond to 5 point Likert-type scale ranging from five (most frequently meaning more than 7 times a week) to one (never meaning 0 times a week) to assess the frequency of watching Tamil movies for one week period. Question 7 and 8 were multiple choices questions. The young Malaysian-Indian's exposure on Tamil movies were indicated by the amount of Tamil movies they watch in a week. There were 6 questions in this section, ranging from 1 "Never meaning 0 times a week" to 5 "Most frequently meaning more than 7 times a week". The sum and mean of each frequency in viewing Tamil movie per week were divided into high frequency, medium frequency and low frequency as follows:

Table 3.4.4: Sum and Mean Range of Frequency in Viewing Tamil Movie per Week (6 Questions: Question 1-6)

Total sum	Mean Range	Interpretation
22-30	3.67-5.00	High frequency
14-21	2.34-3.66	Medium frequency
6-13	1.00-2.33	Low frequency

The frequency in viewing Tamil movie per week consisted of 6 questions. They were “Do you watch Tamil movies?”, “How often you watch Tamil movies?”, “I watch Tamil movies in the television”, “I watch Tamil movies via internet”, “I watch Tamil movies via DVD/VCD”, and “I watch Tamil movies at the cinema” with 5-point likert scale. 30 stands for the highest score and 6 stands for the minimum scores. Therefore, the frequency level of viewing Tamil movie was calculated by substracting the lowest score from the highest scores and then divided by three levels (high, medium, and low level). Therefore, the sum range for frequency in viewing Tamil movie would be 8 scores dividing into high, medium and low frequency.

Sum range = (Highest score - lowest score) / Numbers of levels

Sum range = (30-6)/3= 8 for each level

The mean range for each frequency was divided by using the formula: (5-1)/3= 1.335). 5 represents the highest point in likert scale and 1 represents the lowest. So the highest and the lowest likert scale were divided to get the mean range for each frequency. Therefore, each frequency consisted of 1.33 mean range.

Mean range = (Highest likert scale- Lowest likert scale)/ Numbers of levels

Mean range= (5-1)/3= 1.33

The second part of the third section consisted of 30 questions to measure the young Malaysian-Indians' perception on the frequency of behaviours as portrayed in Tamil movies. For this section, participants were asked to respond to 5 point Likert-type scale ranging from five (Always meaning more than 6 scenes per week) and one (Never meaning no scenes per week). This questionnaire comprised of six dimensions: Physical acts of violence, psychological acts of violence, peer influence on violence, family influence on violence, consequences of violence, and solutions to violence. Each dimension was assessed by five items. In order to find out about the portrayal of behaviours in Tamil movies, the researcher watched the following of Tamil movies, "Mumbai Express", "Anniyan", "Thirupachi", "Ayya", "Baashha", "Bheema", "Arrambam", "Indian", "Naadodigal", "Nanban", "Vel", "Saravana", "Mounam Pesiyathey", "Em Magan", "Billa", "Ayitha Ezhuthu", "Nandha", "Thuppakki", "Pandiya Naadu", "Aaru", "Paruthiveeran", and "Sivakasi". After watching these movies, the researcher came with the six dimensions. Examples of questions measuring physical acts of violence are "Murdering the person raped her sister to bring justice to her sister" and " A brother kills the person who has murdered his brother". Examples of questions measuring psychological acts of violence are "Characters in Tamil movies tease each other or say sarcastic things" and "Threatening to kill one's loved ones if he didn't do as he was ordered to do". Examples of questions measuring peer influence on violence are "Friends abducting their friend's girlfriend in order to get the couple married" and "Committing suicide in order not to betray a friend or letting his own family down". Examples of questions measuring family influence on violence are "Father training his own kids since young to kill the person who he treats as an enemy" and "Father insults his son with curses

and painful words". Examples of questions measuring consequences of violence are "Being killed for having a relationship with a bad guy" and "Putting the lives of family members in danger". Examples of questions measuring solutions to violence are "Villains are defeated using violence only" and " A good guy turns bad and uses violence in order to defeat the villain".

The frequency of portrayal of violent behaviours in Tamil movies was calculated by the frequency of violent scenes viewed by the participants. The young Malaysian-Indian's exposure on violent scenes in Tamil movies was indicated by the amount of scenes of violent behaviours watched by the participants. There were 30 questions in this section, ranging from 1 "Never meaning no scenes per week" to 5 "Always meaning more than 6 scenes per week". The sum and mean of portrayal of behaviours in Tamil movies were divided into high, medium, and low level as follows:

Table 3.4.5: Sum and Mean Range of Frequency of Portrayal of Behaviours in Tamil Movies (30 Questions: Question 1-30)

Total sum	Mean Range	Interpretation
110-150	3.67-5.00	High frequency
70-109	2.34-3.66	Medium frequency
30-69	1.00-2.33	Low frequency

The frequency of portrayal of violent behaviours in Tamil movies consisted of 30 questions with 5-point likert scale. 150 stands for the highest score and 30 stands for the minimum score. Therefore, the frequency level of portrayal of violent behaviours in Tamil movies was calculated by substracting the lowest score from the highest scores and then divided by three levels (high, medium, and low level).

Therefore, the sum range for frequency of portrayal of violent behaviours would be 40 scores diving into high, medium, and low frequency.

Sum range = (Highest score - lowest score) / Numbers of levels

Sum range = (150-30)/3= 40 for each level

The mean range for each frequency will be divided by using the formula: (5-1)/3= 1.335). 5 represents the highest point in likert scale and 1 represents the lowest. So the highest and the lowest likert scale were divided to get the mean range for each frequency. Therefore, each frequency consisted of 1.33 mean range.

Mean range = (Highest likert scale- Lowest likert scale)/ Numbers of levels

Mean range= (5-1)/3= 1.33

Section 4: Measuring Your Attitude and Beliefs Towards Violence

In the fourth section, Maudsley Violence Questionnaire (MVQ) designed by Walker (2004) was used. This questionnaire was used to evaluate individuals' beliefs about violence in various situations. This questionnaire was designed with reference to violence literature and to clinical experience with violent offenders, but with a view to evaluating the statistical performance of the measure, through factor analysis, on a normal population. From the perspective of a generic cognitive model the MVQ looks at rules or dysfunctional assumptions (e.g. "it is ok to hit someone if they make you look stupid") and core beliefs (e.g. "violence is second nature to me"). The MVQ was designed to use with individuals violent or otherwise, regardless of previous convictions. The items in the MVQ were designed to assess attitudes and beliefs which predispose towards or legitimize violence and to reflect the existing underlying theories of violent/aggressive behaviour from a cognitive perspective. This scale

comprises of two factors: Machismo and Acceptance of violence. Each item was rated true/false. All “True” answers score one point each and “False” answers score zero point each, except items 10, 25, 33 and 46 which were reverse scored.

1. Machismo: 35 items measuring beliefs which predispose towards or legitimize violence. They included items related to embarrassment over backing down, justification of violence in response to threat and attack, violence as part of being strong and the weakness associated with fear and non-violence. The examples of items which measured this dimension were “It is shameful to walk away from a fight”, “Being violent shows you are strong”, “I tend to just react physically without thinking”, and “Fighting can help to sort out most disagreements”. The sum and mean of machismo were divided into high, medium, and low level as follows:

Table 3.4.6: Sum and Mean Range of Machismo (35 Questions: Question 1, 2, 3, 4, 5, 7, 8, 9, 11, 13, 14, 17, 18, 19, 20, 21, 22, 23, 26, 27, 30, 31, 34, 36, 37, 38, 39, 40, 41, 42, 43, 45, 47, 48 and 49)

Total sum	Mean Range	Interpretation
23.33-35	0.67-1.00	High frequency
11.67-23.32	0.34-0.66	Medium frequency
0-11.66	0-0.33	Low frequency

The machismo factor consisted of 35 questions with True” answers scored one point each and “False” answers scored zero point each. 35 stand for the highest score and 0 stands for the minimum score. Therefore, the frequency of machismo was calculated by substracting the lowest score from the highest scores and then divided by three levels (high, medium, and low level). Therefore, the sum range for frequency of machismo was 11.667 scores diving into high, medium, and low frequency.

Sum range = (Highest score - lowest score) / Numbers of levels

Sum range = (35-0)/3= 11.667 for each level

The mean range for each frequency was divided by using the formula: (1-0)/3= 0.333). 1 represent the "True" answers and 0 represents the "False" answers. So the highest and the lowest point were divided to get the mean range for each frequency. Therefore, each frequency consisted of 0.33 mean range.

Mean range = (Highest point- Lowest point)/ Numbers of

levels

Mean range= (1-0)/3= 0.33

2. Acceptance of violence: 14 items measuring attitude towards violence. They included overt enjoyment and acceptance of violence (in the media and in sport) and injunctions against or rejection of violence as an acceptable behaviour. The examples of items which measured this dimension were " I enjoy watching violence on TV or in films", "It is OK to hit someone who threatens your family", "It is OK to have violence on TV", and "It is OK to have violence in films at the cinema".

This scale also comprised four reversed questions in order to check the participants' truthfulness when answering this questionnaire. The questions were question no. 10, 25, 33, and 46. They were "I am totally against violence", "I hate violence", "When I have hurt people, I feel bad or even hate myself for it afterwards", and "Because anyone can suffer hurt and pain, you should not hit other people" respectively.

Furthermore, two items from this scale which are item number 8 and 44 have been changed from "It is OK to hit your partner if they behave unacceptably" and "It is OK to hit someone who threatens your partner" to "It is OK to hit your friends if

they behave unacceptably" and "It is OK to hit someone who threatens your friend". The items have been changed because our samples were students between the age of 13 and 17 years old.

A total of 5 questions were dropped from this scale in order to increase the reliability of this scale. Removal of the items 10, 15, 28, 33 and 46 resulted in an increase in Cronbach's alpha of the acceptance of violence scale. This means that the acceptance of violence scale consisted of 9 questions instead of the original 14 questions. By removing these items, Cronbach's alpha of this scale increased from .654 to .701. Thus, the acceptance of violence scale were improved by removing items "I am totally against violence", "Fighting can make you feel alive and 'fired up'", "If someone cuts you up in traffic, it's OK to swear at them", "When I have hurt people, I feel bad or even hate myself for it afterwards" and "Because anyone can suffer hurt and pain, you should not hit other people" resulted in an increase in Cronbach's alpha of the acceptance of violence scale. The sum and mean of acceptance of violence will be divided into high, medium, and low level as follows:

Table 3.4.7: Sum and Mean Range of Acceptance of Violence (9 Questions: Question 6, 12, 16, 24, 25, 29, 32, 35 and 44)

Total sum	Mean Range	Interpretation
6.00-9.00	0.67-1.00	High frequency
3.01-5.99	0.34-0.66	Medium frequency
0-3.00	0-0.33	Low frequency

The acceptance of violence factor consisted of 9 questions with True" answers scored one point each and "False" answers scored zero point each, except item 25 which was reversed score. 9 stands for the highest score and 0 stands for the minimum

score. Therefore, the frequency of acceptance of violence was calculated by substracting the lowest score from the highest scores and then divided by three levels (high, medium, and low level). Therefore, the sum range for frequency of acceptance of violence would be 3 scores diving into high, medium, and low frequency.

Sum range = (Highest score - lowest score) / Numbers of levels

Sum range = (9-0)/3= 3 for each level

The mean range for each frequency was divided by using the formula: (1-0)/3= 0.333). 1 represents the "True" answers and 0 represents the "False" answers. So the highest and the lowest point were divided to get the mean range for each frequency. Therefore, each frequency was consisted of 0.33 mean range.

Mean range = (Highest point- Lowest point)/ Numbers of levels

Mean range= (1-0)/3= 0.33

In addition, this study investigated the attitudes and beliefs of both male and female students toward violence in daily life context. Therefore, seven items related to male gender only were deleted from this scale. The deleted items were "Being violent shows you are man", "Sometimes you have to be violent to show that you are a man", " 'Real men' are not afraid of fighting", "I expect real men to be violent", "Men who are gentle get walked on", "It is normal for men to want to fight", and "It is OK (or normal) to hit women if you need to teach them a lesson".

3.5 Instrument Pretest

Across numerous studies (Barbato, Graham, & Perse, 2003; Baxter & Clark, 1996; Fitzpatrick & Ritchie, 1994; Koerner & Cvancara, 2002; Koerner & Fitzpatrick, 2002; Ritchie, 1991; Schrodt & Ledbetter, 2007 as cited in Rubin, Rubin, Graham,

Perse, & Seibold, 2009) estimated reliability for the conformity and conversation orientation sub-scales have consistently shown respectable, and in some cases outstanding, alpha levels. The conversation orientation subscale has produced Cronbach alphas ranging from .84 to .92. Even though, the conformity orientation subscales produced slightly lower reliabilities, their range (α = .72 to .87) is quite acceptable. Furthermore, Ritchie and Fitzpatrick (1994) assessed the test-retest reliability of the RFCP Instrument across three different age groups employing a three week interval between administrations and reported alphas of close to 1.00 for the conversation orientation subscale and somewhat lower scores for the conformity orientation subscale (α = .73 - .93) (as cited in Rubin, Rubin, Graham, Perse, & Seibold, 2009). A 13-item version of the scale has also produced satisfactory reliability estimates (Fitzpatrick, Marshall, Leutwiler, & Kremar, 1996 as cited in Rubin, Rubin, Graham, Perse, & Seibold, 2009). In conclusion, results proved that the RFCP Instrument is a reliable measure of family communication patterns.

As for the Maudsley Violence Questionnaire, cronbach alpha was computed for the two factors, separately for men and women. Table 5 below shows the reliability of the two MVQ factors. The factors internal-consistency reliability ranged from 0.728 to 0.914, the highest being for men on the machismo factor. The average inter-item correlations ranged from 0.129 to 0.212.

Table 3.5.1: Internal-consistency reliability of the MVQ factors

MVQ factor	Number of items	Cronbach alpha-males (valid *N*)	Cronbach alpha-females (valid *N*)	Average inter-item correlations males	Average inter-item correlations females
F1. Machismo	42	0.914 (399)	0.861 (243)	0.212	0.129
F2. Acceptance	14	0.755 (424)	0.728 (246)	0.184	0.160

Source: Walker, J. S. (2005). The Maudsley Violence Questionnaire: Initial validation and reliability. *Personality and Individual Differences*, *38*, 187-201.

In this study, the scales used cronbach alpha not less than 0.70. In the social sciences, Cronbach's alpha value at or more than 0.70 are considered reliable. Cronbach's alpha coefficient usually referred to as cronbach's alpha measures the internal consistency reliability of a group of items measuring the same construct. Cronbach's alpha usually indicates the correlations between the items measured in a questionnaire. The cronbach alpha score increase when the correlations between the items increase (Andrew, Pedersen, & McEvoy, 2011).

Before conducting the main research, a pre-test study was conducted using 50 students between the age of 13 and 17 years old. The school and participants involved in the pre-test were not participated in the main study. The schools and participants were similar to the characteristics of the actual participants. The pre-test was important to identifying any problems with the scale constructed by the researcher of the current study. Pre-testing of instruments was also intended to improve the precision and reliability of the data that gathered using the current questionnaire.

After conducting the pretest, the data gathered during the pre-test was analyzed and questions that were unclear were either rephrased or removed.

Table 3.5.2: Instrument Reliability

Variables	Number of Questions	Pre-Test (α)	Actual Study (α)
Conversation-Orientation	15	.839	.872
Conformity-Orientation	11	.760	.788
Frequency in Viewing Tamil Movie Per Week	6	.754	.770
Portrayal of Behaviours in Tamil Movies	30	.938	.952
Machismo	35	.868	.867
Acceptance of Violence	9	.720	.701

As shown in Table 12, internal consistency reliability estimates were produced for the scales in order to confirm the accuracy of the instruments used in the pre-test study and actual study. The total number of questions on conversation-orientation was 15 and reliability was .872; the total number of questions on conformity-orientation was 11 and reliability was .788; the total number of questions on frequency in viewing Tamil movie per week was 6 and reliability was .770; the total number of questions on portrayal of behaviours in Tamil movies was 30 and reliability was .952; the total number of questions on machismo was 35 and reliability was .867. As for the variable acceptance of violence, a total of 5 questions were dropped from this scale in order to increase the reliability of this scale. Removal of the items 10, 15, 28, 33 and 46 resulted in an increase in Cronbach's alpha of the acceptance of violence scale.

This means that the acceptance of violence scale consisted of 9 questions instead of the original 14 questions. By removing these items, Cronbach's alpha of this scale increased from .654 to .701. Thus, the acceptance of violence scale were improved by removing items "I am totally against violence", "Fighting can make you feel alive and 'fired up'", "If someone cuts you up in traffic, it's OK to swear at them", "When I have hurt people, I feel bad or even hate myself for it afterwards" and "Because anyone can suffer hurt and pain, you should not hit other people" resulted in an increase in Cronbach's alpha of the acceptance of violence scale.

Reliability estimates ranged from .720 to .938 for pre-test study. These all fall in the Cronbach's alpha value at or more than 0.70 which are considered reliable. As for the variable acceptance of violence, one question was dropped from this scale in order to increase the reliability of this scale. Removal of the item 46 resulted in an increase in Cronbach's alpha of the acceptance of violence scale after completion of pre-test study from .678 to .720.

3.6 Data Collection Procedure

3.5.1. The following phase of data collection for survey were described below in sequential order.

3.5.2. The official permission was sought from the Economic Planning unit, Prime Minister's Department to conduct the research at the sixteen schools in Johor Bahru city.

3.5.3. Then the Johor Education Department was contacted to obtain an approval letter to be shown to the selected schools to get permission from the schools in order to conduct the research at the schools.

3.5.4. Once the Johor Education Department, Ministry of Education has granted the permission to conduct the research then the principals of sixteen schools were contacted to get access to the Indian students to take part in the research by completing the questionnaire.

3.5.5. The Indian students from Form 1 to From 5 were randomly selected and informed about the purpose of the study.

3.5.6. The questionnaire was distributed to the Indian students in the sixteen selected schools for them to complete the questionnaire and return it to the researcher on the day itself.

3.5.7. The respondents were informed about the objective of the study and their confidentiality and future implications from the study on the introduction page of the questionnaire. The respondents were informed that the survey has been approved from the Committee of the Institutional Review Board, Bangkok University.

3.7 Data Analysis and Interpretation

Hypothesis 1: Young Malaysian-Indians' personal-factors and family-related factors such as sex, age, family type, number of siblings, mother's educational level, father's educational level, mother's current occupation, father's current occupation and monthly family income will significantly correlate with their self-perceived family communication patterns.

Independent variables: Young Malaysian Indians' personal factors and family-related factors (Nominal scale and ordinal scale)

Dependent variables: Young Malaysian Indians' self-perceived family communication patterns (Recoded Interval scale into nominal scale)

Statistical analysis: Chi-Square Analysis

The independent variables are the young Malaysian-Indians' personal factors and family-related factors. The lists of nominal and ordinal scale were used to measure independent variables. The dependent variable is the young Malaysian Indians' self-perceived family communication patterns. The interval scale of the conversation and conformity orientation was recoded into a nominal scale to discover the family communication patterns exhibited. Therefore, Chi-square analysis was utilized to determine if there are differences in the young Malaysian-Indians' personal factors and family-related factors and the young Malaysian Indians' self-perceived family communication patterns.

Hypothesis 2: Young Malaysian-Indians' who are characterized by differences in personal factors and family-related factors such as sex, age, family type, number of siblings, mother's educational level, father's educational level, mother's current occupation, father's current occupation and monthly family income will exhibit significantly different frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

H2a: Young Malaysian-Indians who are characterized by differences in sex will exhibit significantly different frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

Independent variables: Young Malaysian-Indians' sex (Nominal scale)

Dependent variables: Young Malaysian Indians' frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies (Interval scale)

Statistical analysis: One-way Multivariate Analysis of Variance (MANOVA)

H2b: Young Malaysian-Indians who are characterized by differences in age will exhibit significantly different frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

Independent variables: Young Malaysian-Indians' age (Ordinal scale)

Dependent variables: Young Malaysian Indians' frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies (Interval scale)

Statistical analysis: One-way Multivariate Analysis of Variance (MANOVA)

H2c: Young Malaysian-Indians who are characterized by differences in family type will exhibit significantly different frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

Independent variables: Young Malaysian-Indians' family type (Nominal scale)

Dependent variables: Young Malaysian Indians' frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies (Interval scale)

Statistical analysis: One-way Multivariate Analysis of Variance (MANOVA)

H2d: Young Malaysian-Indians who are characterized by differences in number of siblings will exhibit significantly different frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

Independent variables: Young Malaysian-Indians' number of siblings (Nominal scale)

Dependent variables: Young Malaysian Indians' frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies (Interval scale)

Statistical analysis: One-way Multivariate Analysis of Variance (MANOVA)

H2e: Young Malaysian-Indians who are characterized by differences in mother's educational level will exhibit significantly different frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

Independent variables: Young Malaysian-Indians' mother's educational level (Nominal scale)

Dependent variables: Young Malaysian Indians' frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies (Interval scale)

Statistical analysis: One-way Multivariate Analysis of Variance (MANOVA)

H2f: Young Malaysian-Indians who are characterized by differences in father's educational level will exhibit significantly different frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

Independent variables: Young Malaysian-Indians' father's educational level (Nominal scale)

Dependent variables: Young Malaysian Indians' frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies (Interval scale)

Statistical analysis: One-way Multivariate Analysis of Variance (MANOVA)

H2g: Young Malaysian-Indians who are characterized by differences in mother's current occupation will exhibit significantly different frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

Independent variables: Young Malaysian-Indians mother's current occupation (Nominal scale)

Dependent variables: Young Malaysian-Indians' frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies (Interval scale)

Statistical analysis: One-way Multivariate Analysis of Variance (MANOVA)

H2h: Young Malaysian-Indians who are characterized by differences in father's current occupation will exhibit significantly different frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

Independent variables: Young Malaysian-Indians father's current occupation (Nominal scale)

Dependent variables: Young Malaysian-Indians' frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies (Interval scale)

Statistical analysis: One-way Multivariate Analysis of Variance (MANOVA)

H2i: Young Malaysian-Indians who are characterized by differences in monthly family income will exhibit significantly different frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

Independent variables: Young Malaysian-Indians' monthly family income (Ordinal scale)

Dependent variables: Young Malaysian-Indians' frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies (Interval scale)

Statistical analysis: One-way Multivariate Analysis of Variance (MANOVA)

The independent variables are the young Malaysian-Indians' sex, age, family type, number of siblings, mother's educational level, father's educational level,

mother's current occupation, father's current occupation and monthly family income. The lists of nominal and ordinal scale were used to measure independent variable. The dependent variable is the young Malaysian-Indians' frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies. The interval scale was used to discover the frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies. Therefore, one-way MANOVA analysis was utilized to determine if there were differences in the young Malaysian-Indians' personal factors and family-related factors on the young Malaysian-Indians' frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

Hypothesis 3: Young Malaysian-Indians who are characterized by differences in self-perceived family communication patterns will exhibit significantly different frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

Independent variables: Young Malaysian-Indians' self-perceived family communication patterns (Recoded interval scale into nominal scale)

Dependent variables: Frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies (Interval scale)

Statistical analysis: One-way Multivariate Analysis of Variance (MANOVA)

The independent variable is the young Malaysian-Indians' self-perceived family communication patterns. The interval scale of the conversation and conformity orientation was recoded into a nominal scale to discover the family communication patterns exhibited. The dependent variable is the young Malaysian-Indians' media exposure on Tamil movies. The interval scale was used to discover the media

exposure on Tamil movies. Therefore, one-way Multivariate Analysis of Variance (MANOVA) analysis was utilized to determine if there are differences in the young Malaysian-Indians' self-reported family communication patterns on frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

Hypothesis 4: Young Malaysian-Indians who are characterized by differences in self-perceived family communication patterns will exhibit significantly different attitude and beliefs toward violence in daily life context.

H4: Young Malaysian-Indians' who are characterized by differences in self-perceived family communication patterns will exhibit significantly different degree of machismo and different degree of acceptance of violence in daily life context.

Independent variables: Young Malaysian-Indians' self-perceived family communication patterns (Recoded interval scale into nominal scale)

Dependent variables: Young Malaysian-Indians' degree of machismo and degree of acceptance of violence in daily life context (Interval scale)

Statistical analysis: One-way Multivariate Analysis of Variance (MANOVA)

The independent variable is the young Malaysian-Indians' self-perceived family communication patterns. The nominal scale was used to discover the family communication patterns exhibited. The dependent variable is the young Malaysian-Indians' degree of machismo and acceptance of violence in daily life context. The interval scale was used to measure the young Malaysian-Indians' degree of machismo and acceptance of violence in daily life context. Therefore, one-way MANOVA was utilized to determine if there was differences in the young Malaysian-Indians' self-

perceived family communication patterns influence on the young Malaysian-Indians' attitude and beliefs toward violence in daily life context.

Hypothesis 5: Young Malaysian-Indians' frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies are significant predictors of their beliefs and attitude toward violence in daily life context.

H5a: Young Malaysian-Indians' frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies are significant predictors of their degree of machismo in daily life context.

Independent variables: Young Malaysian-Indians' frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies (Interval scale)

Dependent variables: Young Malaysian-Indians' degree of machismo in daily life context and degree of acceptance of violence in daily life context (Interval scale)

Statistical analysis: Multiple Regression

H5b: Young Malaysian-Indians' frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies are significant predictors of their acceptance of violence in daily life context.

Independent variables: Young Malaysian-Indians' frequency of media exposure on Tamil movies and perception of portrayal of violence in Tamil movies (Interval scale)

Dependent variables: Young Malaysian-Indians' degree of acceptance of violence in daily life context (Interval scale)

Statistical analysis: Multiple Regression

The independent variable is the young Malaysian-Indians' frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies. The interval scale of the portrayal of violence in Tamil movies is used to discover the perception exhibited and to discover the media exposure on Tamil movies. The dependent variable is the young Malaysian-Indians' degree of machismo and acceptance of violence in daily life context. The interval scale was used to measure machismo and acceptance of violence in daily life contexts. Therefore, Multiple Regression was utilized to determine the young Malaysian-Indians' media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies are predictors of young Malaysian-Indians' degree of machismo and acceptance of violence in daily life context.

3.8 Demographic Data of the Samples

The demographic information of 400 students (Form 1 to Form 5) responded to the questionnaire include sample's personal factors such as gender and age, and sample's family factors such as number of siblings, single or two-parent family, parent's education level, parent's occupation and family income per month. The descriptive analysis of the frequency and percentage of the samples is summarized in the following tables:

Table 3.8.1: Sex of the samples

	Frequency	Percent (%)
Male	162	40.5
Female	238	59.5
Total	400	100.0

As shown in Table 3.8.1, the majority is female (59.5%, N = 238) and male (40.5%, N = 162) who have responded to the survey.

Table 3.8.2: Age of the Samples

	Frequency	Percent (%)
13	80	20.0
14	80	20.0
15	80	20.0
16	80	20.0
17	80	20.0
Total	400	100.0

As shown in Table 3.8.2, descriptive finding found that there were equal number of students between the age ranges of 13-17 years old (20%, N = 80).

Table 3.8.3: Family Type of the Samples

	Frequency	Percent (%)
Single-parent family	71	17.75
Two-parents family	329	82.25
Total	400	100.0

As indicated in the Table 3.8.3, descriptive findings found that majority of the samples represented two-parents family (82.25%, N = 329), indicating it as the dominant family type. It was followed by single-parent family (17.75%, N = 71).

Table 3.8.4: Number of Siblings of the Samples

	Frequency	Percent (%)
One sibling	65	16.25
Two siblings	158	39.5
Three siblings	103	25.75
More than three siblings	57	14.25
None	17	4.25
Total	400	100.0

As shown in Table 3.8.4, descriptive findings found that the majority of the samples have two siblings (39.5%, N = 158), followed by samples of three siblings (25.75%, N = 103), samples of one sibling (16.25%, N = 65), samples of more than three siblings (14.2%, N = 57), and finally samples who have no siblings (4.25%, N = 17), respectively.

Table 3.8.5: Mother's Educational Level of the Samples

	Frequency	Percent (%)
Primary school	67	16.75
Secondary school	187	46.75
Higher secondary school	99	24.75
Bachelor's degree	34	8.5
Master's degree	12	3.0
Doctoral Degree	1	0.25
Total	400	100.0

As shown in Table 3.8.5, descriptive finding found that majority of the samples' mothers attended secondary school (46.75%, N = 187), followed by those who attended higher secondary school (24.75%, N = 99), primary school (16.75%, N

= 67), bachelor's degree (8.5%, N = 34), master's degree (3.0%, N = 12), and doctoral degree (0.25%, N = 1), respectively.

Table 3.8.6: Father's Educational Level of the Samples

	Frequency	Percent (%)
Primary school	31	7.75
Secondary school	166	41.5
Higher secondary school	128	32.0
Bachelor's degree	40	10.0
Master's degree	24	6.0
Doctoral Degree	7	1.75
Others	4	1.0
Total	400	100.0

As shown in Table 3.8.6, descriptive finding found that majority of the samples' fathers attended secondary school (41.5%, N = 166), followed by those who attended higher secondary school (32.0%, N = 128), bachelor's degree (10.0%, N = 40), primary school (7.75%, N = 31), master's degree (6.0%, N = 24), doctoral degree (1.75%, N = 7) and others (1.0%, N = 4), respectively.

Table 3.8.7: Mother's Occupation Level of the Samples

	Frequency	Percent (%)
Housewife	251	62.75
Government employee	37	9.25
Private employee	87	21.75
Personal business	25	6.25
Total	400	100.0

As shown in Table 3.8.7, descriptive findings indicated that majority of the samples represented housewife (62.75%, N = 251), followed by private employee (21.75%, N = 87), government employee (9.25%, N = 37), and personal business (6.25%, N = 25), respectively.

Table 3.8.8: Father's Occupation Level of the Samples

	Frequency	Percent (%)
Househusband	6	1.5
Government employee	53	13.25
Private employee	253	63.25
Personal business	79	19.75
Others	9	2.25
Total	400	100.0

As shown in Table 3.8.8, descriptive findings indicated that majority of the samples represented private employee (63.25%, N = 253), followed by personal business (19.75%, N = 79), government employee (13.25%, N = 53), others (2.25%, N = 9), and househusband (1.5%, N = 6), respectively.

Table 3.8.9: Family Income Level of the Samples

	Frequency	Percent (%)
Lower than RM1,000	42	10.5
RM1,000 – RM2,000	122	30.5
RM2,000 – RM5,000	177	44.25
RM5,000 – RM7,000	34	8.5
RM7,000 – RM10,000	14	3.5
More than RM10,000	11	2.75
Total	400	100.0

As shown in Table 3.8.9, descriptive findings indicated that majority of the samples family income per month is RM2,000-RM5,000 (44.25%, N = 177), followed by samples with family income in between RM1,000-RM2,000 (30.5%, N = 122), samples with family income of lower than RM1,000 (10.5%, N = 42), samples with family income in between RM5,000-RM7,000 (8.5%, N = 34), samples with family income in between RM7,000-RM10,000 (3.5%, N = 14), and samples with family income of more than RM10,000 (2.75%, N = 11), respectively.

CHAPTER 4

FINDINGS

This chapter summarized descriptive findings, inferential findings and data interpretation on the relationship among young Malaysian-Indian's self-perceived family communication patterns and media exposure on Tamil movies and their attitude and beliefs toward violence in daily life context. The data collected from 400 samples were analyzed using descriptive such as sum, percentage, mean, standard deviation, and inferential statistics such as Chi-square, One-way Multivariate of Variance (MANOVA) and Multiple Regression. The findings presented in this chapter are divided into three parts. The first part provides the descriptive statistics such as sum, mean, and percentage of dependent and independent variables. The second part discusses the findings of the five hypotheses and its sub hypotheses and the final part discusses the results of hypotheses testing of this study.

This chapter also includes the following components:

4.1 Summary on Findings of Descriptive Statistics of the Study

4.2 Hypotheses Findings and Testing

4.1 Summary on Findings of Descriptive Statistics of the study

The demographic data of 400 students (Form 1 and Form 5) responded to the questionnaire include sample's personal factors such as sex and age, and sample's family-related factors such as number of siblings, single or two-parents family, parent's educational level, parent's occupation and monthly family income.

As shown in Table 3.8.1, there were unequal number of male (40.5%, N = 162) and female (59.5%, N = 238) who have responded the survey. Descriptive finding found that there were equal number of young Malaysian-Indians between the age ranges of 13-17 years old (20%, N = 80). The majority of the samples represented two-parents family (82.25%, N = 329), indicating it as the dominant family type. It was followed by single-parent family (17.75%, N = 71). Furthermore, the majority of the samples have two siblings (39.5%, N = 158), followed by samples of three siblings (25.75%, N = 103), samples of one sibling (16.25%, N = 65), samples of more than three siblings (14.2%, N = 57), and finally samples who have no siblings (4.25%, N = 17), respectively. Descriptive finding also found that majority of the samples' mothers attended secondary school (46.75%, N = 187), followed by those who attended higher secondary school (24.75%, N = 99), primary school (16.75%, N = 67), bachelor's degree (8.5%, N = 34), master's degree (3.0%, N = 12), and doctoral degree (0.25%, N = 1), respectively. The majority of the samples' fathers attended secondary school (41.5%, N = 166), followed by those who attended higher secondary school (32.0%, N = 128), bachelor's degree (10.0%, N = 40), primary school (7.75%, N = 31), master's degree (6.0%, N = 24), doctoral degree (1.75%, N = 7) and others (1.0%, N = 4), respectively. The majority of the samples' mothers were housewife (62.75%, N = 251), followed by private employee (21.75%, N = 87), government

employee (9.25%, N = 37), and personal business (6.25%, N = 25), respectively. The majority of the samples' father were private employee (63.25%, N = 253), followed by personal business (19.75%, N = 79), government employee (13.25%, N = 53), others (2.25%, N = 9), and househusband (1.5%, N = 6), respectively. Finally, the majority of the samples' family income per month was RM2,000-RM5,000 (44.25%, N = 177), followed by samples with family income in between RM1,000-RM2,000 (30.5%, N = 122), samples with family income of lower than RM1,000 (10.5%, N = 42), samples with family income in between RM5,000-RM7,000 (8.5%, N = 34), samples with family income in between RM7,000-RM10,000 (3.5%, N = 14), and samples with family income of more than RM10,000 (2.75%, N = 11), respectively.

Table 4.1.1: Sum and Percentage of the Sample's Family Communication Patterns Based on Sex

Independent variables: Sex		Dependent Variable: Family Communication Patterns				
		Consensual Family	Protective Family	Pluralistic Family	Laissez-faire Family	Total
Male	Count	103	23	21	15	162
	% within family type	43.6%	53.5%	22.8%	51.7%	40.5%
Female	Count	133	20	71	14	238
	% within family type	56.4%	46.5%	77.2%	48.3%	59.5%
Total	Count	236	43	92	29	400

As shown in Table 4.1.1, the descriptive findings showed that there were 236 consensual young Malaysian-Indians, who were female young Malaysian-Indians (56.4%, N = 133) and male young Malaysian-Indians (43.6%, N = 103). There were

92 pluralistic young Malaysian-Indians, who were female young Malaysian-Indians (77.2%, N = 71) and male young Malaysian-Indians (22.8%, N = 21). There were 43 protective young Malaysian-Indians, who were male young Malaysian-Indians (53.5%, N = 23) and female young Malaysian-Indians (46.5%, N = 20). There were 29 laissez-faire young Malaysian-Indians, who were male young Malaysian-Indians (51.7%, N = 15) and female young Malaysian-Indians (48.3%, N = 14).

Table 4.1.2: Sum and Percentage of the Sample's Family Communication Patterns Based on the Age

Independent variables: Age (years old)		Dependent Variable: Family Communication Patterns				
		Consensual Family	Protective Family	Pluralistic Family	Laissez-faire Family	Total
13	Count	49	15	11	5	80
	% within family type	20.8%	34.9%	12.0%	17.2%	20.0%
14	Count	49	6	20	5	80
	% within family type	20.8%	14.0%	21.7%	17.2%	20.0%
15	Count	48	6	24	2	80
	% within family type	20.3%	14.0%	26.1%	6.9%	20.0%
16	Count	41	7	20	12	80
	% within family type	17.4%	16.3%	21.7%	41.4%	20.0%
17	Count	49	9	17	5	80
	% within family type	20.8%	20.9%	18.5%	17.2%	20.0%
Total	Count	236	43	92	29	400

As shown in Table 4.1.2, the descriptive findings showed that there were 236 consensual young Malaysian-Indians of young Malaysian-Indians aged 13, 14 and 17 years old (20.8%, N = 49), followed by 15 years old (20.3%, N = 48) and 16 years old

(17.4%, N = 41), respectively. There were 92 pluralistic young Malaysian-Indians of young Malaysian-Indians aged 15 years old (26.1%, N = 24), 13 years old (12.0%, N = 11), followed by 14 and 16 years old (21.7%, N=20) and 17 years old (18.5%, N = 17). There were 43 protective young Malaysian-Indians aged 13 years old (34.9%, N = 15), 17 years old (20.9%, N = 9), 14 and 15 years old (14.0%, N = 6) and 16 years old (16.3%, N = 7). There were 29 laissez-faire young Malaysian-Indians of young Malaysian-Indians aged 16 years old (41.4%, N = 12), young Malaysian-Indians aged 13, 14 and 17 years old (17.2%, N = 5), followed by 15 years old (6.9%, N = 2), respectively.

Table 4.1.3: Sum and Percentage of the Sample's Family Communication Patterns Based on the Family Type

Independent variables: Family type		Dependent Variable: Family Communication Patterns				
		Consensual Family	Protective Family	Pluralistic Family	Laissez-faire Family	Total
Single-parent						
	Count	37	10	18	6	71
	% within Family type	15.7%	23.3%	19.6%	20.7%	17.8%
Two-parents						
	Count	199	33	74	23	329
	% within Family type	84.3%	76.7%	80.4%	79.3%	82.3%
Total	Count	236	43	92	29	400
	% within family	59.0%	10.8%	23.0%	7.2%	100.0%

As shown in Table 4.1.3, descriptive findings showed that there were 236 consensual young Malaysian-Indians, from two-parents family (84.3%, N = 199) and

single-parent family (15.7%, N = 37). There were 92 pluralistic young Malaysian-Indians from two-parents family (80.4%, N = 74) and single-parent family (19.6%, N = 18). There were 43 protective young Malaysian-Indians from two-parents family (76.7%, N = 33) and single-parent family (23.3%, N = 10). There were 29 laissez-faire young Malaysian-Indians who were from two-parents family (79.3%, N = 23) and single-parent family (20.7%, N = 6).

Table 4.1.4: Sum and Percentage of the Sample's Family Communication Patterns Based on the Number of Siblings

Independent variables: Number of siblings		Dependent Variable: Family Communication Patterns				
		Consensual Family	Protective Family	Pluralistic Family	Laissez-faire Family	Total
No siblings						
	Count	7	1	9	0	17
	% within Family type	3.0%	2.3%	9.8%	0.0%	4.3%
One sibling						
	Count	37	10	16	2	65
	% within Family type	15.7%	23.3%	17.4%	6.9%	16.3%
Two siblings						
	Count	91	19	35	13	158
	% within Family type	38.6%	44.2%	38.0%	44.8%	39.5%
Three siblings						
	Count	64	7	22	10	103
	% within Family type	27.1%	16.3%	23.9%	34.5%	25.8%
More than three siblings						
	Count	37	6	10	4	57
	% within Family type	15.7%	14.0%	10.9%	13.8%	14.2%
Total	Count	236	43	92	29	400

As shown in Table 4.1.4, descriptive findings showed that there were 236 consensual young Malaysian-Indians who had two siblings (38.6%, N = 91), three siblings (27.1%, N = 64), one sibling and more than three siblings (15.7%, N = 37) and no siblings (3.0%, N = 7). There were 92 pluralistic young Malaysian-Indians who had two siblings (38.0%, N = 35), three siblings (23.9%, N = 22), one sibling (17.4%, N = 16), more than three siblings (10.9%, N = 10) and no sibling (9.8%, N = 9). There were 43 protective young Malaysian-Indians who had two siblings (44.2%, N = 19), one sibling (23.3%, N = 10), three siblings (16.3%, N = 7), more than three siblings (14.0%, N = 6) and no siblings (2.3%, N = 1). There were 29 laissez-faire young Malaysian-Indians who had two siblings (44.8%, N = 13), three siblings (34.5%, N = 10), more than three siblings (13.8%, N = 4), one sibling (6.9%, N = 2), and no siblings (0.0%, N = 0).

Table 4.1.5: Sum and Percentage of the Sample's Family Communication Patterns Based on the Mother's Education Level

Independent variable: Mothers' educational level	Dependent variable: Family Communication Patterns				
	Consensual Family	Protective Family	Pluralistic Family	Laissez -faire Family	Total
Primary school					
Count	39	8	16	4	67
% within family type	16.5%	18.6%	17.4%	13.8%	16.8%
Secondary school					
Count	99	25	42	21	187
% within family type	41.9%	58.1%	45.7%	72.4%	46.8%
Higher secondary school					
Count	64	6	25	4	99
% within family type	27.1%	14.0%	27.2%	13.8%	24.8%
Bachelor's degree					
Count	23	3	8	0	34
% within family type	9.7%	7.0%	8.7%	.0%	8.5%
Master's degree					
Count	10	1	1	0	12
% within family type	4.2%	2.3%	1.1%	.0%	3.0%
Doctoral degree					
Count	1	0	0	0	1
% within family type	0.4%	.0%	.0%	.0%	0.3%
Total count	236	43	92	29	400

As shown in Table 4.1.5, descriptive findings showed that there were 236 consensual young Malaysian-Indians whose mothers obtained secondary school (41.9%, N = 99), higher secondary school (27.1%, N = 64), primary school (16.5%, N = 39), bachelor's degree (9.7%, N = 23), master's degree (4.2%, N = 10) and doctoral degree (0.4%, N = 1).

There were 92 pluralistic young Malaysian-Indians whose mothers obtained secondary school (45.7%, N = 42), higher secondary school (27.2%, N = 25), primary

school (17.4%, N = 16), bachelor's degree (8.7%, N = 8), master's degree (1.1%, N = 1) and doctoral degree (0.0%, N = 0). There were 43 protective young Malaysian-Indians whose mothers obtained secondary school (58.1%, N = 25), primary school (18.6%, N = 8), higher secondary school (14.0%, N = 6), bachelor's degree (7.0%, N = 3), master's degree (2.3%, N = 1) and doctoral degree (0.0%, N = 0). There were 29 laissez-faire young Malaysian-Indians whose mothers obtained secondary school (72.4%, N = 21), primary school and higher secondary school (13.8%, N = 4), bachelor's degree, master's degree and doctoral degree (0.0%, N = 0).

Table 4.1.6: Sum and Percentage of the Sample's Family Communication Patterns Based on the Father's Education Level

Independent variable: Fathers' educational level	Dependent variable: Family Communication Patterns				
	Consensual Family	Protective Family	Pluralistic Family	Laissez -faire Family	Total
Primary school					
Count	16	3	7	5	31
% within family type	6.8%	7.0%	7.6%	17.2%	7.8%
Secondary school					
Count	94	25	34	13	166
% within family type	39.8%	58.1%	37.0%	44.8%	41.5%
Higher secondary school					
Count	77	8	33	10	128
% within family type	32.6%	18.6%	35.9%	34.5%	32.0%
Bachelor's degree					
Count	23	5	11	1	40
% within family type	9.7%	11.6%	12.0%	3.4%	10.0%
Master's degree					
Count	17	2	5	0	24
% within family type	7.2%	4.7%	5.4%	.0%	6.0%
Doctoral degree					
Count	7	0	0	0	7
% within family type	3.0%	.0%	.0%	.0%	1.8%
Others					
Count	2	0	2	0	4
% within family type	0.8%	.0%	2.2%	.0%	1.0%
Total count	236	43	92	29	400

As shown in Table 4.1.6, descriptive findings showed that there were 236 consensual young Malaysian-Indians whose fathers obtained secondary school education (39.8%, N = 94), higher secondary school (32.6%, N = 77), bachelor's degree (9.7%, N = 23), master's degree (7.2%, N = 17), primary school (6.8%, N = 16), doctoral degree (3.0%, N = 7) and others (0.8%, N = 2).

There were 92 pluralistic young Malaysian-Indians whose fathers obtained secondary school (37.0%, N = 34), higher secondary school (35.9%, N = 33), bachelor's degree (12.0%, N = 11), primary school (7.6%, N = 7), master's degree (5.4%, N = 5) and others (2.2%, N = 2). There were 43 protective young Malaysian-Indians whose fathers obtained secondary school (58.1%, N = 25), higher secondary school (18.6%, N = 8), bachelor's degree (11.6%, N = 5), primary school (7.0%, N = 3), and master's degree (4.7%, N = 2).

There were 29 laissez-faire young Malaysian-Indians whose fathers obtained secondary school (44.8%, N = 13), higher secondary school (34.5%, N = 10), primary school (17.2%, N = 5) and bachelor's degree (3.4%, N = 1).

Table 4.1.7: Sum and Percentage of the Sample's Family Communication Patterns Based on the Mother's Occupation Level

Independent variables: Mothers' occupational level	Dependent Variable: Family Communication Patterns				
	Consensual Family	Protective Family	Pluralistic Family	Laissez-faire Family	Total
Housewife					
Count	139	31	63	18	251
% within Family type	58.9%	72.1%	68.5%	62.1%	62.7%
Government employee					
Count	26	3	7	1	37
% within Family type	11.0%	7.0%	7.6%	3.4%	9.3%
Private employee					
Count	49	8	21	9	87
% within Family type	20.8%	18.6%	22.8%	31.0%	21.8%
Personal business					
Count	22	1	1	1	25
% within Family type	9.3%	2.3%	1.1%	3.4%	6.3%
Total Count	236	43	92	29	400

As shown in Table 4.1.7, descriptive findings showed that there were 236 consensual young Malaysian-Indians whose mothers were housewives (58.9%, N = 139), private employee (20.8%, N = 49), government employee (11.0%, N = 26) and personal business (9.3%, N = 22). There were 92 pluralistic young Malaysian-Indians whose mothers were housewives (68.5%, N = 63), private employee (22.8%, N = 21), government employee (7.6%, N = 7), and personal business (1.1%, N = 1).

There were 43 protective young Malaysian-Indians whose mothers were housewives (72.1%, N = 31), private employee (18.6%, N = 8), government employee (7.0%, N = 3) and personal business (2.3%, N = 1).

There were 29 laissez-faire young Malaysian-Indians whose mothers were housewives (62.1%, N = 18), private employee (31.0%, N = 9), government employee and personal business (3.4%, N = 1).

Table 4.1.8: Sum and Percentage of the Sample's Family Communication Patterns Based on the Father's Occupation Level

Independent variables: Fathers' occupational level	Dependent Variable: Family Communication Patterns				
	Consensual Family	Protective Family	Pluralistic Family	Laissez-faire Family	Total
Househusband					
Count	4	1	0	1	6
% within Family type	1.7%	2.3%	0.0%	3.4%	1.5%
Government employee					
Count	25	4	19	5	53
% within Family type	10.6%	9.3%	20.7%	17.2%	13.3%
Private employee					
Count	159	25	53	16	253
% within Family type	67.4%	58.1%	57.6%	55.2%	63.2%
Personal business					
Count	42	13	17	7	79
% within Family type	17.8%	30.2%	18.5%	24.1%	19.8%
Others Count	6	0	3	0	9
% within Family type	2.5%	0.0%	3.3%	0.0%	2.3%
Total Count	236	43	92	29	400

As shown in Table 4.1.8, descriptive findings showed that there were 236 consensual young Malaysian-Indians whose fathers were private employee (67.4%, N = 159), personal business (17.8%, N = 42), government employee (10.6%, N = 25), others (2.5%, N = 6) and househusbands (1.7%, N = 4). There were 92 pluralistic young Malaysian-Indians whose fathers were private employee (57.6%, N = 53), government employee (20.7%, N = 19), personal business (18.5%, N = 17) and others (3.3%, N = 3).

There were 43 protective young Malaysian-Indians whose fathers were private employee (58.1%, N = 25), personal business (30.2%, N = 13), government employee (9.3%, N = 4) and househusbands (2.3%, N = 1).

There were 29 laissez-faire young Malaysian-Indians whose fathers were private employee (55.2%, N = 16), personal business (24.1%, N = 7), government employee (17.2%, N = 5) and househusbands (3.4%, N = 1).

Table 4.1.9: Sum and Percentage of the Sample's Family Communication Patterns Based on the Monthly Family Income Level

Independent variable: Monthly family income level	Dependent variable: Family Communication Patterns				
	Consensual Family	Protective Family	Pluralistic Family	Laissez -faire Family	Total
Lower than RM1,000					
Count	26	6	8	2	42
% within family type	11.0%	14.0%	8.7%	6.9%	10.5%
RM1,000 – RM2,000					
Count	71	15	24	12	122
% within family type	30.1%	34.9%	26.1%	41.4%	30.5%
RM2,000 – RM5,000					
Count	98	20	46	13	177
% within family type	41.5%	46.5%	50.0%	44.8%	44.3%
RM5,000 – RM7,000					
Count	24	1	7	2	34
% within family type	10.2%	2.3%	7.6%	6.9%	8.5%
RM7,000 – RM10,000					
Count	8	0	6	0	14
% within family type	3.4%	.0%	6.5%	.0%	3.5%
More than RM10,000					
Count	9	1	1	0	11
% within family type	3.8%	2.3%	1.1%	.0%	2.8%
Total count	236	43	92	29	400

As shown in Table 4.1.9, descriptive findings showed that there were 236 consensual young Malaysian-Indians whose parents earned a monthly income between RM2,000 – RM5,000 (41.5%, N = 98), income between RM1,000 – RM2,000 (30.1%, N = 71), lower than RM1,000 (11.0%, N = 26), income between RM5,000 – RM7,000 (10.2%, N = 24), income more than RM10,000 (3.8%, N = 9) and income between RM7,000 – RM10,000 (3.4%, N = 8). There were 92 pluralistic young Malaysian-Indians whose parents earned a monthly income between RM2,000

– RM5,000 (50.0%, N = 46), income between RM1,000 – RM2,000 (26.1%, N = 24), income lower than RM1,000 (8.7%, N = 8), income between RM5,000 – RM7,000 (7.6%, N = 7), income between RM7,000 – RM10,000 (6.5%, N = 6) and income more than RM10,000 (1.1%, N = 1). There were 43 protective young Malaysian-Indians whose parents earned a monthly income between RM2,000 – RM5,000 (46.5%, N = 20), income between RM1,000 – RM2,000 (34.9%, N = 15), income lower than RM1,000 (14.0%, N = 6), income between RM5,000 – RM7,000 and more than RM10,000 (2.3%, N = 1). There were 29 young Malaysian-Indians from laissez-faire family whose parents earned a monthly income between RM2,000 – RM5,000 (44.8%, N = 13), income between RM1,000 – RM2,000 (41.4%, N = 12), income lower than RM1,000 and income between RM5,000 – RM7,000 (6.9%, N = 2).

Table 4.1.10: Sum and Standard Deviation of Sample's Frequency of Media Exposure on Tamil Movies and Frequency of Portrayal of Violence in Tamil Movies Based on Sex

	Sex	Sum	SD	N	Meaning
Frequency of media exposure on Tamil movies	Male	17.44	4.833	162	Medium
	Female	17.68	4.351	238	Medium
	Total	17.59	4.547	400	
Frequency of portrayal of violence in Tamil movies	Male	86.67	23.879	162	Medium
	Female	90.17	22.487	238	Medium
	Total	88.76	23.096	400	

As shown in Table 4.1.10, descriptive findings indicated that both male young Malaysian-Indians (Sum = 17.44, *SD* = 4.833) and female young Malaysian-Indians (Sum = 17.68, *SD* = 4.351) exhibited medium frequency of media exposure on Tamil

movies. On Average, female young Malaysian-Indians (Sum = 17.68, *SD* = 4.351) exhibited the most frequency of media exposure on Tamil movies than male young Malaysian-Indians (Sum = 17.44, *SD* = 4.833).

Descriptive findings also indicated that both male young Malaysian-Indians (Sum =86.67, *SD* = 23.879) and female young Malaysian-Indians (Sum =90.17, *SD* = 22.487) exhibited medium frequency of portrayal of violence in Tamil movies. On average, female young Malaysian-Indians (Sum =90.17, *SD* = 22.487) exhibited the most frequency of portrayal of violence in Tamil movies than male young Malaysian-Indians (Sum =86.67, *SD* = 23.879).

Table 4.1.11: Sum and standard deviation of sample's frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies based on age

	Age	Sum	SD	N	Meaning
Frequency of media exposure on Tamil movies	13	16.51	4.429	80	Medium
	14	17.10	3.916	80	Medium
	15	17.79	4.799	80	Medium
	16	19.06	4.033	80	Medium
	17	17.46	5.151	80	Medium
	Total	17.59	4.547	400	
Frequency of portrayal of violence in Tamil movies	13	81.45	25.804	80	Medium
	14	90.05	21.039	80	Medium
	15	90.76	23.541	80	Medium
	16	90.03	20.744	80	Medium
	17	91.49	23.066	80	Medium
	Total	88.76	23.096	400	

As shown in Table 4.1.11, descriptive findings indicated that young Malaysian-Indians who were 16 years old (Sum = 19.06, *SD* = 4.033), 15 year old (Sum = 17.79, *SD* = 4.799), 17 year old (Sum = 17.46, *SD* = 5.151), 14 year old (Sum = 17.10, *SD* = 3.916) and 13 years old (Sum = 16.51, *SD* = 4.429) exhibited medium frequency of media exposure on Tamil movies. On average, young Malaysian-Indians who were 16 years old (Sum = 19.06, *SD* = 4.033) exhibited the most frequency of media exposure on Tamil movies than young Malaysian-Indians of other age group.

Descriptive findings indicated that young Malaysian-Indians who were 17 years old (Sum = 91.49, *SD* = 23.066), 15 years old (Sum = 90.76, *SD* = 23.541), 14 years old (Sum = 90.05, *SD* = 21.039), 16 years old (Sum = 90.03, *SD* = 20.744) and 13 years old (Sum = 81.45, *SD* = 25.804) exhibited medium frequency of portrayal of violence in Tamil movies. On average, young Malaysian-Indians who were 17 years old (Sum = 91.49, *SD* = 23.066) exhibited the most frequency of portrayal of violence in Tamil movies than young Malaysian-Indians of other age group.

Table 4.1.12: Sum and Standard Deviation of Sample's Frequency of Media Exposure on Tamil Movies and Frequency of Portrayal of Violence in Tamil Movies Based on Family Type

	Family type	Sum	SD	N	Meaning
Frequency of media exposure on Tamil movies	Single-parent	16.14	4.773	71	Medium
	Two-parents	17.90	4.444	329	Medium
	Total	17.59	4.547	400	
Frequency of portrayal of violence in Tamil movies	Single-parent	81.97	22.338	71	Medium
	Two-parents	90.22	23.028	329	Medium
	Total	88.76	23.096	400	

As shown in Table 4.1.12, descriptive findings indicated that two-parents family young Malaysian-Indians (Sum = 17.90, *SD* = 4.444) and single-parent family young Malaysian-Indians (Sum = 16.14, *SD* = 4.773) exhibited medium frequency of media exposure on Tamil movies. On average, two-parents family young Malaysian-Indians (Sum = 17.90, *SD* = 4.444) exhibited the most frequency of media exposure on Tamil movies than single-parent family young Malaysian-Indians (Sum = 16.14, *SD* = 4.773).

Descriptive findings also indicated that two-parents family young Malaysian-Indians (Sum = 90.22, *SD* = 23.028) and single-parent family young Malaysian-Indians (Sum = 81.97, *SD* = 22.338) exhibited medium frequency of portrayal of violence in Tamil movies. On average, two-parents family young Malaysian-Indians (Sum = 90.22, *SD* = 23.028) exhibited the most frequency of portrayal of violence in Tamil movies than single-parent family young Malaysian-Indians (Sum = 81.97, *SD* = 22.338).

Table 4.1.13: Sum and Standard Deviation of Sample's Frequency of Media Exposure on Tamil Movies and Frequency of Portrayal of Violence in Tamil Movies Based on the Number of Siblings

	Number of siblings	Sum	SD	N	Meaning
Frequency of media exposure on Tamil movies	None	16.71	4.793	17	Medium
	One	16.17	4.457	65	Medium
	Two	17.68	4.604	158	Medium
	Three	17.82	4.578	103	Medium
	More than three	18.77	4.044	57	Medium
	Total	17.59	4.547	400	
Frequency of portrayal of violence in Tamil movies	None	89.24	31.035	17	Medium
	One	87.37	25.495	65	Medium
	Two	90.06	23.343	158	Medium
	Three	89.30	21.112	103	Medium
	More than three	85.60	20.621	57	Medium
	Total	88.76	23.096	400	

As shown in Table 4.1.13, descriptive findings indicated that young Malaysian-Indians with more than three siblings (Sum = 18.77, *SD* = 4.044), young Malaysian-Indians with three siblings (Sum = 17.82, *SD* = 4.578), young Malaysian-Indians with two siblings (Sum = 17.68, *SD* = 4.604), young Malaysian-Indians with no siblings (Sum = 16.71, *SD* = 4.793), followed by young Malaysian-Indians with one sibling (Sum = 16.17, *SD* = 4.457) exhibited medium frequency of media exposure on Tamil movies, respectively. On average, young Malaysian-Indians with more than three siblings (Sum = 18.77, *SD* = 4.044) exhibited the most frequency of media exposure on Tamil movies.

Descriptive findings also indicated that young Malaysian-Indians with two siblings (Sum = 90.06, *SD* = 23.343), young Malaysian-Indians with three siblings (Sum = 89.30, *SD* = 21.112), young Malaysian-Indians with no siblings (Sum = 89.24, *SD* = 31.035), followed by young Malaysian-Indians with one sibling (Sum = 87.37, *SD* = 25.495) and young Malaysian-Indians with more than three siblings (Sum = 85.60, *SD* = 20.621), respectively exhibited medium frequency of portrayal of violence in Tamil movies. On average, young Malaysian-Indians with two siblings (Sum = 90.06, *SD* = 23.343) exhibited the most frequency of portrayal of violence in Tamil movies.

Table 4.1.14: Sum and Standard Deviation of Sample's Frequency of Media Exposure on Tamil Movies and Frequency of Portrayal of Violence in Tamil Movies Based on Mother's Educational Level

	Educational level	Sum	SD	N	Meaning
Frequency of media exposure on Tamil movies	Primary school	17.39	4.761	67	Medium
	Secondary school	17.98	4.593	187	Medium
	Higher secondary school	17.32	4.273	99	Medium
	Bachelor's degree	16.35	4.930	34	Medium
	Master's degree	18.17	3.640	12	Medium
	Doctoral degree	17.00	.000	1	Medium
	Total	17.59	4.547	400	
Frequency of portrayal of violence in Tamil movies	Primary school	90.09	20.79	67	Medium
	Secondary school	86.63	24.485	187	Medium
	Higher secondary school	90.28	22.582	99	Medium
	Bachelor's degree	87.24	21.709	34	Medium
	Master's degree	104.42	15.536	12	Medium
	Doctoral degree	109.00	.000	1	Medium
	Total	88.76	23.096	400	

As shown in Table 4.1.14, descriptive findings indicated that young Malaysian-Indians whose mothers obtained master's degree (Sum = 18.17, *SD* = 3.640), followed by secondary school education (Sum = 17.98, *SD* = 4.593), primary school education (Sum = 17.39, *SD* = 4.761), higher school education (Sum = 17.32, *SD* = 4.273), doctoral degree (Sum = 17.00, *SD* = 0.0), bachelor's degree (Sum =

16.35, *SD* = 4.930) exhibited medium frequency of media exposure on Tamil movies. On average, young Malaysian-Indians whose mothers obtained master's degree (Sum = 18.17, *SD* = 3.640) exhibited the most exposure on Tamil movies.

Similarly, descriptive findings indicated that young Malaysian-Indians whose mothers obtained doctoral degree (Sum = 109.00, *SD* = 0.0), followed by master's degree (Sum = 104.42, *SD* = 15.536), higher secondary school education (Sum = 90.28, *SD* = 22.582), primary school education (Sum = 90.09, *SD* = 20.79), bachelor's degree (Sum = 87.24, *SD* = 21.709) and secondary school education (Sum = 86.63, *SD* = 24.485) exhibited medium frequency of portrayal of violence in Tamil movies. On average, young Malaysian-Indians whose mothers obtained doctoral degree (Sum = 109.00, *SD* = 0.0) were the most exposed to portrayal of violence in Tamil movies.

Table 4.1.15: Sum and Standard Deviation of Sample's Frequency of Media Exposure on Tamil Movies and Frequency of Portrayal of Violence in Tamil Movies Based on Father's Educational Level

	Educational level	Sum	SD	N	Meaning
Frequency of media exposure on Tamil movies	Primary school	17.55	5.316	31	Medium
	Secondary school	18.42	4.438	166	Medium
	Higher secondary school	16.69	4.274	128	Medium
	Bachelor's degree	17.75	5.057	40	Medium
	Master's degree	16.92	3.525	24	Medium
	Doctoral degree	17.57	6.503	7	Medium
	Others	14.50	3.110	4	Medium
	Total	17.59	4.547	400	
Frequency of portrayal of violence in Tamil movies	Primary school	85.68	24.837	31	Medium
	Secondary school	88.91	23.705	166	Medium
	Higher secondary school	86.39	24.331	128	Medium
	Bachelor's degree	93.73	18.229	40	Medium
	Master's degree	93.33	15.583	24	Medium
	Doctoral degree	106.86	9.907	7	Medium
	Others	73.00	22.331	4	Medium
	Total	88.76	23.096	400	

As shown in Table 4.1.15, descriptive findings indicated that young Malaysian-Indians whose fathers obtained secondary school education (Sum = 18.42, *SD* = 4.438), followed by bachelor's degree (Sum = 17.75, *SD* = 5.057), doctoral

degree (Sum = 17.57, *SD* = 6.503), primary school education (Sum = 17.55, *SD* = 5.316), master's degree (Sum = 16.92, *SD* = 3.525), higher secondary school education (Sum = 16.69, *SD* = 4.274), and other education (Sum = 14.50, *SD* = 3.110) exhibited medium frequency of media exposure on Tamil movies. On average, young Malaysian-Indians whose fathers obtained secondary school education (Sum = 18.42, *SD* = 4.438) exhibited the most frequency of media exposure on Tamil movies.

Similarly, descriptive findings indicated that young Malaysian-Indians whose fathers obtained doctoral degree (Sum = 106.86, *SD* = 9.907), followed by bachelor's degree (Sum = 93.73, *SD* = 18.229), master's degree (Sum = 93.33, *SD* = 15.583), secondary school education (Sum = 88.91, *SD* = 23.705), higher secondary school education (Sum = 86.39, *SD* = 24.331), primary school education (Sum = 85.68, *SD* = 24.837), and other education (Sum = 73.00, *SD* = 22.331) exhibited medium frequency of portrayal of violence in Tamil movies. On average, young Malaysian-Indians whose fathers obtained doctoral degree (Sum = 106.86, *SD* = 9.907) exhibited the most frequency of portrayal of violence in Tamil movies.

Table 4.1.16: Sum and Standard Deviation of Sample's Frequency of Media Exposure on Tamil Movies and Frequency of Portrayal of Violence in Tamil Movies Based on Mother's Occupational Level

	Occupational level	Sum	SD	N	Meaning
Frequency of media exposure on Tamil movies	Housewife	17.85	4.187	251	Medium
	Government employee	18.00	5.447	37	Medium
	Private employee	16.87	4.913	87	Medium
	Personal business	16.76	5.158	25	Medium
	Total	17.59	4.547	400	
Frequency of portrayal of violence in Tamil movies	Housewife	89.41	22.651	251	Medium
	Government employee	90.81	24.996	37	Medium
	Private employee	86.62	23.540	87	Medium
	Personal business	86.52	23.831	25	Medium
	Total	88.76	23.096	400	

As shown in Table 4.1.16, descriptive findings indicated that young Malaysian-Indians whose mothers were government employees (Sum = 18.00, *SD* = 5.447), followed by housewives (Sum = 17.85, *SD* = 4.187), private employees (Sum = 16.87, *SD* = 4.913) and personal business (Sum = 16.76, *SD* = 5.158) exhibited medium frequency of media exposure on Tamil movies. On average, young Malaysian-Indians whose mothers were government employees (Sum = 18.00, *SD* = 5.447) exhibited the most frequency of media exposure on Tamil movies.

Similarly, descriptive findings indicated that young Malaysian-Indians whose mothers were government employees (Sum = 90.81, *SD* = 24.996), followed by

housewives (Sum = 89.41, *SD* = 22.651), private employees (Sum = 86.62, *SD* = 23.540) and personal business (Sum = 86.52, *SD* = 23.831) exhibited frequency of portrayal of violence in Tamil movies. On average, young Malaysian-Indians whose mothers were government employees (Sum = 90.81, *SD* = 24.996) exhibited the most frequency of portrayal of violence in Tamil movies.

Table 4.1.17: Sum and Standard Deviation of Sample's Frequency of Media Exposure on Tamil Movies and Frequency of Portrayal of Violence in Tamil Movies Based on Father's Occupational Level

	Occupational level	Sum	SD	N	Meaning
Frequency of media exposure on Tamil movies	Househusband	19.33	4.502	6	Medium
	Government employee	19.08	4.945	53	Medium
	Private employee	17.57	4.560	253	Medium
	Personal business	16.59	4.112	79	Medium
	Others	16.78	3.528	9	Medium
	Total	17.59	4.547	400	
Frequency of portrayal of violence in Tamil movies	Househusband	80.17	19.671	6	Medium
	Government employee	88.77	23.758	53	Medium
	Private employee	89.10	23.308	253	Medium
	Personal business	88.90	22.430	79	Medium
	Others	83.44	24.177	9	Medium
	Total	88.76	23.096	400	

As shown in Table 4.1.17, descriptive findings indicated that young Malaysian-Indians whose fathers were househusbands (Sum = 19.33, *SD* = 4.502),

followed by government employees (Sum = 19.08, *SD* = 4.945), private employees (Sum = 17.57, *SD* = 4.560), involved in other occupations (Sum = 16.78, *SD* = 3.528) and personal business (Sum = 16.59, *SD* = 4.112) exhibited medium frequency of media exposure on Tamil movies. On average, young Malaysian-Indians whose fathers were househusbands (Sum = 19.33, *SD* = 4.502) exhibited the most frequency of media exposure on Tamil movies.

Similarly, descriptive findings indicated that young Malaysian-Indians whose fathers were private employees (Sum = 89.10, *SD* = 23.308), followed by personal business (Sum = 88.90, *SD* = 22.430), government employees (Sum = 88.77, *SD* = 23.758), involved in other occupations (Sum = 83.44, *SD* = 24.177) and househusbands (Sum = 80.17, *SD* = 19.671) exhibited medium frequency of portrayal of violence in Tamil movies. On average, young Malaysian-Indians whose fathers were private employees (Sum = 89.10, *SD* = 23.308) exhibited the most frequency of portrayal of violence in Tamil movies.

Table 4.1.18: Sum and Standard Deviation of Sample's Frequency of Media Exposure on Tamil Movies and Frequency of Portrayal of Violence in Tamil Movies Based on Family Income Level

	Income level	Sum	SD	N	Meaning
Frequency of media exposure on Tamil movies	Lower than RM1,000	17.62	3.806	42	Medium
	RM1,000 – RM2,000	18.07	5.012	122	Medium
	RM2,000 – RM5,000	17.20	4.280	177	Medium
	RM5,000 – RM7,000	17.35	4.664	34	Medium
	RM7,000 – RM10,000	18.29	5.650	14	Medium
	More than RM10,000	18.18	4.400	11	Medium
	Total	17.59	4.547	400	
Frequency of portrayal of violence in Tamil movies	Lower than RM1,000	82.67	20.253	42	Medium
	RM1,000 – RM2,000	88.03	23.091	122	Medium
	RM2,000 – RM5,000	88.87	23.935	177	Medium
	RM5,000 – RM7,000	94.97	21.824	34	Medium
	RM7,000 – RM10,000	98.07	20.682	14	Medium
	More than RM10,000	87.09	22.823	11	Medium
	Total	88.76	23.096	400	

As shown in Table 4.1.18, descriptive findings indicated that young Malaysian-Indians with family income between RM7,000 to RM10,000 (Sum = 18.29, *SD* = 5.650), followed by family income more than RM10,000 (Sum = 18.18, *SD* = 4.400), family income between RM1,000 – RM2,000 (Sum = 18.07, *SD* = 5.012), family income lower than RM1,000 (Sum = 17.62, *SD* = 3.806), family income between RM2,000 – RM5,000 (Sum = 17.20, *SD* = 4.280) and family income

between RM5,000 – RM7,000 (Sum=17.35, *SD* = 4.664) exhibited medium frequency of media exposure on Tamil movies. On average, the young Malaysian-Indians with family income between RM7,000 to RM10,000 (Sum = 18.29, *SD* = 5.650) exhibited the most frequency of media exposure on Tamil movies.

Similarly, descriptive findings also indicated that young Malaysian-Indians with family income between RM7,000 – RM10,000 (Sum = 98.07, *SD* = 20.682), followed by family income between RM5,000 – RM7,000 (Sum = 94.97, *SD* = 21.824), family income between RM2,000 – RM5,000 (Sum = 88.87, *SD* = 23.935), family income between RM1,000 – RM2,000 (Sum = 88.03, *SD* = 23.091), family income more than RM10,000 (Sum = 87.09, *SD* = 22.823) and family income lower than RM1,000 (Sum = 82.67, *SD* = 20.253) exhibited medium frequency of portrayal of violence in Tamil movies. On average, the young Malaysian-Indians with family income between RM7,000 – RM10,000 (Sum = 98.07, *SD* = 20.682) exhibited the most frequency of portrayal of violence in Tamil movies.

Table 4.1.19: Sum and Standard Deviation of Sample's Degree of Machismo and Degree of Acceptance of Violence in Daily Life Context Based on Family Type of Family Communication Patterns

	Family Type	Sum	SD	N	Meaning
Degree of machismo	Consensual family	11.64	7.11	236	Low
	Protective family	12.70	6.41	43	Medium
	Pluralistic family	10.51	6.53	92	Low
	Laissez-faire family	15.45	5.48	29	Medium
	Total	11.78	6.89	400	
Degree of acceptance of violence	Consensual family	3.78	2.26	236	Medium
	Protective family	4.77	2.44	43	Medium
	Pluralistic family	3.74	2.59	92	Medium
	Laissez-faire family	4.14	2.40	29	Medium
	Total	3.90	2.38	400	

As shown in Table 4.1.19, descriptive findings indicated that laissez-faire young Malaysian-Indians (Sum = 15.45, *SD* = 5.48) followed by protective young Malaysian-Indians (Sum = 12.70, *SD* = 6.41) exhibited medium degree of machismo in daily life context, whereas, consensual young Malaysian-Indians (Sum = 11.64, *SD* = 7.11) followed by pluralistic young Malaysian-Indians (Sum = 10.51, *SD* = 6.53) exhibited low degree of machismo in daily life context. On average, the laissez-faire young Malaysian-Indians (Sum = 15.45, *SD* = 5.48) exhibited the most degree of machismo in daily life context.

Similarly, descriptive findings indicated that protective young Malaysian-Indians (Sum = 4.77, *SD* = 2.44), followed by laissez-faire young Malaysian-Indians (Sum = 4.14, *SD* = 2.40), consensual young Malaysian-Indians (Sum = 3.78, *SD* = 2.26) and pluralistic young Malaysian-Indians (Sum = 3.74, *SD* = 2.59), exhibited medium degree of machismo in daily life context. On average, the protective young Malaysian-Indians (Sum = 4.77, *SD* = 2.44) exhibited the most degree of acceptance of violence in daily life context.

4.2 Hypotheses Findings

Hypothesis 1: Young Malaysian-Indians' personal factors and family-related factors such as sex, age, general family type, number of siblings, mother's educational level, father's educational level, mother's current occupation, father's current occupation and monthly family income will significantly correlate with their self-perceived family communication pattern. The chi-square analysis was conducted to determine the correlation between personal factors and family-related factors and family communication patterns. Therefore, Chi-square test was performed for hypothesis H1 and its sub-hypotheses.

Table 4.2.1: Chi-square Test on the Correlation between Samples' Personal Factors and Family-Related Factors on the Samples' Self-Perceived Family Communication Patterns

Independent variables: Personal factors & Family related factors	χ^2	*df*	*p*
Sex	17.420**	3	.001**
Age	22.199*	12	.035*
Family type	1.966	3	.579
Number of siblings	16.411	12	.173
Mother's educational level	17.895	15	.268
Father's educational level	21.304	18	.264
Mother's occupation	14.410	9	.108
Father's occupation	15.193	12	.231
Monthly family income	14.851	15	.462

Note. ** $p < .01$, * $p < .05$

As shown in Table 4.2.1, Chi-square analysis revealed that there is a significant relationship between young Malaysian-Indians' sex ($\chi^2_{(3, 400)} = 17.420$, $p < .01$) and age ($\chi^2_{(12, 400)} = 22.199$, $p < .05$) differences and their self-perceived family communication patterns but yielded insignificant relationship with family-related factors, including family type ($\chi^2_{(3, 400)} = 1.966$, $p > .05$), number of siblings ($\chi^2_{(12, 400)} = 16.411$, $p > .05$), mother's educational level ($\chi^2_{(15, 400)} = 17.895$, $p > .05$), father's educational level ($\chi^2_{(18, 400} = 21.304$, $p > .05$), mother's occupation ($\chi^2_{(9, 400)} = 14.410$, $p > .05$), father's occupation ($\chi^2_{(12, 400)} = 15.193$, $p > .05$), and monthly

family income ($\chi^2_{(15, 400)} = 14.851$, $p > .05$). Thus, hypothesis H1 was partially accepted.

Table 4.2.2: Sum and Percentage of the Sex of the Samples and their Self-Perceived Family Communication Patterns

Independent variable: Sex	Dependent variable: Family Communication Patterns				
	Consensual Family	Protective Family	Pluralistic Family	Laissez-faire Family	Total
Male					
Count	103	23	21	15	162
% within Family type	43.6%	53.5%	22.8%	51.7%	40.5%
Female					
Count	133	20	71	14	238
% within Family type	56.4%	46.5%	77.2%	48.3%	59.5%
Total Count	236	43	92	29	400

Chi-Square = 17.420, df = 3, Sig = .001 (two sided), $p < .01$

As shown in Table 4.2.2, the young Malaysian-Indians with different sex proportionately perceived different family communication patterns significantly ($\chi^2_{(3, 400)} = 17.420$, $p < .01$). Thus, Chi-square analysis concluded that, there is a significant correlation between young Malaysian-Indians' self-perceived family communication patterns and sex ($\chi^2_{(3, 400)} = 17.420$, $p < .01$). It appeared that the proportions of consensual young Malaysian-Indians who are female and male were .564 and .436, respectively. The findings suggest that the ratio of consensual young female Malaysian-Indians to consensual young male Malaysian-Indians is 5 to 4.

The proportions of protective young Malaysian-Indians who are male and female were .535 and .465, respectively. The proportions of pluralistic young Malaysian-Indians who are female and male were .772 and .228, respectively. The proportions of laissez-faire young Malaysian-Indians who are male and female were .517 and .483, respectively. The findings suggest that the ratio of protective young male Malaysian-Indians to female young Malaysian-Indians is 5 to 4, pluralistic young female Malaysian-Indians to pluralistic young male Malaysian-Indians is 7 to 2 and laissez-faire young male Malaysian-Indians to laissez-faire young female Malaysian-Indians is 5 to 4. Therefore, based on the findings it can be concluded that female young Malaysian-Indians considered themselves as consensual and pluralistic more than young male Malaysian-Indians and young male Malaysian-Indians considered themselves as more protective and laissez-faire.

Table 4.2.3: Sum and Percentage of the Age of the Samples and their Self-Perceived Family Communication Patterns

Independent variable: Age	Dependent variable: Family Communication Patterns				
	Consensual Family	Protective Family	Pluralistic Family	Laissez-faire Family	Total
13 years old					
Count	49	15	11	5	80
% within Family type	20.8%	34.9%	12.0%	17.2%	20.0%
14 years old					
Count	49	6	20	5	80
% within Family type	20.8%	14.0%	21.7%	17.2%	20.0%
15 years old					
Count	48	6	24	2	80
% within Family type	20.3%	14.0%	26.1%	6.9%	20.0%
16 years old					
Count	41	7	20	12	80
% within Family type	17.4%	16.3%	21.7%	41.4%	20.0%
17 years old					
Count	49	9	17	5	80
% within Family type	20.8%	20.9%	18.5%	17.2%	20.0%
Total Count	236	43	92	29	400

Chi-Square = 22.199, df = 12, Sig = .035 (two sided), $p < .05$

As shown in Table 4.2.3, the young Malaysian-Indians with different age proportionately perceived different family communication patterns significantly ($\chi^2_{(12, 400)} = 22.199$, $p < .05$). Thus, Chi-square analysis concluded that, there is a significant correlation between young Malaysian-Indians' self-perceived family communication patterns and age ($\chi^2_{(12, 400)} = 22.199$, $p < .05$).

It appeared that the proportions of consensual young Malaysian-Indians who are 13 years old, 14 years old, 17 years old, 15 years old and 16 years old were .208, .208, .208, .203 and .174, respectively. The finding suggests that the ratio of 13 years old consensual young Malaysian-Indians to 14 years old consensual young Malaysian-Indians to17 years old consensual young Malaysian-Indians to15 years old consensual young Malaysian-Indians and to16 years old consensual young Malaysian-Indians are 2 : 2 : 2 : 2 : 1.

The proportions of protective young Malaysian-Indians who are 13 years old, 17 years old, 16 years old, 14 years old and 15 years old were .349, .209, .163, .140 and .140, respectively. The finding suggests that the ratio of 13 years old protective young Malaysian-Indians to 17 years old protective young Malaysian-Indians to16 years old protective young Malaysian-Indians to14 years old protective young Malaysian-Indians and to15 years old protective young Malaysian-Indians are 3 : 2 : 1 : 1 : 1.

The proportions of pluralistic young Malaysian-Indians who are 15 years old, 14 years old, 16 years old, 17 years old and 13 years old were .261, .217, .217, .185 and .120, respectively. The finding suggests that the ratio of 15 years old pluralistic young Malaysian-Indians to 14 years old pluralistic young Malaysian-Indians to16 years old pluralistic young Malaysian-Indians to17 years old pluralistic young Malaysian-Indians and to13 years old pluralistic young Malaysian-Indians are 2 : 2 : 2 : 1 : 1.

The proportions of laissez-faire young Malaysian-Indians who are 16 years old, 13 years old, 14 years old, 17 years old and 15 years old were .414, .172, .172, .172 and .069, respectively. The finding suggests that the ratio of 16 years old laissez-

faire young Malaysian-Indians to 13 years old laissez-faire young Malaysian-Indians to 14 years old laissez-faire young Malaysian-Indians to17 years old laissez-faire young Malaysian-Indians and to15 years old laissez-faire young Malaysian-Indians are 4 : 1 : 1 : 1 : 0.

Therefore, from the findings it can be concluded that the 13 years old young Malaysian-Indians self-perceived themselves as consensual and protective, 14 years old young Malaysian-Indians self-perceived themselves as consensual and pluralistic, 15 years old young Malaysian-Indians self-perceived themselves as pluralistic, 16 years old young Malaysian-Indians self-perceived themselves as laissez-faire and 17 years old young Malaysian-Indians self-perceived themselves as protective.

Hypothesis 2: Young Malaysian-Indians' who are characterized by differences in personal factors and family-related factors such as sex, age, family type, number of siblings, mother's educational level, father's educational level, mother's current occupation, father's current occupation and monthly family income will exhibit different frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

Multivariate Analysis of Variance (MANOVA) test was used to identify the significant difference in personal factors and family-related factors on frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

Table 4.2.4: Summary of Wilks' Lambda Tests on the Correlation between Samples' Personal Factors and Family-Related Factors on Frequency of Media Exposure On Tamil Movies and Frequency of Portrayal of Violence in Tamil Movies

Effect	*F*	df	Error df	*p*
Sex	1.109	2.000	397.000	.331
Age	2.803**	8.000	788.000	.005**
Family type	6.368**	2.000	397.000	.002**
Number of siblings	1.863	8.000	788.000	.063
Mother's educational level	1.506	10.000	786.000	.132
Father's educational level	1.970*	12.000	784.000	.024*
Mother's occupation	.758	6.000	790.000	.603
Father's occupation	1.717	8.000	788.000	.091
Monthly family income	1.244	10.000	786.000	.259

Note. ** $p < .01$, * $p < .05$

As shown in Table 4.2.4, MANOVA analysis using Wilks' Lambda tests indicated that young Malaysian-Indians' age differences ($F_{(8, 400)} = 2.803$, $p < .01$), family type ($F_{(2, 400)} = 6.368$, $p < .01$) and father's educational level ($F_{(12, 400)} = 1.970$, $p < .05$) exhibited significantly different self-reported frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies, but insignificant with sex ($F_{(2, 400)} = 1.109$, $p > .05$), number of siblings ($F_{(8, 400)} = 1.863$, $p > .05$), mother's educational level ($F_{(10, 400)} = 1.506$, $p > .05$), mother's occupation ($F_{(6, 400)} = .758$, $p > .05$), father's occupation ($F_{(8, 400)} = 1.717$, $p > .05$) and monthly family income ($F_{(10, 400)} = 1.244$, $p > .05$).

H2a: Young Malaysian-Indians who are characterized by differences in sex will exhibit different frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

MANOVA analysis using Wilks' Lambda tests indicated that young Malaysian-Indians' differences in sex ($F_{(2, 400)} = 1.109$, $p > .05$) exhibited insignificantly different self-reported frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies. Thus, hypothesis H2a was not supported.

H2b: Young Malaysian-Indians who are characterized by differences in age will exhibit different frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

MANOVA analysis using Wilks' Lambda tests indicated that young Malaysian-Indians' age differences ($F_{(8, 400)} = 2.803$, $p < .01$) exhibited significantly different self-reported frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies. Thus, hypothesis H2b was supported.

Table 4.2.5: Tests of Between-Subjects Effects of Age and Frequency of Media Exposure On Tamil Movies and Frequency of Portrayal of Violence in Tamil Movies

Dependent Variable	Sum of Squares	df	Mean Square	*F*	*p*
Media exposure	289.960	4	72.490	3.597**	.007**
Portrayal of violence	5451.965	4	1362.991	2.596*	.036*

Note. ** $p < .01$, * $p < .05$

As shown in Table 4.2.5, post-hoc analyses were conducted as follow-up tests to the MANOVA, analysis of variance test (ANOVA) revealed that the young Malaysian-Indians' age differences exhibited significantly different frequency of media exposure on Tamil movies ($F_{(4, 400)} = 3.597$, $p < .01$) and frequency of portrayal of violence in Tamil movies ($F_{(4, 400)} = 2.596$, $p < .05$).

Table 4.2.6: Multiple Comparison of Age Differences on Frequency of Media Exposure On Tamil Movies and Frequency of Portrayal of Violence in Tamil Movies

Age (I)	Age (J)	Mean Difference (I-J)	Std Error	*p*
Frequency of Media Exposure On Tamil Movies				
13 years old	14 years old	-.588	.710	.408
	15 years old	-1.275	.710	.073
	16 years old	-2.55**	.710	.000**
	17 years old	-.950	.710	.182
14 years old	13 years old	.588	.710	.408
	15 years old	-.688	.710	.333
	16 years old	-1.963**	.710	.006**
	17 years old	-.363	.710	.610
15 years old	13 years old	1.275	.710	.073
	14 years old	.688	.710	.333
	16 years old	-1.275	.710	.073
	17 years old	.325	.710	.647
16 years old	13 years old	2.55**	.710	.000**
	14 years old	1.963**	.710	.006**
	15 years old	1.275	.710	.073
	17 years old	1.60*	.710	.025*
17 years old	13 years old	.950	.710	.182
	14 years old	.363	.710	.610
	15 years old	-.325	.710	.647
	16 years old	-1.60*	.710	.025*
Frequency of Portrayal of Violence in Tamil Movies				
13 years old	14 years old	-8.60*	3.623	.018*
	15 years old	-9.313*	3.623	.011*
	16 years old	-8.575*	3.623	.018*
	17 years old	-10.038**	3.623	.006**
14 years old	13 years old	8.60*	3.623	.018*
	15 years old	-.713	3.623	.844
	16 years old	.025	3.623	.994
	17 years old	-1.438	3.623	.692
15 years old	13 years old	9.313*	3.623	.011*
	14 years old	.713	3.623	.844
	16 years old	.738	3.623	.839
	17 years old	-.725	3.623	.841
16 years old	13 years old	8.575*	3.623	.018*
	14 years old	-.025	3.623	.994
	15 years old	-.738	3.623	.839
	17 years old	-1.463	3.623	.687
17 years old	13 years old	10.038**	3.623	.006**
	14 years old	1.438	3.623	.692
	15 years old	.725	3.623	.841
	16 years old	1.463	3.623	.687

Note. ** $p < .01$, * $p < .05$

As shown in Table 4.2.6, Pairwise Comparison indicated that young Malaysian-Indians who were 16 years old exhibited significantly higher frequency of media exposure on Tamil movies than the samples who were 13 years old (MD = 2.55, $p < .01$), 14 years old (MD = 1.963, $p < .01$) and 17 years old (MD = 1.60, $p < .05$), but showed no significant difference with the samples who were 15 years old (MD = 1.275, $p > .05$).

Similarly, young Malaysian-Indians who were 17 years old who exhibited significantly higher frequency of portrayal of violence in Tamil movies than the samples who were 13 years old (MD = 10.038, $p < .01$), followed by samples who were 15 years old who exhibited significantly higher frequency of portrayal of violence in Tamil movies than the samples who were 13 years old (MD = 9.313, $p < .05$), samples who were 14 years old exhibited significantly higher frequency of portrayal of violence in Tamil movies than the samples who 13 years old (MD = 8.60, $p < .05$) and samples who were 16 years old who exhibited significantly higher frequency of portrayal of violence in Tamil movies than the samples who were 13 years old (MD = 8.575, $p < .05$).

H2c: Young Malaysian-Indians who are characterized by differences in family type will exhibit different frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

MANOVA analysis using Wilks' Lambda tests indicated that young Malaysian-Indians' family type ($F_{(2, 400)} = 6.368$, $p < .01$) exhibited significantly different self-reported frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies. Thus, hypothesis H2c was supported.

Table 4.2.7: Tests of Between-Subjects Effects of Family Type and Frequency of Media Exposure On Tamil Movies and Frequency of Portrayal of Violence in Tamil Movies

Dependent Variable	Sum of Squares	df	Mean Square	*F*	*p*
Media exposure	180.032	1	180.032	8.878**	.003**
Portrayal of violence	3971.803	1	3971.803	7.569**	.006**

Note. ** $p < .01$, * $p < .05$

As shown in Table 4.2.7, post-hoc analyses were conducted as follow-up tests to the MANOVA, Analysis of Variance test revealed that the young Malaysian-Indians' family type exhibited significantly different frequency of media exposure on Tamil movies ($F_{(1, 400)} = 8.878$, $p < .01$) and frequency of portrayal of violence in Tamil movies ($F_{(1, 400)} = 7.569$, $p < .01$).

Table 4.2.8: Comparison of Family Type on Frequency of Media Exposure On Tamil Movies and Frequency of Portrayal of Violence in Tamil Movies

Dependent variable:	Independent variable: Family type	Mean	Std Error
Frequency of media exposure on Tamil movies	Single-parent	16.141	.534
	Two-parents	17.897	.248
Frequency of portrayal of violence in Tamil movies	Single-parent	81.972	2.719
	Two-parents	90.219	1.263

As shown in Table 4.2.8, Pairwise Comparison indicated that young Malaysian-Indians who were from two-parents family (M = 17.897) exhibited significantly higher frequency of media exposure on Tamil movies than the samples who were from single-parent family (M = 16.141).

Similarly, young Malaysian-Indians who were from two-parents family (M = 90.219) exhibited significantly higher frequency of portrayal of violence in Tamil movies than the samples who were from single-parent family (M = 81.972).

H2d: Young Malaysian-Indians who are characterized by differences in number of siblings will exhibit different frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

MANOVA analysis using Wilks' Lambda tests indicated that young Malaysian-Indians' differences in number of siblings ($F_{(8, 400)} = 1.863$, $p > .05$) exhibited insignificantly different self-reported frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies. Thus, hypothesis H2d was not supported.

H2e: Young Malaysian-Indians who are characterized by differences in mothers' educational level will exhibit different frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

MANOVA analysis using Wilks' Lambda tests indicated that young Malaysian-Indians' differences in mothers' educational level ($F_{(10, 400)} = 1.506$, $p > .05$) exhibited insignificantly different self-reported frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies. Thus, hypothesis H2e was not supported.

H2f: Young Malaysian-Indians who are characterized by differences in father's educational level will exhibit different frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

MANOVA analysis using Wilks' Lambda tests indicated that young Malaysian-Indians' fathers' educational level differences ($F_{(12, 400)} = 1.970$, $p < .05$) exhibited significantly different self-reported frequency of media exposure on Tamil movies but exhibited insignificant for frequency of portrayal of violence in Tamil movies. Thus, hypothesis H2f was partially supported.

Table 4.2.9: Tests of Between-Subjects Effects of Father's Educational Level and Frequency of Media Exposure On Tamil Movies and Frequency of Portrayal of Violence in Tamil Movies

Dependent Variable	Sum of Squares	df	Mean Square	*F*	*p*
Media exposure	267.566	6	44.594	2.195*	.043*
Portrayal of violence	5790.937	6	965.156	1.832	.092

Note. ** $p < .01$, * $p < .05$

As shown in Table 4.2.9, post-hoc analyses were conducted as follow-up tests to the MANOVA, Analysis of Variance test revealed that fathers' educational level differences significantly exhibited different frequency of media exposure on Tamil movies ($F_{(6, 400)} = 2.195$, $p < .05$) but did not exhibit different frequency of portrayal of violence in Tamil movies ($F_{(6, 400)} = 1.832$, $p > .05$).

Table 4.2.10: Multiple Comparison of Father's Educational Level on Frequency of Media Exposure On Tamil Movies and Frequency of Portrayal of Violence in Tamil Movies

Education (I)	Education (J)	Mean Difference (I-J)	Std Error	*p*
Frequency of Media Exposure On Tamil Movies				
Primary school	Secondary school	-.867	.882	.326
	Higher secondary school	.861	.902	.341
	Bachelor's degree	-.202	1.079	.852
	Master's degree	.632	1.225	.606
	Doctoral degree	-.023	1.886	.990
	Others	3.048	2.395	.204
Secondary school	Primary school	.867	.882	.326
	Higher secondary school	1.728**	.530	.001**
	Bachelor's degree	.666	.794	.402
	Master's degree	1.50	.984	.129
	Doctoral degree	.844	1.740	.628
	Others	3.916	2.281	.087
Higher secondary school	Primary school	-.861	.902	.341
	Secondary school	-1.728**	.530	.001**
	Bachelor's degree	-1.063	.816	.194
	Master's degree	-.229	1.003	.819
	Doctoral degree	-.884	1.750	.614
	Others	2.188	2.289	.340
Bachelor's degree	Primary school	.202	1.079	.852
	Secondary school	-.666	.794	.402
	Higher secondary school	1.063	.816	.194
	Master's degree	.8333	1.164	.474
	Doctoral degree	.179	1.847	.923
	Others	3.250	2.364	.170
Master's degree	Primary school	-.632	1.225	.606
	Secondary school	-1.50	.984	.129
	Higher secondary school	.229	1.003	.819
	Bachelor's degree	-.833	1.164	.474
	Doctoral degree	-.655	1.936	.735
	Others	2.417	2.434	.321
Doctoral degree	Primary school	.230	1.886	.990
	Secondary school	-.844	1.739	.628
	Higher secondary school	.884	1.750	.614
	Bachelor's degree	-.179	1.847	.923
	Master's degree	.655	1.936	.735
	Others	3.071	2.825	.278
Others	Primary school	-3.048	2.395	.204
	Secondary school	-3.916	2.281	.087
	Higher secondary school	-2.188	2.289	.340
	Bachelor's degree	-3.250	2.364	.170
	Master's degree	-2.417	2.434	.321
	Doctoral degree	-3.071	2.825	.278

Note. ** $p < .01$, * $p < .05$

As shown in Table 4.2.10, Pairwise Comparison indicated that young Malaysian-Indians whose fathers who have obtained secondary school education exhibited significantly higher frequency of media exposure on Tamil movies than those whose fathers have obtained higher secondary school education (MD = 1.728, $p < .01$), but showed no significant difference with the young Malaysian-Indians whose fathers who have obtained primary school education (MD = .867, $p > .05$), bachelor's degree (MD = .666, $p > .05$), master's degree (MD = 1.50, $p > .05$), doctoral degree (MD = .844, $p > .05$) and other education (MD = 3.916, $p > .05$).

H2g: Young Malaysian-Indians who are characterized by differences in mothers' occupation will exhibit different frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

MANOVA analysis using Wilks' Lambda tests indicated that young Malaysian-Indians' differences in mothers' occupation ($F_{(6, 400)} = .758$, $p > .05$) exhibited insignificantly different self-reported frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies. Thus, hypothesis H2g was not supported.

H2h: Young Malaysian-Indians who are characterized by differences in fathers' occupation will exhibit different frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

MANOVA analysis using Wilks' Lambda tests indicated that young Malaysian-Indians' differences in fathers' occupation ($F_{(6, 400)} = .758$, $p > .05$) exhibited insignificantly different self-reported frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies. Thus, hypothesis H2h was not supported.

H2i: Young Malaysian-Indians who are characterized by differences in monthly family income will exhibit different frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

MANOVA analysis using Wilks' Lambda tests indicated that young Malaysian-Indians' differences in monthly family income ($F_{(10, 400)} = 1.244$, $p > .05$) exhibited insignificantly different self-reported frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies. Thus, hypothesis H2i was not supported.

Table 4.2.11: Summary Table for Hypotheses 1 and 2

	Independent Variable	Dependent Variable	SPSS Test	Result
Hypothesis1: Revised family communication patterns	Sample's sex	Young Malaysian-Indians' self-perceived family communication patterns	Chi-square analysis	Significant (.001)
Hypothesis1: Revised family communication patterns	Sample's age	Young Malaysian-Indians' self-perceived family communication patterns	Chi-square analysis	Significant (.035)
Hypothesis 2b:	Sample's age	Frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies	Multivariate Analysis of Variance (MANOVA)	Significant: Media exposure 16 years old young Malaysian-Indians higher than 13, 14 & 17 years old young Malaysian-Indians Significant: Portrayal of violence 14, 15, 16, & 17 years old young Malaysian-Indians higher than 13 years old young Malaysian-Indians
Hypothesis 2c:	Sample's family type	Frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies	Multivariate Analysis of Variance (MANOVA)	Significant for two-parents family type
Hypothesis 2f: Partially accepted: (Media exposure on Tamil movies)	Father's educational level	Frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies	Multivariate Analysis of Variance (MANOVA)	Significant for secondary school education

Hypothesis 3: Young Malaysian-Indians who are characterized by differences in self-perceived family communication patterns will exhibit significantly different frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

Multivariate Analysis of Variance (MANOVA) was employed to examine if four family types of family communication patterns will significantly exhibit different self-reported frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

Table 4.2.12: Multivariate Tests of Family Communication Patterns and Frequency of Media Exposure on Tamil Movies and Frequency of Portrayal of Violence in Tamil Movies.

Dependent Variable	*F*	Hypothesis df	Error df	*p*
Pillai's Trace	2.126*	6.000	792	.048*
Wilks' Lambda	2.132*	6.000	790	.048*
Hotelling's Trace	2.138*	6.000	788	.047*
Roy's Largest Root	3.910**	3.000	396	.009**

Note. ** $p < .01$, * $p < .05$

As shown in Table 4.2.12, MANOVA analysis using Wilks' Lambda tests indicated that the young Malaysian-Indians' self-perceived family communication patterns significantly exhibited different self-reported frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies ($F_{(6, 400)}$ =

2.132, $p < .05$). It should be noted that Pillai's Trace, Hotelling's Trace, and Roy's Largest Root also yielded similar results.

Table 4.2.13: Tests of Between-Subjects effect of Family Communication Patterns and Frequency of Media Exposure on Tamil Movies and Frequency of Portrayal of Violence in Tamil Movies.

Dependent Variables	Sum of Squares	df	Mean Square	*F*	*p*
Frequency of media exposure on Tamil movies					
	60.651	3	20.217	.977	.403
Frequency of portrayal of violence in Tamil movies					
	6047.693	3	2015.898	3.861*	.010*

Note. ** $p < .01$, * $p < .05$

As shown in Table 4.2.13, post-hoc analyses were conducted as follow-up tests to the MANOVA, Analysis of Variance test revealed that the young Malaysian-Indians' self-perceived family communication patterns significantly exhibited different self-reported frequency of portrayal of violence in Tamil movies ($F_{(3, 400)} = 3.861$, $p < .05$) but was unassociated with their self-reported frequency of media exposure on Tamil movies ($F_{(3, 400)} = .977$, $p > .05$). Post-hoc analysis using Bonferroni method was carried out to determine significant difference in young Malaysian-Indians' self-perceived family communication patterns on self-reported frequency of portrayal of violence in Tamil movies.

Table 4.2.14: Multiple Comparisons between Family Communication Patterns and Frequency of Portrayal of Violence in Tamil Movies.

(I) family	(J) family	Mean Difference (I-J)	Std. Error	*p*
Consensual family	Protective family	-3.605	3.789	1.000
	Pluralistic family	1.06	2.809	1.000
	Laissez-faire family	14.01	4.50*	.012*
Protective family	Consensual family	3.61	3.79	1.000
	Pluralistic family	4.67	4.22	1.000
	Laissez-faire family	17.61	5.49**	.009**
Pluralistic family	Consensual family	-1.06	2.81	1.000
	Protective family	-4.67	4.22	1.000
	Laissez-faire family	12.94	4.87*	.049*
Laissez-faire family	Consensual family	-14.01	4.50*	.012*
	Protective family	-17.61	5.49**	.009**
	Pluralistic family	-12.94	4.87*	.049*

Note. ** $p < .01$, * $p < .05$

As shown in Table 4.2.14, Multiple Comparison indicated that laissez-faire young Malaysian-Indians exhibited significantly less frequency of portrayal of violence in Tamil movies than consensual young Malaysian-Indians (MD = -14.01, $p < .05$), protective young Malaysian-Indians (MD = -17.61, $p < .01$) and pluralistic young Malaysian-Indians (MD = -12.94, $p < .05$).

Table 4.2.15: Summary Table for Hypothesis 3

Hypothesis	Independent Variable	Dependent Variable	SPSS Test	Result
Hypothesis 3: Partially supported: (Frequency of Portrayal of Violence in Tamil Movies)	Young Malaysian-Indians' self-perceived family communication patterns	Frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies	Multivariate Analysis of Variance (MANOVA)	Concensual young Malaysian-Indians, protective young Malaysian-Indians & pluralistic young Malaysian-Indians > Laissez-faire young Malaysian-Indians

Hypothesis 4: Young Malaysian-Indians who are characterized by differences in self-perceived family communication patterns will exhibit significantly different attitude and beliefs toward violence in daily life context.

Multivariate Analysis of Variance (MANOVA) test was used to identify the significant difference in family types of family communication patterns and different attitude and beliefs toward violence in daily life context.

Table 4.2.16: Summary of Wilks' Lambda Tests on the Correlation between Samples' Self-Perceived Family Communication Patterns (FCP) and Attitude and Beliefs toward Violence in Daily Life Context

Effect	*F*	df	Error df	*p*
FCP	3.296*	6.000	790.000	0.03*

Note. ** $p < .01$, * $p < .05$

As shown in Table 4.2.16, MANOVA analysis using Wilks' Lambda tests indicated that young Malaysian-Indians' Family Communication Patterns differences ($F_{(6, 400)} = 3.296$, $p < .05$) exhibited significantly different attitude and beliefs toward violence in daily life context.

Therefore, post-hoc analyses on each dependent variable were conducted as follow-up tests to the MANOVA.

H4a: Young Malaysian-Indians' who are characterized by differences in self-perceived family communication patterns will exhibit significantly different degree of machismo in daily life context.

MANOVA analysis using Wilks' Lambda tests indicated that young Malaysian-Indians' Family Communication Patterns differences ($F_{(6, 400)} = 3.296$, $p < .05$) exhibited significantly different level of machismo ($F_{(3, 400)} = 4.175$, $p < .01$) in daily life context. Thus, hypothesis H4a was supported.

Table 4.2.17: Tests of Between-Subjects Effects of Samples' Self-Perceived Family Communication Patterns (FCP) and Attitude and Beliefs toward Violence in Daily Life Context

Dependent Variable	Sum of Squares	df	Mean Square	*F*	*p*
Machismo	579.485	3	193.162	4.175**	.006**
Acceptance of violence	39.793	3	13.264	2.358	.071

Note. ** $p < .01$, * $p < .05$

Table 4.2.18: Multiple Comparison of Family Types of Family Communication Patterns on Machismo in Daily Life Context

(I) Family types	(J) Family types	Mean Difference (I-J)	Std. Error	*p*
Consensual family	Protective family	-1.06	1.13	.347
	Pluralistic family	1.12	.836	.179
	Laissez-faire family	-3.81**	1.34	.005**
Protective family	Consensual family	1.06	1.13	.347
	Pluralistic family	2.19	1.26	.083
	Laissez-faire family	-2.75	1.63	.093
Pluralistic family	Consensual family	-1.12	.836	.179
	Protective family	-2.19	1.26	.083
	Laissez-faire family	-4.94**	1.45	.001**
Laissez-faire family	Consensual family	3.81**	1.34	.005**
	Protective family	2.75	1.63	.093
	Pluralistic family	4.94**	1.45	.001**

Note. ** $p < .01$, * $p < .05$

As shown in Table 4.2.18, Pairwise Comparison indicated that laissez-faire young Malaysian-Indians exhibited significantly higher degree of machismo than the consensual young Malaysian-Indians (MD = 3.81, $p < .01$) and pluralistic young Malaysian-Indians (MD = 4.94, $p < .01$).

H4b: Young Malaysian-Indians who are characterized by differences in self-perceived family communication patterns will exhibit significantly different degree of acceptance of violence in daily life context.

As shown in Table 4.2.17, Analysis of Variance test revealed that young Malaysian-Indians' Family Communication Patterns exhibited insignificant frequency of acceptance of violence ($F_{(3, 400)} = 2.358$, $p > .05$) in daily life context. Thus, hypothesis H4b was unsupported.

Hypothesis 5: Young Malaysian-Indians' frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies are significant predictors of their beliefs and attitude toward violence in daily life context.

H5a: Young Malaysian-Indians' frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies are significant predictors of their degree of machismo in daily life context.

Table 4.2.19: Multiple Regression Model - The Sample's Frequency of Media Exposure on Tamil Movies and Frequency of Portrayal of Violence in Tamil Movies are Significant Predictors of their Degree of Machismo in Daily Life Context

Model	R	R^2	Adjusted R^2	Standard Error	F	p
1	.241	.058	.053	6.69618	12.248**	.000**

Note. ** $p < .01$, * $p < .05$

As shown in table 4.2.19, Multiple Regression model indicated significant relationship between the sample's frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies are significant predictors of their degree of machismo in daily life context ($R^2 = .058$, $p < .01$). Further, the prediction of frequency of media exposure on Tamil movies and frequency of portrayal of

violence in Tamil movies was analyzed to determine the machismo in daily life context.

Table 4.2.20: Coefficients of the Samples' Self-Reported Frequency of Media Exposure on Tamil Movies and Frequency of Portrayal of Violence in Tamil movies on Machismo in Daily Life Context

Model	B	S.E	Beta	*t*	*p*
Frequency of media exposure on Tamil movies	.307	.077	.203**	3.965	.000**
Perception of portrayal of violence in Tamil movies	.025	.015	.083	1.616	.107

Note. ** $p < .01$, * $p < .05$

As shown in Table 4.2.20, the young Malaysian-Indians who reported higher frequency of media exposure on Tamil movies ($\beta = .203$, $p < .01$) exhibited significantly a higher degree machismo in daily life context. However, young Malaysian-Indians who reported higher frequency of perception of portrayal of violence in Tamil movies ($\beta = .083$, $p > .05$) did not exhibit significant machismo in daily life context. Thus, hypothesis H5a indicated partial support.

H5b: Young Malaysian-Indians' frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies are significant predictors of their degree of acceptance of violence in daily life context.

Table 4.2.21: Multiple Regression Model - The Sample's Frequency of Media Exposure on Tamil Movies and Frequency of Portrayal of Violence in Tamil Movies are Significant Predictors of their Degree of Acceptance of Violence in Daily Life Context

Model	R	R^2	Adjusted R^2	Standard Error	F	p
1	.286	.082	.077	2.28972	17.720**	.000**

Note. ** $p < .01$, * $p < .05$

As shown in table 4.2.21, Multiple Regression model indicated significant relationship between young Malaysian-Indians' self-reported frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies are significant predictors of their degree of acceptance of violence in daily life context ($R^2 = .082$, $p < .01$). Further, the prediction of frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies was analyzed to determine the acceptance of violence in daily life context.

Table 4.2.22: Coefficients of the Samples' Self-Reported Frequency of Media Exposure on Tamil Movies and Frequency of Portrayal of Violence in Tamil movies on Acceptance of Violence in Daily Life Context

Model	B	S.E	Beta	*t*	*p*
Frequency of media exposure on Tamil movies					
	.131	.026	.249**	4.939	.000**
Perception of portrayal of violence in Tamil movies					
	.009	.005	.084	1.664	.097

Note. ** $p < .01$, * $p < .05$

As shown in Table 4.2.22, the young Malaysian-Indians who reported higher frequency of media exposure on Tamil movies ($\beta = .249$, $p < .01$) exhibited significantly a higher degree acceptance of violence in daily life context. However, young Malaysian-Indians who reported higher frequency of perception of portrayal of violence in Tamil movies ($\beta = .084$, $p > .05$) did not exhibit significant acceptance of violence in daily life context. Thus, hypothesis H5b indicated partial support.

Table 4.2.23: Summary Table for Hypotheses 4 and 5

Hypothesis	Independent Variable	Dependent Variable	SPSS Test	Result
Hypothesis 4 4a: Supported Hypothesis 4b: Unsupported	Young Malaysian-Indians' self-perceived family communication patterns	Young Malaysian-Indians' degree of machismo and degree of acceptance of violence in daily life context	Multivariate Analysis of Variance (MANOVA)	4a: Laissez-faire young Malaysian-Indians > consensual & pluralistic young Malaysian-Indians
Hypothesis 5 5a & 5b: Partially supported: (Frequency of media exposure in Tamil Movies)	Young Malaysian-Indians' frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies	Young Malaysian-Indians' degree of machismo and degree of acceptance of violence in daily life context	Multiple Regression	5a: Higher frequency of media exposure, higher degree of machismo 5b: Higher frequency of media exposure, higher degree of acceptance of violence

CHAPTER 5

DISCUSSION

This chapter discusses the summary of hypotheses and discussion on the findings of the study. Furthermore, this chapter also provides the limitations of the study, and recommendations for application and for future research. This chapter also includes the following components:

5.1 Summary of Descriptive Findings and Discussion

5.2 Hypotheses Summary and Discussion

5.3 Limitations of the Study

5.4 Recommendation for Further Application

5.5 Recommendation for Further Research

5.1 Summary of Descriptive Findings and Discussion

The demographic information of 400 young Malaysian-Indians (Form 1 to Form 5) responded to the questionnaire include sample's personal factors such as gender and age, and sample's family factors such as number of siblings, single or two-parent family, parent's education level, parent's occupation and family income per month. The majority of the samples who have responded to the survey were young female Malaysian-Indians. The ratio of young male Malaysian-Indians to young female Malaysian-Indians is 4 to 5. There were equal numbers of young Malaysian-Indians between the age of 13-17 years old which is 80 young Malaysian-Indians for each age group. Furthermore, the descriptive findings found that the dominant family type was two-parents family. The ratio of two-parents family to single-parent family is 8 to 1. The majority of the samples have two siblings. The descriptive findings also found that majority of the samples' mothers and fathers have attended high school. It can be concluded that the majority of the samples' mothers and fathers have basic education and are literate. Even though most of the sample's mothers have attended high school and literate, majority of the samples' mothers represented housewife. Whereas the majority samples' fathers who have also attended high school represented private employee could be due to the Indian family structure which is patriarchal in nature where it is dominated by the male. The father get to be the breadwinner of the family whereas, the mothers tend to their children and household chores. Since the majority of the samples' mothers are housewives and the father is the only working member of the family, majority of the samples' family income per month is RM2,000 – RM5,000.

The descriptive findings showed that there were 236 consensual young Malaysian-Indians and the majority were female young Malaysian-Indians (56.4%, N = 133). There were 92 pluralistic young Malaysian-Indians and the majority were female young Malaysian-Indians (77.2%, N = 71). There were 43 protective young Malaysian-Indians and the majority were male young Malaysian-Indians (53.5%, N = 23). There were 29 laissez-faire young Malaysian-Indians and the majority were male young Malaysian-Indians (51.7%, N = 15). Communication in consensual family communication stresses in open communication and exploration of new ideas without disturbing the existing hierarchy within the family to promote harmonious interactions (Fitzpatrik, 2004). Therefore, it implies that children in this family are expected to obey parents' decisions and family rules. Since, in Indian families, father's every command must be followed by children and Indian daughters are more attached to fathers, therefore it might be the reason for the majority of the samples were consensual female young Malaysian-Indians.

The descriptive findings showed that the majority of the consensual young Malaysian-Indians were aged 13, 14 and 17 years old (20.8%, N = 49), followed by 15 years old (20.3%, N = 48) and 16 years old (17.4%, N = 41), respectively. The minority of the consensual young Malaysian-Indians were 16 years old and the majority of the laissez-faire young Malaysian-Indians were 16 years old. Laissez-faire family communication is characterized by little and uninvolved interactions among family members about a limited number of topics. Most members are emotionally detached from their families. Children from these families tend to be influenced by external social groups (Fitzpatrick, 2004). In addition, there are no important exams set for Form 4 students who are 16 years old, they are not monitored closely by the

school teachers and parents (Rafidah Aga Mohd Jaladin, 2007). Due to this, the 16 years old young Malaysian-Indians might not be attached to their parents as they do not get much attention from their parents therefore they were detached from their family members and fell into laissez-faire family communication type.

The descriptive findings showed that the female young Malaysian-Indians exhibited more frequency of media exposure on Tamil movies than male young Malaysian-Indians. According to Ahmed (2012), television has a more profound and persuasive impact on its viewers in particular, women. Women are given the privilege as the "special audience groups" to enable appropriate measures taken to cater to their nature. Due to this, the female young Malaysian-Indians might watch more Tamil movies because Tamil movies could be portraying issues that capture females' interest in order to capture their attention.

The descriptive findings showed that on average, the young Malaysian-Indians who were 16 years old (Sum = 19.06, *SD* = 4.033), two-parents family young Malaysian-Indians (Sum = 17.90, *SD* = 4.444), young Malaysian-Indians whose fathers obtained high school education (Sum = 18.42, *SD* = 4.438) exhibited more frequency of media exposure on Tamil movies. Form 4 students who are 16 years old were not monitored closely by the school teachers and parents because they have no important government exam. Form 4 students are not put under pressure and theirs is known as "honeymoon year" (Rafidah Aga Mohd Jaladin, 2007). Due to this, the 16 years old young Malaysian-Indians might spend their leisure time watching more Tamil movies compared to other age group young Malaysian-Indians. Furthermore, Asian Indian parenting practices emphasize on familial bond and gives importance to family and respect for elders (Jambunathan, Burts, & Pierce, 2000 as cited in Inman,

Howard, Beaumont, & Walker, 2007), young Malaysian-Indians in two-parents family might watch television together with their parents during their leisure time and while having meals together in order to have a shared worldview and to bring togetherness among family members. Fathers obtained secondary school education are not highly educated. Therefore, they are more flexible and allowed their children to watch movies. Another possibility is that they also like to watch Tamil movies so they allowed their children to watch too.

The descriptive findings also revealed that, on average, young Malaysian-Indians who were 17 years old (Sum = 91.49, *SD* = 23.066) and two-parents family young Malaysian-Indians (Sum = 90.22, *SD* = 23.028) exhibited more frequency of portrayal of violence in Tamil movies. Older children might perceive parents' restrictive mediation strategies as proof of parents do not trust them and therefore they tend to watch negative content with their friends and hold positive attitudes about the restricted programming (Cantor & Wilson, 2003; Nathanson, 2002 as cited in Evans, Jordan, & Horner, 2011). Therefore, the reason behind for 17 years old exhibited more frequency of portrayal of violence in Tamil movies could be because the 17 years old young Malaysian-Indians might watch Tamil movies that their parents forbid with their peers. Two-parents family young Malaysian-Indians exhibited more frequency of portrayal of violence in Tamil movies could be because they might watch Tamil movies with their family members during their leisure time since television viewing enhances family interaction among the Indian family members.

The descriptive findings also revealed that, on average, the laissez-faire young Malaysian-Indians (Sum = 15.45, *SD* = 5.48) exhibited more frequency of machismo in daily life context. Since, McLeod and Brown (1976) found laissez-faire children

identify more than other children with the characters in the action show, laissez-faire young Malaysian-Indians could identify more than the consensual young Malaysian-Indians and pluralistic young Malaysian-Indians with the characters in the action show could lead to the finding of the present study where laissez-faire young Malaysian-Indians exhibited significantly higher degree of machismo than the consensual young Malaysian-Indians and pluralistic young Malaysian-Indians.

5.2 Hypotheses Summary and Discussion

Hypothesis 1 stated that the young Malaysian Indians' personal factors and family-related factors such as sex, age, general family type, number of siblings, mother's educational level, father's educational level, mother's current occupation, father's current occupation and monthly family income will significantly correlate with their perceived family communication pattern.

Chi-square analysis confirmed that the young Malaysian-Indians' sex and age differences significantly correlated with their self-perceived family communication patterns, but other personal factors and family-related factors, including family type, number of siblings, mother's educational level, father's educational level, mother's occupation, father's occupation and monthly family income did not reveal a significant correlation with their self-perceived family communication patterns.

The young Malaysian-Indians' sex differences significantly correlate with their self-perceived family communication patterns. Moreover, previous researches proved that children perceived significant differences between mothers and fathers' family communication. Fitzpatrick and Ritchie (1994) reported that there are significant differences in how samples of previous research perceived conversation

orientation and conformity orientation that are associated with family roles (as cited in Koerner & Cvancara, 2002). In general, mothers perceived their families to be more conversation-oriented, but more conformity-oriented by their sons. Stafford and Bayer (1993) proved that there is a significant difference between how mothers and fathers communicate with their children (as cited in Barbato, Graham, & Perse, 2003). Endicott and Loissis (2005) also reported similar finding that there is a significant difference in interaction between mother, father and children (as cited in Asbah & Nur Azah, 2013). The samples of the study were between the age of 13 and 16 years old teens in pairs of mother-son, mother-daughter, father-son and father-daughter. This study recorded significant differences between mother and son pairs because mothers placed more confidence in their sons that their sons will head their family better than their father in future. Furthermore, Floyd and Morman (2000) and Morman and Floyd (1999) found that mothers and fathers interact with their children for different reasons depending on the child's gender (as cited in Barbato, Graham, & Perse, 2003). Zajonc and Mullally (1997) reported that Asian teen finds it difficult to interact with their parents especially with their father because patriarchal family structure is dominated by the male and therefore, the father has more power in the family being the head of the family (as cited in Asbah & Nur Azah, 2013). Moreover, in Asian community communication gap exists between parents and children because parents have more power in the family compared to their children. According to Woods (1998), parents communicate differently to their daughters and sons because of the cultural values of their society that treats children differently based on their gender. Wan Abdul Halim (1998) reported that boys and girls play different gender roles in their community where boys tend to make decisions in the family independently and give protection to

members of their family while girls tend to depend more on their parents and did not get to make decisions independently as boys do (as cited in Asbah Razali, 2013). Previous researches indicated clear evidences of gender differences, the young Malaysian-Indians' sex differences did reveal a significant correlation with their self-perceived family communication patterns. The first explanation to the significant relationship could be due to the similarities of samples used in this study with the previous research. Most of the prior researches on family communication patterns had studied the cultural differences perspective where Asian culture treat children differently based on their gender differences. Therefore, the findings of the present study show similar result with the previous research. Second, the power distance between parents and children where Indian family structure is patriarchal family structure in nature and is dominated by the father who has more power in the family being the head of the family. Indian family structure follows patriarchal structure and therefore, the roles, responsibility, control, and distribution of resources within the family are strictly determined by age, gender and generation (Sonawat, 2001). Cultural values might have influenced the perception of the Indian parents about their family communication patterns with their children. Third, sons will lead their family in future and not daughters. This makes the mothers to place more confidence in their sons compared to the daughters that their sons will head their family better than their father in future. Asian Indian immigrants continue to take pride on their interdependence among family members on their second-generation children (Inman, Howard, Beaumont, & Walker, 2007). Since male and female are treated differently in Indian society and have no equal rights to make decisions over their family matters,

specifically the young Malaysian-Indians' communication patterns with their parents are significantly different for male and female.

The young Malaysian-Indians' age differences significantly correlate with their self-perceived family communication patterns. Prior findings indicated that the child's age determines the way parents communicate with their children (Barbato & Perse, 1992, 1999; Graham, Barbato, & Perse, 1993; Rubin, Perse, & Barbato, 1988 as cited in Barbato, Graham, & Perse, 2003). Barbato, Graham, and Perse (2003) found that communication between parents and younger children are for pleasure. Furthermore, mothers and fathers communicate for different purpose with their children; mothers communicate with younger children for affection while fathers interact with older children in order to control them. Perhaps, the cultural values could be the significant factors that have influenced the perception of the young Malaysian-Indians about their family communication patterns. An ideal homogenous unit with strong coping mechanism is what Indian families are understood as (Sonawat, 2001). In the Indian society, family serves a major role in providing protection for its members especially for children. The entire texture of Indian society been dominated by family, caste, and community since ancient times. Indian family structure follows patriarchal structure and therefore, the roles, responsibility, control, and distribution of resources within the family are strictly determined by age, gender and generation. Further research need to consider the age factor on the family communication patterns of the young Malaysian-Indians to validate the present findings.

The young Malaysian-Indians' family type, number of siblings, mother's educational, father's educational level, mother's current occupation, father's current

occupation differences and monthly family income differences did not correlate with their self-perceived family communication patterns.

The young Malaysian-Indians' family type differences did not correlate with their self-perceived family communication patterns. Although Astone and McLanahan (1991) and Hetherington, Cox, and Cox (1982) found that single mothers tend to demand less from their children, practice ineffective discipline methods than married parents and they are inconsistent (as cited in Hilton, Desrochers, & Devall, 2001) and Johnson (2005) reported that in families where both parents were not married and living together found to be using authoritative parenting style and less interaction between parent and adolescent but more communication and attachment between parent and adolescents in families where both parents were married and living together, the young Malaysian-Indians' family type differences did not correlate with their self-perceived family communication patterns.

The young Malaysian-Indians' number of sibling differences did not correlate with their self-perceived family communication patterns. In addition, no past study has identified number of siblings as variable to study their family communication patterns. However, Endicott and Loissis (2005) found that mother, father and children communicate differently (as cited in Asbah Razali & Nur Azah Razali, 2013). Furthermore, Ollendick (2001) argued that in collectivistic society parents tend to communicate with their children in order to provide advice and regulation to maintain harmony in the family among all family members (as cited in Asbah Razali & Nur Azah Razali, 2013).

The young Malaysian-Indians' mother's educational level and father's educational level differences did not correlate with their self-perceived family

communication patterns. Even though, Chan and McNeal (2003) reported parents with higher level of education falls into concept-oriented families, the young Malaysian-Indians' mother's educational level and father's educational level differences did not correlate with their self-perceived family communication patterns. Since childhood, children were taught to behave with cautions when the father is around. Father's every command must be followed by the children (Center for International Rehabilitation Research Information & Exchange, 2001).

The only possible ground for the non-significant correlation between the young Malaysian-Indians' family type, number of siblings, mother's educational and father's educational level and their communication patterns might be because Indian families have been greatly influenced by patriarchal, joint family system, with mothers, grandparents, and other elderly members of the family playing a major role in socializing young children into culturally expected behaviours (Inman, Howard, Beaumont, & Walker, 2007). Furthermore, either in the life of single person or in the life of the whole community, family has been the dominating institution and Indian families are an ideal homogenous unit with strong coping mechanism (Sonawat, 2001). Most importantly, Asian Indian parenting practices emphasized on familial bond and gives importance to family and respect for elders (Jambunathan, Burts, & Pierce, 2000 as cited in Inman, Howard, Beaumont, & Walker, 2007). In the Indian family, fathers are more attached to the daughters and mothers are attached to their sons (Center for International Rehabilitation Research Information & Exchange, 2001). In the Indian society, family serves a major role in providing protection for its members especially for children (Sonawat, 2001). Therefore, it is implies that despite the family type, number of siblings, mother's educational and father's educational

level in the family does not define family communication patterns for the young Malaysian-Indians as the members of Indian families share a close bond among themselves.

Therefore, differences in family type, number of siblings, mother's educational and father's educational level may not affect the way young Malaysian-Indians communicate with their parents and further research need to confirm the validity of the research.

The young Malaysian-Indians' mother's current occupation and father's current occupation differences did not correlate with their self-perceived family communication patterns. The only possible ground for the non-significant correlation between the young Malaysian-Indians' mother's current occupation and their communication patterns could be due to the Indian cultural values in which Asian Indian immigrants continue to take pride on their cultural heritage and interdependence among family members on their second-generation children (Inman, Howard, Beaumont, & Walker, 2007). The entire texture of Indian society been dominated by family, caste, and community since ancient times. The only possible ground for the non-significant correlation between the young Malaysian-Indians' father's and mother's current occupation and their communication patterns could be due to the Indian family structure which adopt patriarchal structure (Center for International Rehabilitation Research Information & Exchange, 2001). Indian family structure follows patriarchal structure and therefore, the roles, responsibility, control, and distribution of resources within the family are strictly determined by age, gender and generation. Either in the life of single person or in the life of the whole community, family has been the dominating institution (Sonawat, 2001). Indian

families adopt patriarchal structure where father is the head of the family and father gets to make all the decision in the family compared to mother, therefore, either mother's educational level or father's educational level did not define family communication patterns for the young Malaysian-Indians.

The young Malaysian-Indians' monthly family income differences did not correlate with their self-perceived family communication patterns. Even though, Chan and McNeal (2003) found that families with higher household income fall into concept-oriented families, young Malaysian-Indians' monthly family income did not correlate with their self-perceived family communication patterns. This could be due to Asian Indian parenting style. Asian Indian parents practice authoritarian parenting style in general (Jambunathan & Counselman, 2002 as cited in Inman, Howard, Beaumont, & Walker, 2007). Therefore, Indian parents punish their kids without giving any explanation for the punishment rather than disciplining their kids. Asian Indian parenting practices emphasize on familial bond and gives importance to family and respect for elders (Jambunathan, Burts, & Pierce, 2000 as cited in Inman, Howard, Beaumont, & Walker, 2007).

Furthermore, Asian Indians experience a sense of displacement through the process of immigration when the parameters of their original environment no longer function within the new environment (Hedge, 1998 as cited in Inman, Howard, Beaumont, & Walker, 2007). First generation parents think they are solely responsible for imparting cultural values to their children as they live in a culturally incongruent community. Therefore, first generation parents adopt restrictive behaviours (Sodowsky & Carey, 1988 as cited in Inman, Howard, Beaumont, & Walker, 2007). As for the second generation, dynamics surrounding immigration and family

experiences can significantly influence how parents socialize their children (Inman, Howard, Beaumont, & Walker, 2007). Since the Malaysian-Indians' parents socialize with their children based on their family experiences and the dynamics surrounding immigration, the monthly family income of Malaysian-Indians may not affect the way they communication with their parents.

Hypothesis 2 stated that young Malaysian-Indians' who are characterized by differences in personal factors and family-related factors such as sex, age, family type, number of siblings, mother's educational level, father's educational level, mother's current occupation, father's current occupation and monthly family income will exhibit different frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

H2a stated that the young Malaysian-Indians' who are characterized by differences in sex will exhibit different frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

Multivariate analysis findings indicated insignificant association between the young Malaysian-Indians' sex differences and their self-reported frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies. Despite, the finding of Roberts, Foehr, and Henry J. Kaiser Family Foundation (2004) supported that boys view more than girls when exposure to all screen is combined, the present findings indicated that difference in sex did not affect frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies of the young Malaysian-Indians. Furthermore, two recent studies found that media violence consumption primarily increases physical aggression for boys and relational aggression for girls (Huesmann, Moise-Titus, Podolski, & Eron, 2003; Ostrov,

Gentile, & Crick, 2006, as cited by Kirsh, 2012). In addition, Tamil movies from India have been the subject of intense media debates in Malaysia about the Tamil movies' ability to be a negative influence on young Malaysian-Indian and in the interview, Inspector General of Police from the Royal Malaysia Police, Tan Sri Musa Hassan complaint about Tamil movies and cited Tamil movies as one of the reasons for the high crime rate among Indian Malaysians (Narayanan, 2009). According to traditional Hindu belief, the behaviour of children determined by parenting (Kakar, 2008 as cited in Montemayor & Chitra Ranganathan, 2012). Therefore, parents may not allow their children regardless of their sex to consume Tamil movies in order to prevent their children to behave negatively which will reflect back on the parents themselves. Montemayor and Chitra Ranganathan (2012) proposed that negative behaviour of children is considered as failure for parents and their children. Thus, the young Malaysian-Indians' sex might not influence their frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

H2b stated that the young Malaysian-Indians' who are characterized by differences in age will exhibit different frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

Multivariate analysis findings indicated a significant association between the young Malaysian-Indians' age differences and their self-reported frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies. Pairwise comparison indicated that young Malaysian-Indians who were 16 years old exhibited significantly higher frequency of media exposure on Tamil movies than the samples who were 13 years old, 14 years old and 17 years old but showed no significant difference with the samples who were 15 years old. Similarly, young

Malaysian-Indians who were 17 years old who exhibited significantly higher frequency of portrayal of violence in Tamil movies than the samples who were 13 years old, followed by samples who were 15 years old who exhibited significantly higher frequency of portrayal of violence in Tamil movies than the samples who were 13 years old, samples who were 14 years old exhibited significantly higher frequency of portrayal of violence in Tamil movies than the samples who 13 years old and samples who were 16 years old who exhibited significantly higher frequency of portrayal of violence in Tamil movies than the samples who were 13 years old.

Research has proved that adolescents spend considerable time in front of the screen (Avcı & Güçray, 2013). Children's average amount of TV exposure estimated to be 3 hours and 10 minutes per day and teenagers' exposure to be just under three hours (Comstock & Scharrer, 1999 as cited in Comstock & Scharrer, 2007). Young people in the United States on average spend just over three hours with television each day (Comstock & Scharrer, 2007). AC Nielsen Company (2000) has reported that in America, children and adolescents between the ages of 2 and 17 years watch television from 19 to 40 hours per week (as cited in Avcı & Güçray, 2013). The recent study indicates that 16 year old young Malaysian-Indians are exhibited significantly higher frequency of media exposure on Tamil movies. In Malaysia, there are two major government exams for secondary school students which are Penilaian Menengah Rendah (PMR) set for Form 3 students who are 15 years old and the Sijil Pelajaran Malaysia (SPM) set for Form 5 students who are 17 years old. These two exams played an important role in students' life because only students who achieved good grades in these exams will get good academic placement and achievement. Therefore, the school teachers monitor closely the academic performance and

discipline of Form 3 and Form 5 students. Since, there are no important exams set for Form 4 students who are 16 years old, they are not monitored closely by the school teachers and parents. Form 4 students are not put under pressure and theirs is known as “honeymoon year” (Rafidah Aga Mohd Jaladin, 2007). Due to this, the 16 years old young Malaysian-Indians might spend their leisure time watching more Tamil movies compared to other age group young Malaysian-Indians. Thus, 16 years old young Malaysian-Indians exhibited significantly higher frequency of media exposure on Tamil movies.

Similarly, 14, 15, 16 and 17 years old young Malaysian-Indians exhibited significantly higher frequency of portrayal of violence in Tamil movies than the samples who were 13 years old. Roberts, Folour, Rideout, and Brodie (1999) reported that 65% of children between the age of 8 and 18 years olds have their personal television sets placed in their bedrooms (American Academy of Pediatrics, 2001 as cited in Kamaruzaman Jusoff & Nurul Nadiah Sahimi, 2009). Therefore, they watch approximately 3 hours of television in a day and an average of 6 hours 32 minutes per day when different media is combined (American Academy of Pediatrics, 2001; Roberts et al., 1999). In addition, UNESCO Global Media Violence Study (von & Carlsson, 2000 as cited in Md Salleh Hj Hassan, Mohd Nizam Osman, & Zoheir Sabaghpour Azarian, 2009) found that children’s media viewing habits across 23 countries to be consistent. Furthermore 93% of school going children spent more than 50% of their free time watching television and movies. The reason behind the 14, 15, 16, and 17 years old young Malaysian-Indians exhibited significantly higher frequency of portrayal of violence in Tamil movies than the samples who were 13 years old could be because they spend more hours watching television and movies.

However, the reason behind 13 years old Malaysian-Indians exhibited significantly lower frequency of portrayal of violence in Tamil movies than the samples who were 14, 15, 16 and 17 years old could be due to violent media content are usually not for viewing of audience younger than 18 years old and Indian parents who practice authoritarian parenting style might restrict their 13 year olds to not watch Tamil movies that portrays violence. Hardy, Baur, Garnett, Crawford, Campbell, Shrewsbury, Cowell and Salmon (2006) argued that the amount of television watched by 12-13 year olds are influenced by the factors in family and home environment. Furthermore, Asian Indian parents practice authoritarian parenting style (Jambunathan & Counselman, 2002 as cited in Inman, Howard, Beaumont, & Walker, 2007).

H2c stated that the young Malaysian-Indians' who are characterized by differences in family type will exhibit different frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

Multivariate analysis findings indicated a significant association between the young Malaysian-Indians' family type differences and their self-reported frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies. Pairwise Comparison indicated that young Malaysian-Indians who were from two-parents family exhibited significantly higher frequency of media exposure on Tamil movies than the samples who were from single-parent family. Similarly, young Malaysian-Indians who were from two-parents family exhibited significantly higher frequency of portrayal of violence in Tamil movies than the samples who were from single-parent family. Despite the findings of Woodard and Gridina (2000) that children in single-parent homes spend more time watching TV compared to two-parent families, are more likely to eat meals while watching TV, are more likely to

have a TV in bedroom, and are less likely to have rules regarding television use (as cited in Vangelisti, 2013), the present study contradicts with Woodard and Gridina (2000) that young Malaysian-Indians who were from two-parents family exhibited significantly higher frequency of media exposure on Tamil movies than the samples who were from single-parent family. Television serves as babysitter and a companion in homes with less parental assistance (Vangelisti, 2013). Watching television together with family members can enhance closeness among family members (e.g. Dempsey, 2005; Pigeron, 2006 as cited in Saxbe, Graesch, & Alvik, 2011). Since, Asian Indian parenting practices emphasize on familial bond and gives importance to family and respect for elders (Jambunathan, Burts, & Pierce, 2000 as cited in Inman, Howard, Beaumont, & Walker, 2007), young Malaysian-Indians in two-parents family might watch television together with their parents during their leisure time and while having meals together in order to have a shared worldview and to bring togetherness among family members.

Furthermore, Malaysian-Indians who stay far away from India have a strong bond with Tamil language and culture specifically through Tamil movies. Malaysian-Indians seek for values, ideas, and images that give a sense of identity and stability through Tamil movies as they live in a multi-racial society in Malaysia. Tamil movies are enabling young Malaysian-Indians to make sense of the cultural experiences surrounding them and therefore Tamil movies serve as a powerful and influencing tool among the Malaysian-Indian youths (Prasad & Thomas, 2011). The focus on Tamil movies and cultural practices is a crucial one for young Tamil speaking Malaysian-Indian viewers as they learn to share similarities and differences in their

understanding of the values, attitudes and relationships in families and their everyday lives (Prasad & Thomas, 2011).

Evidence from past studies suggested that media serves as a bridge between individual homes and society at large (Chaffee & Yang, 1990). Thus, young Malaysian-Indians who were from two-parents family exhibited significantly higher frequency of media exposure on Tamil movies than the samples who were from single-parent family could be because at least one of the parents in two-parents family could spend time watching television with their children and use that time to educate their children about Indian culture as portrayed in Tamil movies. Since, Duncan, Duncan, Strycker, and Chaumeton (2004) reported children in single-parent families are more active, the young Malaysian-Indians in single-parent family might invest their leisure time in more rewarding activities compared to watching television.

Similarly, young Malaysian-Indians who were from two-parents family exhibited significantly higher frequency of portrayal of violence in Tamil movies than the samples who were from single-parent family. The plausible explanation of this finding might be that the young Malaysian-Indians in two-parents family were exposed to significantly higher frequency of media exposure on Tamil movies. As a result of higher exposer to Tamil movies, it was more likely that those young Malaysian-Indians would exhibit significantly higher frequency of portrayal of violence in Tamil movies since Tamil movies are predicted to be high in violent content. Indian children spend more than two hours of their time on television daily (Arya, 2004). In the United States, television viewing usually starts at the age of two. Moreover, the average young person within the age of 8 to 18 years old views approximately 10,000 violent acts for one year in television (Krug, Dahlberg, Mercy,

Zwi, Lozano & World Health Organization, 2002). In addition, UNESCO Global Media Violence Study (von & Carlsson, 2000 as cited in Md Salleh Hj Hassan, Mohd Nizam Osman, & Zoheir Sabaghpour Azarian, 2009) found that children's media viewing habits across 23 countries to be consistent.

H2d stated that young Malaysian-Indians who are characterized by differences in number of siblings will exhibit different frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

Multivariate analysis findings indicated that young Malaysian-Indians' differences in number of siblings exhibited insignificantly different self-reported frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies. Gorely, Marshall, and Biddle (2004) found that the number of siblings in a family do not associate with television viewing among youth between 2 to 18 years old. In addition, UNESCO Global Media Violence Study (von & Carlsson, 2000 as cited in Md Salleh Hj Hassan, Mohd Nizam Osman, & Zoheir Sabaghpour Azarian, 2009) found that children's media viewing habits across 23 countries to be consistent. Therefore, it could be the reason why the finding of the present study exhibited insignificantly different self-reported frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies with number of siblings in the family.

H2e stated that young Malaysian-Indians who are characterized by differences in mothers' educational level will exhibit different frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

Multivariate analysis findings indicated that young Malaysian-Indians' differences in mothers' educational level exhibited insignificantly different self-

reported frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies. Brown, Childers, Bauman, and Koch (1990) reported that parents education or socioeconomic status, there is a decrease in the time spent with screen media in general particularly television by children and adolescents (as cited in Roberts, Foehr, & Henry J. Kaiser Family Foundation, 2004). However, Indian family has always been a large patriarchal structure in nature (Kapadia, 1982 as cited in Sonawat, 2001). Therefore, father gets to make the decision for all the family members compared to mother. This could be the reason why the finding of the present study exhibited insignificantly different self-reported frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies with mothers' educational level.

H2f stated that the young Malaysian-Indians who are characterized by differences in father's educational level will exhibit different frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

Multivariate analysis findings indicated that young Malaysian-Indians' fathers' educational level differences exhibited significantly different self-reported frequency of media exposure on Tamil movies but exhibited insignificant for frequency of portrayal of violence in Tamil movies. Pairwise Comparison indicated that young Malaysian-Indians whose fathers who have obtained secondary school education exhibited significantly higher frequency of media exposure on Tamil movies than those whose fathers have obtained higher secondary school education, but showed no significant difference with the young Malaysian-Indians whose fathers who have obtained primary school education, bachelor's degree, master's, doctoral degree and other education. The findings of Brown, Childers, Bauman, and Koch

(1990) supported the present study that when there is an increase in indicators such as parents education or socioeconomic status, there is a decrease in the time spent with screen media in general particularly television by children and adolescents (as cited in Roberts, Foehr, & Henry J. Kaiser Family Foundation, 2004). In addition, Abrol, Khan, and Shrivastva (1993) discovered that parents who are educated had more conversation and discussed more about TV programmes and most parents restricted children from watching TV programmes that they considered unadvisable for their children. The young Malaysian-Indians whose fathers who have obtained higher secondary school education are more educated than those young Malaysian-Indians whose fathers who have obtained secondary school education. Thus, this study findings correlates with the previous study findings that the young Malaysian-Indians whose fathers who have obtained secondary school education exhibited significantly higher frequency of media exposure on Tamil movies than those whose fathers have obtained higher secondary school education. Furthermore, it might be that fathers obtained secondary school education are not highly educated. Therefore, they are more flexible and allowed their children to watch movies. Another possibility is that they also like to watch Tamil movies so they allowed their children to watch too.

The Malaysian government realized that the big role of the film industry in educating and impacting the society (Nichols, 2006 as cited in Aaron, 2013). Therefore, the Malaysian government recognized the need to control all the forms of films screened in public by filtering the content that might impact Malaysian citizens' lives indirectly and directly and also to avoid a potential harm to the Malaysian society (Nichols, 2006 as cited in Aaron, 2013). Furthermore, the censorship board in Malaysian has little tolerance for nudity, sex, strong language, graphic violence or

religious sentiments (Aaron, 2013). Malaysia believes that censorship is very important in upholding moral values and in avoiding sensitive issues, which might stimulate unrest in the country. (Amizah, Chang, Jamaluddin & 2009 as cited in Aaron, 2013). Although film censorship categories are available to filter Malaysian audience that are 18 years of age, movies labeled 18+ and above are still being censored (Aaron, 2013). With that said, it implies that even though the young Malaysian-Indians whose fathers who have obtained secondary school education watch more Tamil movies but the violent scenes in the Tamil movies have been filtered and censored by the Malaysian censorship board beforehand. That might be the reason for insignificant for frequency of portrayal of violence in Tamil movies.

Thus, the present study indicates that young Malaysian-Indians' fathers' educational level differences exhibited significantly different self-reported frequency of media exposure on Tamil movies but exhibited insignificant for frequency of portrayal of violence in Tamil movies.

H2g stated that the young Malaysian-Indians who are characterized by differences in mothers' occupation will exhibit different frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

Multivariate analysis findings indicated that the young Malaysian-Indians' differences in mothers' occupation exhibited insignificantly different self-reported frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies. Gorely, Marshall, and Biddle (2004) reported that some studies reported mother's occupation was a positive variable associated with children's television watching but some studies reported mother's occupation was inversely related to children's television viewing (as cited in Hesketh, Crawford, & Salmon,

2006). The cultural differences could be the only plausible reason for exhibiting insignificantly different self-reported frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies with the young Malaysian-Indians' differences in mothers' occupation. As we know, Indian families have been greatly influenced by patriarchal family structure (Inman, Howard, Beaumont, & Walker, 2007). In a patriarchal family structure, all male members of an Indian family whether it is the father, elder brother or husband get to make the decision for all the family members including matters regarding their physical and moral protection (Sonawat, 2001). Thus, it can be said that mothers do not play a vital role in the family when it comes to decision making. Therefore, it is suggested that mother's occupational level exhibited insignificantly different self-reported frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies with the young Malaysian-Indians who are characterized by differences in mothers' occupation.

H2h stated that the young Malaysian-Indians who are characterized by differences in fathers' occupation will exhibit different frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

Multivariate analysis findings indicated that young Malaysian-Indians' differences in fathers' occupation exhibited insignificantly different self-reported frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies. Gorely, Marshall, and Biddle (2004) reported that father's occupation was not associated with children's television viewing (as cited in Hesketh, Crawford, & Salmon, 2006). Moreover, Saxbe, Graesch, and Alvik (2011) pointed out that fathers spent more time watching television during their leisure time at home

compared to mothers. Therefore, regardless of the young Malaysian-Indians' fathers' occupation, the young Malaysian-Indians' fathers could be spending their free time at home watching Tamil movies. Based on this finding, young Malaysian-Indians' father's occupation did not correlate with their self-reported frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

In conclusion, sample's age and family type differences significantly exhibited different frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies and sample's father's educational level differences significantly exhibited different frequency of media exposure on Tamil movies. This findings correlate with the individual differences theory. Based on this theory, it can be implied that Tamil movies contain particular stimulus attributes that have differential interaction with personality characteristics of young Malaysian-Indians such as their age and level of education. Therefore, screening and selecting Tamil movies exposure and interpretation by young Malaysian-Indians depends on their individual's needs, attitudes, values, prior beliefs and other cognitive and emotional states. Thus, how each young Malaysian-Indian from different age, family type and father's educational level understands and interprets an identical Tamil movie differs from one another. Hence, young Malaysian-Indians selective exposure, selective perception and selective retention of Tamil movies exposure causes the differing effects. These factors act as barriers between message and effect and at the same time limiting the scope of direct impact of mass communication on young Malaysian-Indians.

Hypothesis 3 stated that the young Malaysian-Indians who are characterized by differences in self-perceived family communication patterns will exhibit

significantly different frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies.

Multivariate analysis findings indicated that the young Malaysian-Indians' self-perceived family communication patterns significantly exhibited different self-reported frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies. Analysis of Variance test revealed that the young Malaysian-Indians' self-perceived family communication patterns significantly exhibited different self-reported frequency of portrayal of violence in Tamil movies but was unassociated with their self-reported frequency of media exposure on Tamil movies. Multiple Comparison indicated that laissez-faire young Malaysian-Indians exhibited significantly less frequency of portrayal of violence in Tamil movies than consensual young Malaysian-Indians, protective young Malaysian-Indians and pluralistic young Malaysian-Indians.

Laissez-faire family communication is characterized by low in both conformity orientation and conversation orientation. Laissez-faire family communication is characterized by little and uninvolved interactions among family members about a limited number of topics. Most members are emotionally detached from their families. Children from these families tend to be influenced by external social groups (Fitzpatrick, 2004).

Futhermore, McLeod and Brown (1976) found that there are systematic changes in adolescents' TV viewing patterns and identify of four main family types. Children from laissez-faire families found to be strongly influenced by their peer groups, do not develop an interest in public affairs or entertainment programming, and identify more than other children with the characters in the action show whereas,

children from protective family watch the most TV and are the highest viewers of violent programmes and Saturday morning violent cartoons, perhaps to escape interacting with their parents who are heavy viewers too. On the other hand, children from pluralistic families watch less than average amount of TV and prefer TV news and newspapers so they watch least amount of violent programming. Finally, children from consensual families watch fair amount of violent programming and they most likely to see TV as close to real life (as cited in Centre for the Study of Communication and Culture, 1984).

According to Lull (1990) and Jordan (1992), television viewing in a family plays certain roles like organizing household duties, encouraging interaction between family members and social leaning, physically organizing family members within the house, and set a stage for parents to exercise their parental authority (as cited in Evans, Jordan, & Horner, 2011).

Therefore, laissez-faire young Malaysian-Indians exhibited significantly less frequency of portrayal of violence in Tamil movies than consensual young Malaysian-Indians, protective young Malaysian-Indians and pluralistic young Malaysian-Indians could be because, it is consistent with the findings of McLeod and Brown (1976) that laissez-faire families found to be strongly influenced by their peer groups, do not develop an interest in public affairs or entertainment programming (as cited in Centre for the Study of Communication and Culture, 1984). Laissez-faire young Malaysian-Indians might have no interest in watching entertainment programming such as Tamil movies with their family members. As a result, laissez-faire young Malaysian-Indians exhibited significantly less frequency of portrayal of violence in Tamil movies than consensual young Malaysian-Indians, protective young Malaysian-Indians and

pluralistic young Malaysian-Indians. The recent study indicated that the young Malaysian-Indians who are characterized by differences in self-perceived family communication patterns exhibited insignificant self-reported frequency of media exposure on Tamil movies. This could be due to Indian families are an ideal homogenous unit (Sonawat, 2001).

The overall findings of hypothesis 3 partially supports the assumption of family communication patters and media exposure as protective young Malaysian-Indians exhibited higher frequency of portrayal of violence in Tamil movies followed by consensual young Malaysian-Indians and pluralistic young Malaysian-Indians. Laissez-faire young Malaysian-Indians exhibited less frequency of portrayal of violence in Tamil movies because they might have no interest in Tamil movies which can be categorized as an entertainment programme. Since culture is seen as the most dominating factor in Indian society, young Malaysian-Indians who are characterized by differences in self-perceived family communication patterns exhibited insignificant self-reported frequency of media exposure on Tamil movies. Regardless of their family communication patterns, Indian families are an ideal homogenous unit.

Hypothesis 4 stated that young Malaysian-Indians who are characterized by differences in self-perceived family communication patterns will exhibit significantly different attitude and beliefs toward violence in daily life context.

H4a stated that Young Malaysian-Indians' who are characterized by differences in self-perceived family communication patterns will exhibit significantly different degree of machismo in daily life context.

Multivariate analysis findings indicated that young Malaysian-Indians' family communication patterns differences exhibited significantly different level of

machismo in daily life context. Pairwise Comparison indicated that laissez-faire young Malaysian-Indians exhibited significantly higher degree of machismo than the consensual young Malaysian-Indians and pluralistic young Malaysian-Indians.

Fitzpatrick (2004) reported that laissez-faire family communication is characterized by low in both conformity orientation and conversation orientation. Laissez-faire family communication is characterized by little and uninvolved interactions among family members about a limited number of topics. Most members are emotionally detached from their families. Children from these families tend to be influenced by external social groups.

McLeod and Brown (1976) found that children from laissez-faire families found to be strongly influenced by their peer groups, do not develop an interest in public affairs or entertainment programming, and identify more than other children with the characters in the action show whereas, children from protective family watch the most TV and are the highest viewers of violent programmes and Saturday morning violent cartoons, perhaps to escape interacting with their parents who are heavy viewers too. On the other hand, children from pluralistic families watch less than average amount of TV and prefer TV news and newspapers so they watch least amount of violent programming. Finally, children from consensual families watch fair amount of violent programming and they most likely to see TV as close to real life (as cited in Centre for the Study of Communication and Culture, 1984).

Children judge the meaning of violence in stories based on their family communication patterns (Potter, 2012). Children raised in families where ideas are openly expressed and often valued were more likely to judge motivated violence as more justified (Kremar, 1998 as cited in Potter, 2012).

Adolescents who visualize mentally to resolve problems using violence may view violence as an acceptable way of life based on their normative beliefs (Avcı & Güçray, 2013). Children socialize in social contexts where interpersonal relationships are based on schemata, scenarios and belief systems may imitate observed violent behaviours by observing them. Development of children's normative beliefs can be shaped by the interaction pattern they watch in media (Huesmann, Moise-Titus, Podolski, & Eron, 2003; Ledingham, Ledingham, & Richardson, 1993 as cited in Avcı & Güçray, 2013).

According to Walker (2005), machismo is beliefs which predispose towards or legitimize violence. Machismo included items related to embarrassment over backing down, justification of violence in response to threat and attack, violence as part of being strong and the weakness associated with fear and non-violence.

Thus, from the prior research findings, it can be concluded that laissez-faire young Malaysian-Indians have little and uninvolved interactions among family members about a limited number of topics. Most laissez-faire young Malaysian-Indians are emotionally detached from their families and they are tend to be influenced by their external social groups. Since, children judge the meaning of violence in stories based on their family communication patterns (Potter, 2012) and children raised in families where ideas are openly expressed and often valued were more likely to judge motivated violence as more justified (Kremar, 1998 as cited in Potter, 2012), laissez-faire young Malaysian-Indians might not communicate often with their family members and express their ideas freely they might develop beliefs related to embarrassment over backing down, justification of violence in response to threat and attack, violence as part of being strong and the weakness associated with

fear and non-violence as justified. Furthermore, American Psychological Association (1993) reported that exposure to media violence could lead to unrealistic fears and beliefs about becoming a victim of violence. Since, McLeod and Brown (1976) found laissez-faire children identify more than other children with the characters in the action show, laissez-faire young Malaysian-Indians could identify more than the consensual young Malaysian-Indians and pluralistic young Malaysian-Indians with the characters in the action show could lead to the finding of the present study where laissez-faire young Malaysian-Indians exhibited significantly higher degree of machismo than the consensual young Malaysian-Indians and pluralistic young Malaysian-Indians.

H4b stated that young Malaysian-Indians who are characterized by differences in self-perceived family communication patterns will exhibit significantly different degree of acceptance of violence in daily life context. Analysis of Variance test revealed that young Malaysian-Indians' Family Communication Patterns exhibited insignificant frequency of acceptance of violence in daily life context.

Kremar (1998) found that children who fell into the communication dimensions tend to view motivated violence as more justified whereas, children fell into control dimension tend to view punished violence less justified. Furthermore, control oriented children tend to view violent clip as justified chose aggressive story endings significantly more often compared to other children. Despite the finding of previous study that shows that there is a difference between how the children from control dimension and communication dimensions view the content of violent clips, the present study revealed that young Malaysian-Indians' Family Communication Patterns exhibited insignificant frequency of acceptance of violence in daily life

context. This could be due to the cultural differences. Indian families have been greatly influenced by patriarchal, joint family system, with mothers, grandparents, and other elderly members of the family playing a major role in socializing young children into culturally expected behaviours (Inman, Howard, Beaumont, & Walker, 2007). Futhermore, in the Indian society, family serves a major role in providing protection for its members especially for children (Sonawat, 2001). Furthermore, it reflects Bandura's social learning theory, where people acquire behaviours through observation of their external environments and children learn social and cognitive skills through imitating parents, siblings, and peers. Based on these evidence from prior studies on Indian culture and social learning theory, it can be concluded that regardless of their family communication patterns family type, young Malaysian-Indians are well protected by their parents and other family members and elderly members of the family could play a major role in socializing young Malaysian-Indians into culturally expected behaviours which could play an important role in keeping the young Malaysian-Indians from accepting violence in daily life context. Future research should consider analyzing these cultural variables in more detail.

Hypothesis 5 stated that young Malaysian-Indians' frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies are significant predictors of their beliefs and attitude toward violence in daily life context.

H5a stated that young Malaysian-Indians' frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies are significant predictors of their degree of machismo in daily life context.

Multiple Regression model indicated significant relationship between the sample's frequency of media exposure on Tamil movies with their degree of

machismo in daily life context. The young Malaysian-Indians who reported higher frequency of media exposure on Tamil movies exhibited significantly a higher degree machismo in daily life context. However, young Malaysian-Indians who reported higher frequency of perception of portrayal of violence in Tamil movies did not exhibit significant machismo in daily life context. Development of children's normative beliefs can be shaped by the interaction pattern they watch in media (Huesmann, Moise-Titus, Podolski, & Eron, 2003; Ledingham, Ledingham, & Richardson, 1993 as cited in Avcı & Güçray, 2013). Analyzing this finding, it reflects cultivation theory, where exposure to television over a long continuous period of time is capable of cultivating common beliefs about the world (Aggarwal & Gupta, 2001). Furthermore, Malaysian-Indian youths are greatly attracted by Tamil movies and it has a great influence on them (Jesudoss, 2009). Therefore, it implies that children of restrictive Indian parents view violent clips in Tamil movies as justified (e.g., Kremar, 1998). Adolescents who prefer violent movies were significantly more supportive attitude that aggression is acceptable and have positive behaviours towards violent behaviours. (e.g. Md Salleh Hj Hassan, Mohd Nizam Osman, & Zoheir Sabaghpour Azarian, 2009; Dong, 2005; Funk, Baldacci, Pasold, Tracie, & Baumgardner, 2004). Thus, it is notable that young Malaysian-Indians who reported higher frequency of media exposure on Tamil movies exhibited significantly a higher degree machismo in daily life context.

However, young Malaysian-Indians who reported higher frequency of perception of portrayal of violence in Tamil movies did not exhibit significant degree of machismo in daily life context. Machismo measuring beliefs which predispose towards or legitimize violence. They included items related to embarrassment over

backing down, justification of violence in response to threat and attack, violence as part of being strong and the weakness associated with fear and non-violence (Walker, 2005). Belief can be considered as a type of knowledge that is "subjective, experience-based, often implicit" (Pehkonen & Pietilä, 2003, p. 2 as cited in Österholm, 2010). Raymond (1997) defined belief as judgement made by a person based on his/her personal experiences (as cited in Österholm, 2010). Thus, beliefs which predispose towards or legitimize violence could not be developed by higher frequency of perception of portrayal of violence in Tamil movies alone but it requires personal experience. Furthermore, individual differences theory proposes that each of us has unique qualities that result in our reacting differently to media messages. In other words, factors like intelligence, beliefs, opinions, values, needs, moods, prejudices, and perceptibility determines the reaction to media content by each individuals and differs according to motivation of audience members, their position to accept or reject a given message (Aggarwal & Gupta, 2001). Individual differences perspective implies that media messages contain particular stimulus attributes that have differential interaction with personality characteristics of audience members such as age, gender and level of education. It is natural to assume there will be differences in terms of the effects on each young Malaysian-Indians because of individual differences in their personality characteristics. Therefore, screening and selecting Tamil movie exposure and interpretation by an individual young Malaysian-Indian depends on their individual needs, attitudes, values, prior beliefs and other cognitive and emotional states. Thus, it implies that each young Malaysian-Indian is very selective in what they view from the Tamil movies. It is also means that how each young Malaysian-Indian understands and interprets an identical Tamil movie

content differs from one another. Hence, young Malaysian-Indians's selective exposure, selective perception and selective retention of Tamil movie content causes the differing effects. These factors act as barriers between message and effect and at the same time limiting the scope of direct impact of Tamil movies on young Malaysian-Indians.

H5b stated that young Malaysian-Indians' frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies are significant predictors of their acceptance of violence in daily life context.

Multiple Regression model indicated significant relationship between young Malaysian-Indians' self-reported frequency of media exposure on Tamil movies with their degree of acceptance of violence in daily life context. The young Malaysian-Indians who reported higher frequency of media exposure on Tamil movies exhibited significantly a higher degree acceptance of violence in daily life context. However, young Malaysian-Indians who reported higher frequency of perception of portrayal of violence in Tamil movies did not exhibit significant acceptance of violence in daily life context.

Md Salleh Hj Hassan, Mohd Nizam Osman, and Zoheir Sabaghpour Azarian (2009) found that adolescents who prefer violent movies were significantly more supportive attitude that aggression is acceptable and warranted compared to adolescents who prefer movies with less or no violence. Several media reported that the violence on screen and the violence on reality are mainly because of the heavy viewing of Tamil movies by young Malaysian-Indians. According to another news clipping from *The Star*, Malaysian newspaper dated July 23, 2012, the Consumers Association of Penang said there is an increase in thefts at Indian Temples due to the

negative influence of Tamil movies and serial dramas from India. Malaysia Hindu Sangam president RS Mohan Shan said that some Tamil movies were found to have "coached" youngsters on how to be involved in crime in reality even though in films it defied the logic (Kumari, 2010). "While such scenes were merely for entertainment, some of our Indian youths are so engrossed with their screen heroes that they inadvertently, imitated them," the Malaysian Hindu Sangam president said (Kumari, 2010). RS Mohan Shan stated that Chennai-based Tamil dramas shown over local television stations were also beginning to show negative elements like gangsterism. Willford (2006) reported that an increase in crime, violence, rape, and suicide among the working-class and poor Malaysian- Indians is the proof of the negative effects of Tamil films as cited mostly from the middle and upper classes of Malaysian-Indians. Therefore, it can be concluded based on the prior findings that higher frequency of media exposure on Tamil movies significantly increase the degree of acceptance of violence in daily life context in the young Malaysian-Indians.

However, young Malaysian-Indians who reported higher frequency of perception of portrayal of violence in Tamil movies did not exhibit significant acceptance of violence in daily life context. Shyamanta Das and Hemendra Ram Phookun (2013) defined perception as awareness of environmental elements through physical sensation which is interpreted via experience. Based on this notion, it can be implied that personal experience plays a vital role in determining one’s attitude towards violence in daily life context. Thus, it can be concluded that higher frequency of perception of portrayal of violence in Tamil movies might not exhibit significant acceptance of violence in daily life context. Future research should consider including

personal experience in order to find the significant predictor of young Malaysian-Indians degree of acceptance of violence in daily life context.

Moreover, social learning theory can be used to explain this finding. Social learning theory argues that the relationship between viewing TV violence and behaving aggressively is predicted based on four successive stages of behavioural learning which are attention, retention, reproduction, and motivation. Therefore, young Malaysian-Indians' higher frequency of perception of portrayal of violence in Tamil movies can be implied that it centered around the four stages where in the first stage, attention, young Malaysian-Indians pay attention to the behaviour of mediated source like portrayal of violence in Tamil movies. In the second stage, retention, young Malaysian-Indians acquire and retain knowledge of the portrayal of violence in Tamil movies. The third stage, reproduction, happens when young Malaysian-Indians can reproduce the portrayal of violence in Tamil movies. In the final stage, motivation, young Malaysian-Indians choose whether to accept the portrayal of violence in Tamil movies as a guide to performance, a decision that is determined largely by the perceived consequences of acting based on portrayal of violence in Tamil movies. In other words, the young Malaysian-Indians will only replicate the portrayal of violence in Tamil movies in the current or future situation based if they perceived to receive greater reward than punishment for the behaviours portrayed in Tamil movies.

Therefore, future research needs to include personal experience regarding violence and what are the factors that motivates the young Malaysian-Indians as variables to study perception of portrayal of violence to predict the degree of machismo and the degree of acceptance of violence in daily life context.

5.2.1 Conclusion of the Research

This study contributes to the understanding of the young Malaysian-Indians' family communication patterns, their media exposure on Tamil movies, and their attitude and beliefs toward violence in daily life context. Even though, this study did not measure the effect of the cultural values on the young Malaysian-Indians' family communication patterns, their media exposure on Tamil movies and attitude and beliefs toward violence in daily life context, most of the findings remained consistent with the cultural values of the Indian society and it has shown a major influence on the way young Malaysian-Indians communicate with their parents, media exposure on Tamil movies and exhibit attitude and beliefs toward violence in daily life context.

Since family communication patterns is important in determining young Malaysian-Indians' media exposure on Tamil movies and their attitude and beliefs toward violence in daily life context, it is important to first investigate what are the variables influencing family communication patterns of young Malaysian-Indians.

The findings indicated that the young Malaysian-Indians' family communication patterns correlated significantly with sex and age differences. The study indicated that the female young Malaysian-Indians' are perceived to be in conversation-oriented family such as consensual family and pluralistic family the most and protective family and laissez-faire family the least. Likewise, the male young Malaysian-Indians' perceived to be in a conformity-oriented family such as protective family and laissez-faire family the most, consensual family, and pluralistic family the least. It suggested that the sex of the young Malaysian-Indians affect their family communication patterns with their parents. However, unlike the prior research, the findings indicated that the young Malaysian-Indians' family type, number of

siblings, mother's educational level, father's educational level, mother's current occupation, father's current occupation and monthly family income did not correlate with their family communication patterns. The influences of cultural values on the young Malaysian-Indians are clearly reflected in their perception of family communication patterns. Thus, Indian cultural heritage had enforced the young Malaysian-Indians to develop a unique family communication patterns based on their sex and age.

Further, the most significant findings of the study was how young Malaysian-Indians' age differences, family type and father's educational level exhibited significantly different frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies. The findings of young Malaysian-Indians' age differences significant correlation with the frequency of media exposure on Tamil movies interestingly corresponded with the Malaysian education system. With respect to the family type, young Malaysian-Indians who were from two-parents family exhibited significantly higher frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies than the samples who were from single-parent family. This contradicts with the previous findings.

Family communication patterns and its variables did not show a direct impact in the frequency of media exposure on Tamil movies but shown impact in the frequency of portrayal of violence in Tamil movies. Laissez-faire young Malaysian-Indians exhibited significantly less frequency of portrayal of violence in Tamil movies than consensual young Malaysian-Indians, protective young Malaysian-Indians and pluralistic young Malaysian-Indians. This finding suggests that watching Tamil movies might be a norm in young Malaysian-Indians' families and only young

Malaysian-Indians who are not close with their family members do not spend time watching Tamil movies with their family members.

The findings of the study also revealed laissez-faire young Malaysian-Indians exhibited significantly higher degree of machismo. The lack of interaction between young Malaysian-Indians and their parents might helped them to develop beliefs related to embarrassment over backing down, justification of violence in response to threat and attack, violence as part of being strong and the weakness associated with fear and non-violence as justified. This finding suggests that interaction between children and parents are important in order to help the children not to develop positive beliefs towards violence in daily life context.

Furthermore, young Malaysian-Indians who are characterized by differences in self-perceived family communication patterns exhibited insignificant frequency of acceptance of violence in daily life context. It can be concluded that Indian culture that emphasizes on family serves a major role in providing protection for its members especially for children (Sonawat, 2001). Based on these evidence from prior studies on Indian culture, it can be concluded that regardless of their family communication patterns family type, young Malaysian-Indians are well protected by their parents and other family members and elderly members of the family could play a major role in socializing young Malaysian-Indians into culturally expected behaviours which could play an important role in keeping the young Malaysian-Indians far from accepting violence in daily life context. Future research should consider analyzing these cultural variables in more detail.

Finally, higher frequency of media exposure on Tamil movies exhibited significantly a higher degree of machismo and acceptance of violence in the young

Malaysian-Indians' daily life context. Based on the prior study, the recent study showed positive relationship between young Malaysian-Indians' higher frequency of media exposure on Tamil movies and acceptance of violence in the young Malaysian-Indians' daily life context.

More generally, the present research is consistent with family communication patterns, individual differences theory, cultivation theory and social learning theory. In accordance with the family communication patterns and media exposure, the present study found that protective young Malaysian-Indians exhibited higher frequency of portrayal of violence in Tamil movies followed by consensual young Malaysian-Indians and pluralistic young Malaysian-Indians. The study also supports individual differences theory. Based on this theory, it can be implied that Tamil movies contain particular stimulus attributes that have differential interaction with personality characteristics of young Malaysian-Indians such as their age and level of education. Therefore, screening and selecting Tamil movies exposure and interpretation by young Malaysian-Indians depends on their individual's needs, attitudes, values, prior beliefs and other cognitive and emotional states. Thus, how each young Malaysian-Indian from different age, family type and father's educational level understands and interprets an identical Tamil movie differs from one another. Hence, young Malaysian-Indians selective exposure, selective perception and selective retention of Tamil movies exposure caused the differing effects. These factors act as barriers between message and effect and at the same time limiting the scope of direct impact of mass communication on young Malaysian-Indians. Moreover, higher frequency of media exposure on Tamil movies exhibited significantly a higher degree of machismo and acceptance of violence in the young

Malaysia-Indians' daily life context. This finding validates cultivation theory. According to this theory, exposure to television over a long continuous period of time is capable of cultivating common beliefs about the world. Furthermore, it reflects Bandura's social learning theory, where people acquire behaviours through observation of their external environments and children learn social and cognitive skills through imitating parents, siblings, and peers. Based on these evidence from prior studies on Indian culture and social learning theory, it can be concluded that regardless of their family communication patterns family type, young Malaysian-Indians are well protected by their parents and other family members and elderly members of the family could play a major role in socializing young Malaysian-Indians into culturally expected behaviours which could play an important role in keeping the young Malaysian-Indians from accepting violence in daily life context.

5.3 Limitations of the Study

Some of the limitations of the study are discussed below:

1. First, since the respondents were randomly selected and approached personally by their teachers to fill up the survey questionnaires in the presence of the researcher on their family communication patterns, their media exposure on Tamil movies, and their attitude and beliefs toward violence in daily life context, they might not responded honestly. Furthermore, attitude and beliefs toward violence to some students seem not comfortable to reveal in the presence of the researcher and their teachers, thus, to protect their reputation, respondents may have answered the questions as an obligation to the teachers.

2. Second, the samples for the present study were the school going young Malaysian-Indians aged 13-17 years. Had the young Malaysian-Indians who were

school drop-outs and who had not attend schools were included in this study, they might have given a different perspective on their family communication patterns, their media exposure on Tamil movies, and their attitude and beliefs toward violence in daily life context. Moreover, the findings were analyzed based on the perspective of the young Malaysian-Indians and excluded the perspective of their parents. Thus, there is a higher chances of biased one-sided responses of the young Malaysian-Indians about their family communication patterns, their media exposure on Tamil movies, and their attitude and beliefs toward violence in daily life context.

5.4 Recommendation for Further Application

1. Recommendation for the For-profit Organizations and Non-profit organization

The finding of this study shows that 16 years old young Malaysian-Indians were exposed to more Tamil movies than the young Malaysian-Indians of other age group. This could be due to the lack of attention and monitoring paid to 16 years old young Malaysian-Indians because they do not have any important government exams as the other age group. Emphasizing on the family communication patterns, young Malaysian-Indians media exposure on Tamil movies, and their attitude and beliefs toward violence in daily life context, some for-profit organizations and non-profit organizations may refer to the present findings of the existing phenomenon in the young Malaysian-Indians' family and come up with awareness campaigns, or seminars in different parts of the country about the need to have effective family communication patterns and educate the parents about the influence of Tamil movies on their children and how it effects the youngsters' attitude and beliefs towards violence in daily life context. The campaign and seminar should stress that parents

and teachers duty is not only to get the children get good grades in terms of education but also to raise them as good human beings with good values and beliefs in life by emphasizing on family communication patterns and media literacy. This will help to improve media use habits of all members in the family by getting the parents to make some ritualistic viewing behaviors at home. In addition, seminars and awareness campaigns will serve to improve the media use habits of the entire family and promote more proactive behavior among all family members. The school is an important place where teachers get to interact with parents of their students. Hence, the government should implement policy that emphasize all schools to include family communication patterns and media literacy as one of the agenda in every parent-teacher meeting which is held twice in a year in all government and private schools in Malaysia. The exchanges of ideas during parent-teacher might not bring a drastic change at large, but certainly will help to improve the lives of many families.

2. Recommendation for the Malaysian Censorship board and Ministry of Communication and Multimedia

The finding of this study shows that the higher frequency of media exposure on Tamil movies significantly exhibited higher degree of machismo and acceptance of violence. This study serves useful for the Malaysian Censorship Board to take required action towards movies with a lot of violence scenes. The Malaysian censorship board should censor and filter more thoroughly the violent scenes in movies before allowing the movies to be played or telecasted in Malaysian theatres and television and also should consider Internet censorship for movies as such since the movies available online are not censored and easily accessible by young Malaysian-Indians of any age group with a help of internet. Malaysian censorship

board can work together with Malaysian Hindu Sangam to define violence in the Indian context and to investigate in detail the boundary between what is acceptable and unacceptable portrayal of violence in Tamil movies. Moreover, it will be wise to appoint the right people, in this case someone from the same ethnicity with the right caliber and understanding of the Indian culture in the censorship board would be critical to remove the violent scenes from Tamil movies that would affect the young Malaysian-Indians. Furthermore, the Ministry of Communication and Multimedia should consider broadcasting Tamil movies even on cable TV during night times so that parents can monitor what their children is watching on TV. Moreover, Ministry of Communication and Multimedia should consider making the cable TV companies compulsory to provide their customers with information about the rating of the Tamil movies based on the violent contents so that parents can block their children from watching Tamil movies that are high in violent contents. Many scholars have stressed that heavy exposure on violence in media leads to positive attitude towards violence. This study may provide a useful insight to the Malaysian Censorship Board in knowing the bad influence of violence in media on youngsters.

3. Recommendation for the Malaysian Education Ministry

The finding of this study shows that the higher frequency of media exposure on Tamil movies significantly exhibited higher degree of machismo and acceptance of violence. The influence of the media should never be underestimated. Thus, the findings of the study will serve as a reference and guideline for the Malaysian Education Ministry to implement a subject on media literacy to teach the children from an early stage to be critical when it comes to processing media consumption. In order to have a subject on the media literacy to be taught at schools, Malaysian

Education Ministry can send letters to all the schools throughout Malaysia to send two or three teachers per school to attend a short course on media literacy during the school holidays in order to prepare the teachers to teach that particular subject at their respective schools. Having learned about media literacy, the teachers will be able to teach the students and then the students will be able to critically judge what is good and bad when processing media consumptions which will lead to get a better perception on what the youngsters see and view in media and reality.

5.5 Recommendation for Further Research

The results of the present study may also serve as a reference for the future researchers to explore more on the Malaysian-Indians' family communication patterns, young Malaysian-Indians media exposure on Tamil movies, and their attitude and beliefs toward violence in daily life context.

First, the samples for the present study were the school going young Malaysian-Indians aged 13-17 years. This study did not include the young Malaysian-Indians who were school drop-outs and who had not attend schools. Therefore, the future study should include the young Malaysian-Indians who were school drop-outs and who had not attend schools so that they might provide a different perspective on their family communication patterns, their media exposure on Tamil movies, and their attitude and beliefs toward violence in daily life context. Moreover, the future study should also include the parents' perspective on family communication patterns. The future study should consider parent-child dyads as samples. Thus, there is a higher chance of avoiding biased one-sided responses of the young Malaysian-Indians about their family communication patterns, their media exposure on Tamil movies, and their attitude and beliefs toward violence in daily life context.

Second, even though the research have been conducted in other cultures on youngsters' family communication patterns, media exposure and and their attitude and beliefs toward violence in daily life context, yet no research has included Asian Indian cultural values on young Malaysian-Indians family communication patterns, media exposure and their attitude and beliefs toward violence in daily life context. Therefore, the inclusion of the young Malaysian-Indians' Asian Indian cultural perspective of their family communication patterns, media exposure on Tamil movies, and their attitude and beliefs toward violence in daily life context might serve as a valuable finding to the scholarly field.

Third, future research can opt for qualitative method by using interview methods and ethnography to get detailed information of the young Malaysian-Indians' perspective of their family communication patterns, media exposure on Tamil movies, Asian Indian cultural values, and their attitude and beliefs toward violence in daily life context. Since future research may include Asian Indian cultural values on young Malaysian-Indians family communication patterns, media exposure and their attitude and beliefs toward violence in daily life context, ethnography and interview methods will be helpful to get detailed information from the samples. Cultural values can be well observed and recorded by ethnography method.

Fourth, according to Lull (1990) and Jordan (1992), television viewing in a family plays certain roles like organizing household duties, encouraging interaction between family members and social leaning, physically organizing family members within the house, and set a stage for parents to exercise their parental authority (as cited in Evans, Jordan, & Horner, 2011). Furthermore, American Psychological Association (1993) reported that exposure to media violence could lead to unrealistic

fears and beliefs about becoming a victim of violence. Similarly, Kremar (1998) found that children of restrictive parents view violent clips in movies as justified. Since, Asian Indian parents practice authoritarian parenting style (Jambunathan & Counselman, 2002 as cited in Inman, Howard, Beaumont, & Walker, 2007), it can be implied that young Malaysian-Indians who are raised by authoritative parenting style view violent clips in Tamil movies as justified.

Fifth, since the 16 years old young Malaysian-Indians are the most exposed to media exposure on Tamil movies and fell in the laissez-faire family, further research should focus on these group of young Malaysian-Indians in order to find out the cause for their higher frequency of media exposure on Tamil movies and being in laissez-faire family group.

Having given the strong claims from the previous researchers about the influence of media exposure and Asian Indian parenting style, the future research may explore variables such as the influence of media exposure and Asian Indian cultural variables of Indian parenting style on family communication patterns, media exposure on Tamil movies, and their attitude and beliefs toward violence in daily life context. This might generate a wealth of understanding of the young Malaysian-Indians' family communication patterns, media exposure on Tamil movies, and their attitude and beliefs toward violence in daily life context.

Finally, since the findings were based on the perspectives of the young Malaysian-Indians' family communication pattern in general, the final suggestion for future research would be to analyze the Malaysian-Indian mothers and father's Asian Indian cultural values on family communication patterns, media exposure and their attitude and beliefs toward violence in daily life context separately. By comparing the

perspective of both Malaysian-Indian parents and children, it might provide the significant differences and similarities of the Malaysian-Indians' Asian Indian cultural values on family communication patterns, media exposure on Tamil movies, and their attitude and beliefs toward violence in daily life context.

BIBLIOGRAPHY

Aaron, R. (2013). Film Censorship and its Relevance in Modern Malaysia. *Journal of Arts, Science & Commerce*, *4*(1), 42-50. Retrieved from http://www.researchersworld.com/vol4/issue4/vol4_issue4_2/Paper_05.pdf

Abrol, U., Khan, N., & Shrivastva, P. (1993). Role of parents in children's television viewing. *Childhood-a Global Journal of Child Research*, *1*(4), 212-219. doi:10.1177/090756829300100403

Agarwal, V., & Dhanasekaran, S. (2012). Harmful effects of media on children and adolescents. *Journal of Indian Association for Child and Adolescent Mental Health*, *8*(2), 38-45.

Aggarwal, V. B., & Gupta, V. S. (2001). *Handbook of journalism and mass communication*. New Delhi, India: Concept.

Ahmed, A. (2012). Women and Soap-Operas: Popularity, Portrayal and Perception. *International Journal of Scientific and Research Publications*, *2*(6). Retrieved from http://www.ijsrp.org/research_paper_jun2012/ijsrp-June-2012-47.pdf

American Psychological Association. (1993). *Commission on youth and violence summary report. Violence and youth: Psychology's response*. Washington, DC: American Psychological Association.

Anderson, C. A., Benjamin, A. J., Wood, P. K., & Bonacci, A. M. (2006). Development and testing of the velicer attitudes toward violence scale: Evidence for a four-factor model. *Aggressive Behaviour*, *32*, 122-136.

Anderson, C. A., Berkowitz, L., Donnerstein, E., Huesmann, L. R., Johnson, J. D., Linz, D., & Wartella, E. (2003). The influence of media violence on youth. *Psychological science in the public interest*, *4*(3), 81-110.

Andrew, D. P. S., Pedersen, P. M., & McEvoy, C. D. (2011). *Research methods and design in sport management.* Champaign, IL: Human Kinetics.

Arya, K. (2004). Time spent on television viewing and its effect on changing values of school going children. *Anthropologist*, *6*(4), 269-271.

Asbah, R. (2013). Exploring Communication Differences between Children and their Parent: A Report Using Qualitative Methods. *International Journal of Management and Social Sciences Research*, *2*(12), 1-9.

Asbah, R., & Nur, A. R. (2013). Parent-Child Communication and Self Concept among Malays Adolescence. *Asian Social Science*, *9*(11), 189-200.

Austin, E. W., Roberts, D. F., & Nass, C. I. (1990). Influences of Family Communication on Children's Television-Interpretation Processes. *Communication Research*, *17*(4), 545-564. doi:10.1177/009365090017004008

Avcı, R., & Güçray, S. (2013). The relationships among interparental conflict, peer, media effects and the violence behaviour of adolescents: The mediator role of attitudes towards violence. *Educational Sciences: Theory & Practice*, *13*(4), 2005-2015. doi:10.12738/estp.2013.4.1950

Badrul, I. (2006). *Multiculturalism In Art Education: A Malaysian Perspective.* Retrieved from http://portal.unesco.org/culture/en/files/29700/11376859351isa_badrul.pdf/isa_badrul.pdf

Baran, S. J., & Davis, D. K. (1995). *Mass communication theory: Foundations, ferment, and future* (3rd ed.). Belmont, Calif: Wadsworth.

Barbato, C. A., Graham, E. E., & Perse, E. M. (2003). Communicating in the Family: An Examination of the Relationship of Family Communication Climate and Interpersonal

Communication Motives. *Journal of Family Communication*, *3*(3), 123-148. doi:10.1207/S15327698JFC0303_01

Baxter, L. A., & Akkoor, C. (2011). Topic expansiveness and family communication patterns. *Journal of Family Communication*, *11*(1), 1-20.

Borsella, A. S. (2006). *Family communication patterns and reported physical child abuse*. Retrieved from http://books.google.com.my/books?id=5E8vadRnTDIC&pg=PP2&lpg =PP2&dq =Borsella,+A.+S.+(2006).+Family+communication+patterns+and+reported +physical+child+abuse.&source=bl&ots=9HWzX6Liy_&sig=RUiK7fRxIFo_YZr7tuP NsAZ7Tkk&hl=en&sa=X&ei=KUh_U6emJoyIrAeK2IHgCQ&ved=0CDMQ6AEwA A#v=onepage&q=Borsella%2C%20A.%20S.%20(2006).%20Family%20communica tion%20patterns%20and%20reported%20physical%20child%20abuse.&f=false

Boss, P. G., Doherty, W. J., LaRossa, R., Schumm, W. R., & Steinmetz, S. K. (1993). *Sourcebook of family theories and methods: A contextual approach*. NY: Plenum.

Boxer, P., Huesmann, L., Bushman, B. J., O'Brien, M., & Moceri, D. (2009). The role of violent media preference in cumulative developmental risk for violence and general aggression. *Journal of Youth And Adolescence*, *38*(3), 417-428.

Braithwaite, D. O., & Baxter, L. A. (2006). *Engaging theories in family communication: Multiple perspectives*. Thousand Oaks, CA: Sage.

Bridge, M. C., & Schrodt, P. (2013). Privacy orientations as a function of family communication patterns. *Communication Reports*, *26*(1), 1-12.

Bushman, B. J., & Huesmann, L. (2006). Short-term and long-term effects of violent media on aggression in children and adults. *Archives of Pediatrics & Adolescent Medicine*, *160*, 348-352.

Carlsson, U., Feilitzen, C., & UNESCO International Clearinghouse on Children and Violence on the Screen (1998). *Children and media violence: Yearbook from the UNESCO International Clearinghouse on Children and Violence on the Screen*. Göteborg, Sweden: UNESCO International Clearinghouse on Children and Violence on the Screen.

Center for International Rehabilitation Research Information & Exchange (2001). *Working with persons with disabilities: An Indian perspective*. Retrieved from http://cirrie.buffalo.edu/culture/monographs/india.pdf

Centre for the Study of Communication and Culture. (1984). Television viewing and family communication. *Communication Research Trends*, *5*(3), 1-8.

Chan, K., & McNeal, J. U. (2003). Parent-Child Communications about Consumption and Advertising in China. *Journal of Consumer Marketing*, *20*(4), 317-334. doi:10.1108/07363760310483685

Comstock, G. A. & Scharrer, E. (2007). *Media and the American child*. Burlington, MA: Elsevier.

Coon, D., Mitterer, J. O., Talbot, S., & Vanchella, C. M. (2010). *Introduction to psychology: Gateways to mind and behavior.* Belmont, CA: Wadsworth Cengage Learning.

Dainton, M., & Zelley, E. D. (2005*). Applying communication theory for professional life: A practical introduction.* Thousand Oaks, CA: Sage.

Dautrich, K., & Yalof, D. A. (2012). *American government: Historical, popular, and global perspectives : brief version*. Boston, MA: Wadsworth Cengage Learning.

Department of Statistics Malaysia. (2010). *Department of statistics Malaysia, official portal*. Retrieved from

http://statistics.gov.my/portal/download_Population/files/census2010/Taburan_Penduduk_dan_Ciri-ciri_Asas_Demografi.pdf

Dong, Q. (2005). The impact of family communication patterns and perceptions of risky behavior: A social cognitive perspective. *Journal of The Northwest Communication Association*, *34,* 93-106.

Duncan, S. C., Duncan, T. E., Strycker, L. A., & Chaumeton, N. R. (2004). A Multilevel Analysis of Sibling Physical Activity. *Journal of Sports & Exercise Psychology*, *26*, 57-68.

Elliott, G. (2009). *Family matters: The importance of mattering to family in adolescence.* Chichester, UK: Wiley-Blackwell.

Evans, C. A., Jordan, A. B., & Horner, J. (2011). Only Two Hours?: A Qualitative Study of the Challenges Parents Perceive in Restricting Child Television Time. *Journal of Family Issues*, *32*(9), 1223-1244. doi:10.1177/0192513X11400558

Felson, R. B. (1996). Mass media effects on violent behavior. *Annual Review of Sociology*, *22*(1), 103.

Fitzpatrick, M. (2004). Family communication patterns theory: Observations on its development and application. *Journal of Family Communication*, *4*(3/4), 167-179.

Flannery, D. J. (2006). *Violence and mental health in everyday life: Prevention and intervention strategies for children and adolescents.* Lanham, MD: AltaMira.

Fujioka, Y., & Austin, E. (2002). The relationship of family communication patterns to parental mediation styles. *Communication Research*, *29*(6), 642.

Funk, J. B., Baldacci, H., Pasold, T., & Baumgardner, J. (2004). Violence Exposure in Real-Life, Video Games, Television, Movies, and the Internet: Is There Desensitization? *Journal of Adolescence*, *27*(1), 23-39.

Gaff, C. L., & Bylund, C. L. (2010). *Family communication about genetics: Theory and practice.* Oxford: Oxford University.

Gannon, T. A., Ward, T., Beech, A. R., & Fisher, D. (2007). *Aggressive offenders cognition: Theory, research and practice*. West Sussex, England: John Wiley and Sons.

Gentile, D. A. (2003). *Media violence and children: A complete guide for parents and professionals*. Westport, CT: Praeger.

Gentile, D. A., Coyne, S., & Walsh, D. A. (2011). Media violence, physical aggression, and relational aggression in school age children: a short-term longitudinal study. *Aggressive Behavior*, *37*(2), 193-206.

Gorely, T., Marshall, S. J., & Biddle, S. J. (2004). Couch kids: Correlates of television viewing among youth. *International Journal of Behavioral Medicine*, *11*(3). doi:10.1207/s15327558ijbm1103_4

Government Transformation Programme. (2011). *GTP - Government Transformation Programme: Malaysia*. Retrieved from http://www.pemandu.gov.my/gtp/About_GTP-@-GTP_Overview.aspx

Haddock, E. (2011). *Perceptions and risk factors of gang association in a UK sample*. Retrieved from http://etheses.bham.ac.uk/1499/5/Haddock11ForenPsyD.pdf

Hemamalini, S. S., Aram, I., & Rajan, P. (2011). An analysis of violent content on Chutti TV in Tamil Nadu, India. *Media Asia*, *38*(3), 146-152.

Hesketh, K., Crawford, D., & Salmon, J. (2006). Children's Television Viewing and Objectively Measured Physical Activity: Associations with Family Circumstance. *International Journal of Behavioral Nutrition and Physical Activity*, *3*. doi:10.1186/1479-5868-3-36

Hetsroni, A. (2011). Violence in television advertising: Content analysis and audience attitudes. *Atlantic Journal of Communication*, *19*(2), 97-112.

Hilton, J. M., Desrochers, S., & Devall, E. L. (2001). Comparison of Role Demands, Relationships, and Child Functioning in Single-Mother, Single-Father, and Intact Families. *Journal of Divorce & Remarriage*, *35*(1), 29-56. doi:10.1300/J087v35n01_02

Hopf, W. H., Huber, G. L., & Weiß, R. H. (2008). Media violence and youth violence: A 2 year longitudinal study. *Journal of Media Psychology: Theories, Methods, and Applications*, *20*(3), 79-96.

Huang, Y. (2010). Family communication patterns, communication apprehension and socio-communicative orientative orientation: A study of Chinese students. *Electronic Thesis or Dissertation*, 49, (University of Akron No.1279326521). Retrieved May 24, 2013 from http://rave.ohiolink.edu/etdc/view?acc_num=akron127932652

Huesmann, L., Moise-Titus, J., Podolski, C., & Eron, L. D. (2003). Longitudinal relations between children's exposure to TV violence and their aggressive and violent behavior in young adulthood: 1977-1992. *Developmental Psychology*, *39*(2), 201-221.

Huesmann, L., & Taylor, L. (2006). The role of media violence in violent behavior. *Annual Review of Public Health*, *27,* 393-415.

Hust, S. T., Wong, W., & Chen, Y. (2011). FCP and mediation styles: Factors associated with parents' intentions to let their children watch violent, sexual and family-oriented television content. *Journal of Broadcasting & Electronic Media*, *55*(3), 380-399.

Inman, A. G., Howard, E. E., Beaumont, R. L., & Walker, J. A. (2007). Cultural transmission: Influence of contextual factors in Asian Indian immigrant parents' experiences. *Journal of Counseling Psychology*, *54*(1), 93-100.

Jesudoss, P. (2009). Tamil Cinema. *Communication Research Trends*, *28*(4), 4-27.

Johnson, J. G., Cohen, P., Smailes, E. M., Kasen, S., & Brook, J. S. (2002). Television viewing and aggressive behavior during adolescence and adulthood. *Science*, *295*(5564), 2468.

Johnson, J. H. (2005). *Examining Family Structure and Parenting Processes as Predictors of Delinquency in African-American Adolescent Females* Unpublished master's thesis, Virginia Polytechnic Institute and State University, Virginia. Retrieved from http://scholar.lib.vt.edu/theses/available/etd-09292005-210410/unrestricted/HJermaineJohnsonThesis3.pdf

Kamaruzaman J., & Nurul, N. S. (2009). Television and Media Literacy in Young Children: Issues and Effects in Early Childhood. *International Education Studies*, *2*(3), 151-157.

Kirsh, S. J. (2012). *Children, adolescents, and media violence: A critical look at the research* (2nd ed.). Thousand Oaks, CA: Sage.

Koerner, A. F., & Cvancara, K. E. (2002). The Influence of Conformity Orientation on Communication Patterns in Family Conversations. *Journal of Family Communication*, *2*(3), 133-152. doi:10.1207/S15327698JFC0203_2

Koerner, A. F., & Fitzpatrick, M. A. (2006). Family communication patterns theory: A social cognitive approach. In *Engaging theories in family communication: Multiple perspectives* (pp. 50-65). Thousand Oaks, CA: Sage.

Kong, L. L., Maria, C. A., & Samsilah, R. (2013). Investigating the relationship between playing violent video games and viewing violent TV programmes and aggressive behaviour among pre-teen. *Journal of Social Sciences & Humanities*, *21*, 123-138.

Krejcie, R. V., & Morgan, D. W. (1970). Determining sample size for research activities. *Educational and Psychological Measurement*, *38*(30), 607-610.

Krcmar, M., & Vieira, J. T. (2005). Imitating life, imitating television: The effects of family and television models on children's moral reasoning. *Communication Research*, *32*(3), 267-294.

Kremar, M. (1998). The contribution of family communication patterns to children's interpretations of television violence. *Journal of Broadcasting & Electronic Media*, 2, 250.

Krug, E. G., Dahlberg, L. L., Mercy, J. A., Zwi, A. B., Lozano, R., & World Health Organization. (2002). *World report on violence and health*. Geneva: World Health Organization.

Kumari, K. (2010). *'Ban Tamil movies depicting excessive violence'*. Retrieved from http://archive.freemalaysiatoday.com/fmt-english/news/general/10469-ban-tamil-movies-depicting-excessive-violence

Kundanis, R. (2003). *Children, teens, families, and the mass media: The millennial generation*. Mahwah, NJ: Lawrence Erlbaum.

Kunkel, A., Hummert, M. L., & Dennis, M. R. (2006). Social learning theory: Modelling and communication in the family. In *Engaging theories in family communication: Multiple perspectives* (pp. 260-275). Thousand Oaks, CA: Sage.

Laman Web Rasmi PPD Johor Bahru. (2014). http://www.ppdjb.edu.my/v3/sekolah2.php

Lee, K., Peng, W., & Klein, J. (2010). Will the experience of playing a violent role in a video game influence people's judgments of violent crimes? *Computers In Human Behavior*, *26*(5), 1019-1023.

Loh, D. (2013). The 'taikos' behind Indian gangs. *Sin Chew Daily* [Petaling Jaya]. Retrieved from http://www.mysinchew.com/node/90533

Lomonaco, C., Kim, T., & Ottaviano, L. (2010). *Fact sheet: Media violence*. Retrieved from http://stopyouthviolence.ucr.edu/factsheets/FACTSHEET%20MediaViolenceRevisedSpring2010.pdf

Malshe, A. (2009). *Communication: Silent noise, a global perspective*. New Delhi: Serials.

Matos, A. P., Ferreira, J. A., & Haase, R. F. (2012). Television and aggression: A test of a mediated model with a sample of Portuguese students. *Journal of Social Psychology*, *152*(1), 75-91.

Md, S. H. H., Mohd, N. O., & Zoheir, S. A. (2009). Effects of watching violence movies on the attitudes concerning aggression among middle schoolboys (13-17 years old) at International Schools in Kuala Lumpur, Malaysia. *European Journal of Scientific Research*, *38*(1), 141-156.

Möβle, T., Kleimann, M., Rehbein, F., & Pfeiffer, C. (2010). Media use and school achievement--boys at risk?. *British Journal of Developmental Psychology*, *28*(3), 699-725.

Mohd A. H. & Mohammad, Y. (2012). The relationship between exposure to televised violence and Malaysian adolescents' aggressive behaviours: A structural equation modelling analysis. *Journalism and Mass Communication*, *2*(8), 791-803.

Mohammad, R. N., Md, S. H. H., Mohd, N. O., Parhizkar, S., & Megat Al-Imran Yasin (2013). Children television viewing and antisocial behaviour: Does the duration of exposure matter? *Journal of Sociological Research*, *4*(1), 207-217.

Montemayor, R., & Chitra, R. (2012). Asian-Indian Parents' Attributions about the Causes of Child Behavior: A Replication and Extension with Parents from Chennai, India. *The Journal of Generic Psychology*, *173*(4), 374-392.

Moudry, J. R. (2008). *Perceived value congruence and family communication pattern as predictors of parental television mediation*. Retrieved from http://books.google.co.th/books?id=VZ2PAcsJAxUC&printsec=frontcover&dq=perceived+value+congruence&hl=en&sa=X&ei=_05WU-zWBNLz8QXyyoKQCQ&ved=0CC4Q6AEwAA#v=onepage&q=perceived%20value%20congruence&f=false

Muhammad, H. A., Vijayalectumy, S., Wan, M. W. J., & Kaviyarasu E. (2013). Tradition and Transition of Malaysian Society across Time. *Academic Journal of Interdisciplinary Studies*, *2*(8), 456-462. Retrieved from Doi:10.5901/ajis.2013.v2n8p456

Nagging pains of local Indians. (2001). Retrieved from http://www.indianmalaysian.com/nagging_pains_of_local_indians.htm

Narayanan, S. V. (2009). Retrieved from http://www.thenutgraph.com/igps-defence/

Noller, P. (1995). Parents-adolescent relationship. In M.A. Fitzpatrick & A. Vangelisti (Eds.), *Explaining family interactions* (pp. 79-111). Thousand Oaks, CA: Sage.

Onyekosor, A. I. (2014). Television violence and the propensity for violent behaviour among youths in tertiary Institutions in Port Harcourt, Nigeria. *New Media and Mass Communication*, *21*, 50-55. Retrieved from http://www.google.com.my/url?sa=t&rct=j&q=&esrc=s&source=web&cd=2&ved=0CDMQFjAB&url=http%3A%2F%2Fwww.iiste.org%2FJournals%2Findex.php%2FN

MMC%2Farticle%2Fdownload%2F10627%2F10810&ei=bXx6U5_gC8yzrAelj4CQCg&usg=AFQjCNHkaFTJWl967o3lTE2LdOKqljQtZA&bvm=bv.67229260,d.bmk

Österholm, M. (2010). *Beliefs: A theoretically unnecessary construct?* Paper presented at Proceedings of the Sixth Congress of the European Society for Research in Mathematics Education, Lyon, France. Retrieved from http://ife.ens-lyon.fr/publications/edition-electronique/cerme6/wg1-13-osterholm.pdf

Ostrov, J. M., Gentile, D. A., & Crick, N. R. (2006). Media Exposure, Aggression and Prosocial Behavior During Early Childhood: A Longitudinal Study. *Social Development*, *15*(4), 612-627.

Paik, H., & Comstock, G. (1994). The effects of television violence on antisocial behavior: a meta-analysis. *Communication Research*, 4, 516.

Paludi, M. A. (2011). *The psychology of teen violence and victimization.* Santa Barbara, CA: Praeger.

Perse, E. M. (2008). *Media effects and society*. Mahwah, NJ: L. Erlbaum Associates.

Potter, W. J. (2012). Chapter 9: Effects on attitudes. In *Media effects* (pp. 181-182). Thousand Oaks, CA: Sage.

Prasad, N. V., & Thomas, J. Y. (2011). Negotiating Cultural Practices: Consumption of Tamil Television Serials among Indian Youth in Malaysia. *Journal of Media Studies*, *2*(1), 68-76.

Qian, Z., & Zhang, D. (2014). The effects of viewing violent movie via computer on aggressiveness among college students. *Computers In Human Behavior*, *35,* 320-325.

Rafidah, A. M. J. (2007). Demographic Determinants of the Drug Abuse Problem among Secondary School students in an Urban Area. *Malaysian Anti-Drugs Journal*, *1*(2), 155-172.

Ravindran, G. (2006). *Negotiating identities in the diasporic space: Transnational Tamil cinema and Malaysian Indians.* Proceedings of the cultural space and public sphere in Asia, An International Conference, Seoul, Korea.

Report of the Media Violence Commission. (2012). *Aggressive behavior*, Media Violence Commission, International Society for Research on Aggression, *38*(5), 335-341, Wiley Periodicals, Inc.

Ritchie, D. L., & Fitzpatrick, M. A. (1990). Family communication patterns: Measuring intrapersonal relationships. *Communication research*, *17*, 523-544.

Roberts, D. F., Foehr, U. G., & Henry J. K. (2004). *Kids and media in America: Patterns of use at the millennium.* NY: Cambridge University.

Rubin, R. B., Rubin, A. M., Graham, E. E., Perse, E. M., & Seibold, D. R. (2009). *Communication research measures II: A sourcebook*. NY: Routledge.

Ruchi, G., & Manju, K. (2013). Impact of Indian cinema on adolescents: A sociological study of Jaipur-Rajasthan, India. *International Research Journal of Social Sciences*, *2*(6), 19-32.

Saxbe, D., Graesch, A., & Alvik, M. (2011). Television as a Social or Solo Activity: Understanding Families' Everyday Television Viewing Patterns. *Communication Research Reports*, *28*(2), 180-189.

Says.com (2013). *Johor Bahru Is Fourth Most Dangerous City In The World For 2013?* Retrieved from http://says.com/my/news/johor-kuching-and-kuala-lumpur-rated-very-high-crime-index-rate-2013

Seon-Kyoung, A., & Doohwang, L. (2010). An integrated model of parental mediation: the effect of family communication on children's perception of television reality and negative viewing effects. *Asian Journal of Communication*, *20*(4), 389-403.

Shanahan, J., & Morgan, M. (1999). *Television and its viewers: Cultivation theory and research*. Cambridge, UK: Cambridge University.

Shyamanta, D., & Hemendra, R. P. (2013). Knowledge, Attitude, Perception and Belief (K.A.PB.) of Patients' Relatives Towards Mental Illness: Association with Clinical and Sociodemographic Characteristics. *Delhi Psychiatry Journal*, *16*(1), 98-109. Retrieved from http://medind.nic.in/daa/t13/i1/daat13i1p98.pdf

Siegel, L. J., & Welsh, B. (2009). *Juvenile delinquency: Theory, practice, and law.* Belmont, CA: Wadsworth/ Cengage Learning.

Signorielli, N. (2005). *Violence in the media: A reference handbook*. Santa Barbara, CA: ABC-CLIO.

Slater, M. D., Henry, K. L., Swaim, R. C., & Anderson, L. L. (2003). Violent media content and aggressiveness in adolescents: A downward spiral model. *Communication Research*, *30*(6), 713-736.

Slotsve, T., Carmen, A. D., Sarver, M., & Villareal-Watkins, R. J. (2008). Television violence and aggression: A retrospective study. *Southwest Journal of Criminal Justice*, *5*(1), 22-49.

Sonawat, R. (2001). Understanding families in India: A reflection of societal changes. *Psicologia: Teoria E Pesquisa*, *17*(2), 177-186.

Steinberg, S. (2007). An introduction to communication studies. Cape Town, South Africa: Juta.

Stossel, S. (1997, May). The Man Who Counts the Killings. *The Atlantic*, *279*(5), 86. Retrieved from http://www.theatlantic.com/magazine/archive/1997/05/the-man-who-counts-the-killings/376850/

Ukoha, E. K. (2013). Media Violence and violent behaviour of Nigerian youths: Intervention strategies. *IFE Psychologia*, *21*(3-S), 230-237.

Valkenburg, P. M. (2004). *Children's responses to the screen: A media psychological approach*. Mahwah, NJ: Lawrence Erlbaum.

Vangelisti, A. L. (2004). Chapter 8: Communication in intact families. In *Handbook of family communication* (pp. 177-196). Mahwah, NJ: L. Erlbaum Associates.

Vangelisti, A. L. (2013). *Routledge handbook of family communication* (2nd ed.). NY: Routledge.

Villani, S. (2001). Impact of media on children and adolescents: A 10-year review of the research. *Journal of American Academy of Child and Adolescent Psychiatry*, *40*(4), 392-401.

Walker, J. S. (2005). The Maudsley Violence Questionnaire: Initial validation and reliability. *Personality and Individual Differences*, *38*, 187-201.

Weaver, A. J. (2011). A meta-analytical review of selective exposure to and the enjoyment of media violence. *Journal of Broadcasting & Electronic Media, 55*(2), 232-250.

West, B. A. (2009). *Encyclopedia of the peoples of Asia and Oceania*. New York: Facts On File.

West, R. L., & Turner, L. H. (2010). *Introducing communication theory: Analysis and application* (4th ed.). New York: McGraw-Hill.

Willford, A. C. (2006). *Cage of freedom: Tamil identity and the ethnic fetish in Malaysia.* Ann Arbor: University of Michigan.

Wilson, B. J., Smith, S. L., Potter, W., Kunkel, D., Linz, D., Colvin, C. M., & Donnerstein, E. (2002). Violence in children's television programming: Assessing the risks. *Journal of Communication*, *52*(1), 5.

Yang, G. S., & Huesmann, L. (2013). Correlations of media habits across time, generations, and media modalities. *Journal of Broadcasting & Electronic Media*, *57*(3), 356-373.

Zhang, Q. (2007). Family communication patterns and conflict styles in Chinese parent-child relationships. *Communication Quarterly, 55*, 113–128.

Zhang, Q. (2008). Family types and children's socio-communicative style: A Chinese investigation. *Journal of Intercultural Communication Research*, *37*(3), 157-167.

APPENDIX

APPENDIX A

Title: The Relationship Among Young Malaysian-Indian's Self-Perceived Family Communication Patterns and Media Exposure on Tamil movies and their Attitude and Beliefs toward Violence in Daily Life Context

Dear Parents:

I would like to seek your permission to allow your child to participate in my research by filling up the attached questionnaire. This questionnaire is a partial fulfillment for Master's Degree in Global Communication, Bangkok University, Thailand. This survey aims to examine the influence of Young Malaysian-Indians' demographic variables on their self-perceived communication patterns and media exposure and to examine relationship between their self- perceived family communication patterns and media exposure on Tamil movies and their attitude and beliefs toward violence in daily life context. I would be very grateful if you could give permission to your child to participate in this research. Once you have given them the approval to participate in this research, your child could fill up this questionnaire with the answer that can best represent his/her opinion. Your child's responses will remain anonymous. Please find attached the information sheet and informed consent form for your kind attention. The purpose of the information sheet is to provide you (as the parent of a prospective research study participant) information that may need to make your decision as to whether or not to let your child participate in this research study. Read the information below and ask any questions you might have to the researcher via email or mobile as given below before deciding whether or not to give your permission for your child to take part.

If you decide to let your child be involved in this study, this form will be used to record your permission. Thank you very much in advance for allowing your child to contribute his/her time and effort for this research. Your child's answers will be treated confidentially as the researcher will be using the results of the surveys for educational purpose only.

Thank you for your genuine cooperation.

_____

(Mrs. Kala Sukumar)

Master's degree student, Bangkok University, THAILAND

Information Sheet

1. **Research Title:** The Relationship among Young Malaysian-Indian's Self-Perceived Family Communication Patterns and Media Exposure on Tamil Movies and their Attitude and Beliefs toward Violence in Daily Life Context.

2. Research objectives & methodology
   Research objectives:

1. To examine the factors of personal-and-family characteristics amongst the young Tamil speaking Malaysian-Indians that affect their self-perceived family communication patterns.
2. To examine the factors of personal-and-family characteristics amongst the young Tamil speaking Malaysian-Indians that affect their media exposure on Tamil movies.
3. To examine the relationship between young Tamil speaking Malaysian-Indians' self-perceived family communication patterns on their media exposure on Tamil movie.
4. To examine the relationship between young Tamil speaking Malaysian-Indians' self-perceived family communication patterns and their attitude and beliefs toward violence in daily life contexts.
5. To examine the relationships between young Tamil speaking Malaysian-Indians' media exposure on Tamil movies and their perception of portrayal of violent behaviours with their attitude and beliefs toward violence in daily life context.

   Methodology: Questionnaire

   Rationale for conducting this research: Malaysian government has introduced a Malaysia Government Transformation Programme (GTP) in April 2009. GTP addresses seven key areas that are crucial and concerns Malaysian citizens the most. GTP was introduced to realise the Vision 2020 that is to be a fully developed nation by the year 2020. The seven key areas are known as National Key Results Areas (NKRAs). They are reducing crime, fighting corruption, improving student outcomes, raising living standards of low-income households, improving urban public transport, improving rural basic infrastructure, and addressing cost of living. A survey conducted in 2009 revealed that Malaysians' second biggest concern was crime. Therefore, reducing crime was adopted as one of the seven key areas in NKRAs and reducing crime NKRA concentrates on five key areas such as, reducing reported index crime, reducing reported street crime, reducing the fear of becoming a victim of crime, improving justice system, and increasing public satisfaction with the Royal Malaysian Police (Polis Di-Raja Malaysia or PDRM) performance (Government Transformation Programme, 2011). This

research shall benefit the Malaysian government to reduce crime in the long run.

3. **Setting/location and timeline in which the research will be conducted with the participants:** The questionnaires and the parents' consent form will be given to the students by the appointed teacher by the school. Students will be asked to get their parents consent and if the parents give their approval then only the students can fill up the questionnaire. Students will be given 2-3 days to submit the completed questionnaires and parents' consent form to the appointed teacher. Filled up questionnaires collected by the students will only be used if the consent form is signed by the parents.
4. **Benefits to occur with volunteers and others:**

   This study will establish the relationship among young Malaysian-Indians' family communication patterns and media exposure on Tamil movies and their attitude and beliefs toward violence in daily life context to enable the respective government bodies and non-government bodies to take required actions to prevent the negative influence of Tamil movies on Malaysian-Indians in order to reduce crime in the long run in Malaysia.

5. **Realm to protect privacy and personal information of the participants:** Any information collected from the participants will not be revealed to anyone and will only be used for this study. Identity of the participants will not be revealed at any time.
6. **Rights of the participants to withdraw from the research project once deemed necessary:** Parents' or the students' own willingness to quit.
7. Name, address, & telephone number of the principal researcher.
   Name: Kala Sukumar
   Address: No. 1, Jalan Perwira 1/7, Taman Titiwangsa, 86000 Kluang, Johor, Malaysia.
   Handphone no.: 0146117355
   Email ID: kala.sukumar@hotmail.com

Informed Consent Form

Date……..

I…….. Parent of ……. hereby submit the consent form to verify the following statements:

1. I agree to allow my son/daughter to participate voluntarily and willingly in **Kala Sukumar's** research study entitled :
   The Relationship Among Young Malaysian-Indian's Self Perceived Family Communication Patterns And Media Exposure On Tamil Movies And Their Attitude and Beliefs Toward Violence In Daily Life Context.
2. I confirm that I have clearly been notified by the principal researcher, via the information sheet, regarding research objectives, methods, potential harms, protection measures, and benefits to receive from the said research study.
3. I understand that anonymity will be ensured in the write-up by disguising my child's identity. Study findings will be presented only in summary form with my child's name not revealed in any report.
4. I understand that I am free to refrain my child from providing any information, and to withdraw from the study, without repercussions, at any time before or during the study.

I hereby read thoroughly and understand clearly the statements in this consent form.

_____ _____ _____

Name of parent/guardian giving consent | Date | Signature

_____ _____ _____

Principal researcher | Date | Signature

APPENDIX B

QUESTIONNAIRE

This questionnaire consists of four sections as mentioned below:

Section 1: Demographic questionnaire

Section 2: The Family Communication Patterns

Section 3: Media Exposure Towards Tamil Movies

Section 4: Measuring Your Attitude and Beliefs Towards Violence

Kindly take note that this questionnaire will not take more than 30 minutes of your time.

Section 1: Demographic Questionnaire

Instruction: Please choose the most appropriate answer and a check mark (✓) in box beside the number given in each question.

1. Sex:

☐ 1. Male ☐ 2. Female

2. Age:

☐ 1. 13 years old

☐ 2. 14 years old

☐ 3. 15 years old

☐ 4. 16 years old

☐ 5. 17 years old

3. What is your general family type?

☐ 1. Single-parent

☐ 2. Two-parents

4. How many siblings do you have?

☐ 1. One

☐ 2. Two

☐ 3. Three

☐ 4. More than three

5. What is your mother's educational level?

☐ 1. Primary school

☐ 2. Secondary school

☐ 3. Higher secondary school

☐ 4. Bachelor's degree

☐ 5. Master's degree

☐ 6. Doctoral degree

☐ 7. Others (please specify) _____

6. What is your father's educational level?

☐ 1. Primary school

☐ 2. Secondary school

☐ 3. Higher secondary school

☐ 4. Bachelor's degree

☐ 5. Master's degree

☐ 6. Doctoral degree

☐ 7. Others (please specify) _____

7. What is your mother's current occupation?

☐ 1. Housewife

☐ 2. Government employee

☐ 3. Private employee

☐ 4. Personal business

☐ 5. Others (please specify) _____

8. What is your father's current occupation?

☐ 1. Househusband

☐ 2. Government employee

☐ 3. Private employee

☐ 4. Personal business

☐ 5. Others (please specify) _____

9. What is your monthly family income?

☐ 1. Lower than RM1,000

☐ 2. RM1,000 – RM2,000

☐ 3. RM2,000 – RM5,000

☐ 4. RM5,000 – RM7,000

☐ 5. RM7,000 – RM10,000

☐ 6. More than RM10,000

Section 2: The Revised Family Communication Pattern Questionnaire

Instructions: Think about how you communicate with your parents. Please use this scale to indicate your frequency of interaction with your parents. Place a check mark (✓) on the table provided.

1 = Never (None per week)

2 = Seldom (Once per week)

3 = Sometimes (Twice or three times per week)

4 = Often (Four and five times per week)

5 = Always (Everyday per week)

	Always (5)	Often (4)	Sometimes (3)	Seldom (2)	Never (1)
1. In our family we often talk about topics like politics and religion where some persons disagree with others.					
2. My parents often say that every member of the family should have some say in family decisions.					
3. My parents often ask my opinion when the family is talking about something.					
4. My parents encourage me to challenge their ideas and beliefs.					
5. My parents often say that I should always look at both sides of an issue.					

	Always (5)	Often (4)	Sometimes (3)	Seldom (2)	Never (1)
6. I usually tell my parents what I am thinking about things.					
7. I can tell my parents almost anything.					
8. In our family we often talk about our feelings and emotions.					
9. My parents and I often have long, relaxed conversations about nothing in particular.					
10. I really enjoy talking with my parents, even when we disagree.					
11. My parents encourage me to express my feelings.					
12. My parents tend to be very open about their emotions.					
13. We often talk as a family about things we have done during the day.					
14. In our family, we often talk about our plans and hopes for the future.					
15. My parents like to hear my opinion, even when I don't agree with them.					
16. When anything really important is involved, my parents expect me to obey without question.					

	Always (5)	Often (4)	Sometimes (3)	Seldom (2)	Never (1)
17. In our home, my parents usually have the last word.					
18. My parents feel that it is important to be the boss.					
19. My parents sometimes become irritated with my views if they are different from theirs.					
20. If my parents don't approve of it, they don't want to know about it.					
21. When I am at home, I expected to obey my parents' rules.					
22. My parents often say that I'll know better when I grow up.					
23. My parents often say that their ideas are right and I should not question them.					
24. My parents often say that a child should not argue with adults.					
25. My parents often say that there are some things that just shouldn't be talked about.					
26. My parents often say that I should give in on arguments rather than risk making people mad.					

Section 3: Media Exposure Towards Tamil Movies

3.1 Measuring the frequency of the media exposure on Tamil movies per week

Instructions: To learn more about your media exposure towards Tamil movies. Please use this scale to indicate the frequency of your viewing behavior on Tamil movies per week.

5 – Most frequently (More than 7 times a week)

4 – Frequently (5 to 6 times a week)

3 – Sometimes (3 to 4 times a week)

2 – Rarely (1 to 2 times a week)

1 – Never (0 times a week)

Media Exposure per Week	Most Frequently (5)	Frequently (4)	Sometimes (3)	Rarely (2)	Never (1)
1. Do you watch Tamil movies?					
2. How often you watch Tamil movies?					
3. I watch Tamil movies in the Televison.					
4. I watch Tamil movies via internet.					
5. I watch Tamil movies via DVD/VCD.					
6. I watch Tamil movies at the cinema.					

7. What type of Tamil movies do you watch?

☐ 1. Action

☐ 2. Comedy

☐ 3. Romance

☐ 4. Family

☐ 5. Thriller/Suspense/Mystery

☐ 6. Others (please specify) _____

8. Please mark (✓) for all the movies that you have already watched from the list below.

☐ 1. Mumbai Express

☐ 2. Anniyan

☐ 3. Thirupachi

☐ 4. Ayya

☐ 5. Baashha

☐ 6. Bheema

☐ 7. Arrambam

☐ 8. Indian

☐ 9. Naadodigal

☐ 10. Nanban

☐ 11. Vel

☐ 12. Saravana

☐ 13. Mounam Pesiyathey

☐ 14. Em Magan

☐ 15. Billa

☐ 16. Aitha Ezhuthu

☐ 17. Thuppakki

☐ 18. Aaru

☐ 19. Paruthiveeran

☐ 20. Sivakasi

☐ 21. Nanda

☐ 22. Pandiya Naadu

3.2 Measuring the samples' perception on the frequency of behaviours as portrayed in the Tamil movies

Direction: Please use the following scale to describe your perception on the frequency of behaviors as portrayed in the Tamil movies through the following statements provided.

5 – Always (more than 6 scenes per week)

4 – Frequently (5-6 scenes per week)

3 – Sometimes (3-4 scenes per week)

2 – Rarely (1-2 scenes per week)

1 – Never (No scene per week)

Portrayal of Behaviours in Tamil movies	Always (5)	Frequently (4)	Sometimes (3)	Rarely (2)	Never (1)
1. In order to improve their lifestyle, they kidnap the son of a rich man to ask for ransome.					
2. A local politician who has been smuggling rice and been the cause for villagers to starve to death is murdered in order to overcome the problem.					
3. Seeking revenge by murdering all those been responsible for a friend's death.					
4. Family members who dislike the lover of a girl from their family, use the girl as a bait to kill the lover of the girl.					
5. Getting respect from the public in return for a murder committed to save the public from a bad politician.					
6. Killing top government officials involved in corruption in an attempt to reduce corruption in government sector.					

Portrayal of Behaviours in Tamil movies	Always (5)	Frequently (4)	Sometimes (3)	Rarely (2)	Never (1)
7. Wife murders her husband after knowing that he is a terrorist and responsible for her friend's death.					
8. Murdering the person raped her sister to bring justice to her sister.					
9. Threatening to kill one's loved ones if he didn't do as he was ordered to do.					
10. Father threatening the daughter by saying that he will commit suicide if she didn't marry the groom selected by the father.					
11. Characters in Tamil movies tease each other or say sarcastic things.					
12. A woman was hired to talk using vulgar words to insult a political party in a public gathering.					
13. Friends abducting their friend's girlfriend in order to get the couple married.					
14. Committing suicide in order not to betray a friend or letting his own family down.					
15. Keeping up a promise given to a friend to save his sister from a rival gang by killing the bad people who tries to harm his friend's sister.					
16. Engaging in physical fights to save a friend who is in trouble.					
17. Father training his own kids since young to kill the person who he treats as an enemy.					
18. Father insults his son with curses and painful words.					
19. Husband beats up his wife when there is a misunderstanding between them.					

Portrayal of Behaviours in Tamil movies	Always (5)	Frequently (4)	Sometimes (3)	Rarely (2)	Never (1)
20. A brother killing his sister who has eloped with her lover.					
21. Mother poisons and kills her son who is a murderer and dies after killing her son.					
22. Being killed by own mother when involved in an illegal gang activity.					
23. Being killed for having a relationship with a bad guy.					
24. Putting the lives of family members in danger.					
25. Putting friends in danger.					
26. A good guy turns bad and uses violence in order to defeat the villain.					
27. Villains are defeated using violence only.					
28. Villains are defeated with the help of weapons.					
29. Joining a gang of gangsters in order to defeat the bad guy who has bad things to ones own self and family.					
30. Following the footpath of the villain is the best way to solve a problem rather than going to the government.					

Section 4. Measuring Your Attitude and Beliefs Toward Violence

Instruction: Everyone has ideas about what is right and wrong and what they would do in difficult situations. Below are some statements about various situations and what you would do or what you think is right and wrong. There are no correct or incorrect answers or trick questions; it is your view that is important. Simply tick (✓) the box to show whether the statement is true or false – *for you*.

No.		True	False
1.	It is shameful to walk away from a fight.		
2.	I tend to just react physically without thinking.		
3.	When you are pushed to your limit, there is nothing you can do except fight.		
4.	You can never face people again if you show you are frightened.		
5.	Most people won't learn unless you physically hurt them.		
6.	I enjoy watching violence on TV or in films.		
7.	It is OK to hit someone who **threatens** to make you look stupid.		
8.	It is OK to hit your friends if they behave unacceptably.		
9.	If you don't stick up for yourself physically you will get trodden on.		
10.	I am totally against violence.		
11.	Sometimes you have to use violence to get what you want.		
12.	It is OK (or normal) to hit someone if they hit you first.		
13.	You won't survive if you run away from fights and arguments.		
14.	If I am provoked, I can't help but hit the person who provoked me.		
15.	Fighting can make you feel alive and 'fired up'.		
16.	It is OK to hit someone who **threatens** your family.		
17.	If I felt threatened by someone, I would stop them by attacking them first.		
18.	Physical violence is a necessary sign of strength and power.		
19.	Violence is second nature to me.		
20.	People who irritate you deserve to be hit.		
21.	If I get angry, hitting out makes me feel better.		
22.	I just seem to attract violence.		
23.	Fighting can help to sort out most disagreements.		
24.	It is OK to have violence on TV.		

No.		True	False
25.	I hate violence.		
26.	If someone attacked me verbally, I would attack them physically.		
27.	When I can't think of what to say, it is easier to react with my fists.		
28.	If someone cuts you up in traffic, it's OK to swear at them.		
29.	I enjoy watching violent sports (e.g. boxing).		
30.	If I don't show that I'm tough and strong, people will think I'm weak and pathetic.		
31.	It is OK to hit someone who upsets you.		
32.	I wouldn't feel bad about hitting someone if they really deserved it.		
33.	When I have hurt people, I feel bad or even hate myself for it afterwards.		
34.	It is OK to hit someone if they make you look stupid.		
35.	It is OK to have violence in films at the cinema.		
36.	Some people only understand when you show them through physical strength.		
37.	I enjoy fighting.		
38.	Fear is a sign of weakness.		
39.	It is OK to be violent if someone threatens to damage your property.		
40.	I believe that if someone annoys you, you have a right to get them back, by whatever means necessary.		
41.	If I were in a potentially violent situation, I would automatically confront the person threatening me.		
42.	I would rather lose a fight and get beaten up than embarrass myself by walking away.		
43.	Being violent shows you are strong.		
44.	It is OK to hit someone who threatens your friend.		
45.	Being violent shows that you can assert yourself.		
46.	Because anyone can suffer hurt and pain, you should not hit other people.		
47.	I see myself as a violent person.		
48.	If you are not willing to fight it means you are weak and pathetic.		
49.	If trouble starts, I wouldn't think about it—I would just get stuck in and fight.		

Thank you for your genuine cooperation.

APPENDIX C

Scale: Measuring the perception on the frequency of violence as portrayed in the Tamil movies

Portrayal of Violence in Tamil movies	Factor
1. In order to improve their lifestyle, they kidnap the son of a rich man to ask for ransome.	2
2. A local politician who has been smuggling rice and been the cause for villagers to starve to death is murdered in order to overcome the problem.	1
3. Seeking revenge by murdering all those been responsible for a friend's death.	3
4. Family members who dislike the lover of a girl from their family, use the girl as a bait to kill the lover of the girl.	4
5. Getting respect from the public in return for a murder committed to save the public from a bad politician.	5
6. Killing top government officials involved in corruption in an attempt to reduce corruption in government sector.	1
7. Wife murders her husband after knowing that he is a terrorist and responsible for her friend's death.	1
8. Murdering the person raped her sister to bring justice to her sister.	1
9. Threatening to kill one's loved ones if he didn't do as he was ordered to do.	2
10. Father threatening the daughter by saying that he will commit suicide if she didn't marry the groom selected by the father.	2
11. Characters in Tamil movies tease each other or say sarcastic things.	2
12. A woman was hired to talk using vulgar words to insult a political party in a public gathering.	2
13. Friends abducting their friend's girlfriend in order to get the couple married.	3
14. Committing suicide in order not to betray a friend or letting his own family down.	3
15. Keeping up a promise given to a friend to save his sister from a rival gang by killing the bad people who tries to harm his friend's sister.	3
16. Engaging in physical fights to save a friend who is in trouble.	3
17. Father training his own kids since young to kill the person who he treats as an enemy.	4
18. Father insults his son with curses and painful words.	4
19. Husband beats up his wife when there is a misunderstanding between them.	4

Portrayal of Violence in Tamil movies	Factor
20. Brother killing his sister who has eloped with her lover.	4
21. A brother kills the person who has murdered his brother.	1
22. Being killed by own mother when involved in an illegal gang activity.	5
23. Being killed for having a relationship with a bad guy.	5
24. Putting the lives of family members in danger.	5
25. Putting friends in danger.	5
26. A good guy turns bad and uses violence in order to defeat the villain.	6
27. Villains are defeated using violence only.	6
28. Villains are defeated with the help of weapons.	6
29. Joining a gang of gangsters in order to defeat the bad guy who has bad things to ones own self and family.	6
30. Following the footpath of the villain is the best way to solve a problem rather than going to the government.	6

1=Physical acts of violence 2=Psychological acts of violence 3=Peer influence on violence 4=Family influence on violence 5=Consequences of violence 6=Solutions to violence

APPENDIX D

Scale: Measuring Attitude and Beliefs Toward Violence

No.	***Factor 1 = Machismo*** ***Factor 2 = Acceptance of violence***	Factor
1.	It is shameful to walk away from a fight.	**1**
2.	I tend to just react physically without thinking.	**1**
3.	When you are pushed to your limit, there is nothing you can do except fight.	**1**
4.	You can never face people again if you show you are frightened.	**1**
5.	Most people won't learn unless you physically hurt them.	**1**
6.	I enjoy watching violence on TV or in films.	**2**
7.	It is OK to hit someone who **threatens** to make you look stupid.	**1**
8.	It is OK to hit your friends if they behave unacceptably.	**1**
9.	If you don't stick up for yourself physically you will get trodden on.	**1**
10.	I am totally against violence.	**2**
11.	Sometimes you have to use violence to get what you want.	**1**
12.	It is OK (or normal) to hit someone if they hit you first.	**2**
13.	You won't survive if you run away from fights and arguments.	**1**
14.	If I am provoked, I can't help but hit the person who provoked me.	**1**
15.	Fighting can make you feel alive and 'fired up'.	**2**
16.	It is OK to hit someone who **threatens** your family.	**2**
17.	If I felt threatened by someone, I would stop them by attacking them first.	**1**
18.	Physical violence is a necessary sign of strength and power.	**1**
19.	Violence is second nature to me.	**1**
20.	People who irritate you deserve to be hit.	**1**
21.	If I get angry, hitting out makes me feel better.	**1**
22.	I just seem to attract violence.	**1**
23.	Fighting can help to sort out most disagreements.	**1**
24.	It is OK to have violence on TV.	**2**
25.	I hate violence.	**2**
26.	If someone attacked me verbally, I would attack them physically.	**1**

No.	***Factor 1 = Machismo*** ***Factor 2 = Acceptance of violence***	Factor
27.	When I can't think of what to say, it is easier to react with my fists.	**1**
28.	If someone cuts you up in traffic, it's OK to swear at them.	**2**
29.	I enjoy watching violent sports (e.g. boxing).	**2**
30.	If I don't show that I'm tough and strong, people will think I'm weak and pathetic.	**1**
31.	It is OK to hit someone who upsets you.	**1**
32.	I wouldn't feel bad about hitting someone if they really deserved it.	**2**
33.	When I have hurt people, I feel bad or even hate myself for it afterwards.	**2**
34.	It is OK to hit someone if they make you look stupid.	**1**
35.	It is OK to have violence in films at the cinema.	**2**
36.	Some people only understand when you show them through physical strength.	**1**
37.	I enjoy fighting.	**1**
38.	Fear is a sign of weakness.	**1**
39.	It is OK to be violent if someone threatens to damage your property.	**1**
40.	I believe that if someone annoys you, you have a right to get them back, by whatever means necessary.	**1**
41.	If I were in a potentially violent situation, I would automatically confront the person threatening me.	1
42.	I would rather lose a fight and get beaten up than embarrass myself by walking away.	**1**
43.	Being violent shows you are strong.	**1**
44.	It is OK to hit someone who threatens your friend.	**2**
45.	Being violent shows that you can assert yourself.	**1**
46.	Because anyone can suffer hurt and pain, you should not hit other people.	**2**
47.	I see myself as a violent person.	**1**
48.	If you are not willing to fight it means you are weak and pathetic.	**1**
49.	If trouble starts, I wouldn't think about it—I would just get stuck in and fight.	**1**

BIODATA

Name: Kala Sukumar

Date of Birth: 22nd January1982

Nationality: Malaysian

Telephone Number: 0906505280

Email: kala.sukumar@hotmail.com

Education:

2003-2006: Bachelor of Business Administration, University Putra Malaysia, Malaysia

July 2012 – August 2015: Master of Communication Arts, Bangkok University, Thailand

Working Experience:

2008-2009: Executive (Media Relations/Event Management), Corporate Communications Department, MMC Corporation Berhad, Malaysia

2007-2008: Executive (Media Relations/Investors Relations), Group Corporate Communications, RHB Capital Berhad, Malaysia

January 2003-April 2003: Teacher in Sekolah Rendah Keb. Jln. Meru, Klang, Malaysia

Bangkok University

License Agreement of Dissertation/Thesis/ Report of Senior Project

Day _____ Month _____ Year _____

~~Mr.~~/ Mrs./ ~~Ms~~ KALA SUKUMAR now living at No. 14/28

Soi SOONTHORN PAISAN VILLAGE 2 Street NONGPAKADEE RD.,

Sub-district TUMBOL NONG KHAE District NONG KHAE

Province SARABURI Postal Code 18140 being a Bangkok University student, student ID 755-0300-912

Degree level ☐ Bachelor ☐ Master ☐ Doctorate

Program M.Com.Arts Department - School Graduate School

hereafter referred to as "the licensor"

Bangkok University 119 Rama 4 Road, Klong-Toey, Bangkok 10110 hereafter referred to as "the licensee"

Both parties have agreed on the following terms and conditions:

1. The licensor certifies that he/she is the author and possesses the exclusive rights of dissertation/thesis/report of senior project entitled THE RELATIONSHIP AMONG YOUNG MALAYSIAN-INDIANS' SELF-PERCEIVED FAMILY COMMUNICATION PATTERNS, MEDIA EXPOSURE ON TAMIL MOVIES AND THEIR ATTITUDE AND BELIEFS TOWARD VIOLENCE IN DAILY LIFE CONTEXT. submitted in partial fulfillment of the requirement for M.Com.Arts of Bangkok University (hereafter referred to as "dissertation/thesis/ report of senior project").

2. The licensor grants to the licensee an indefinite and royalty free license of his/her dissertation/thesis/report of senior project to reproduce, adapt, distribute, rent out the original or copy of the manuscript.

3. In case of any dispute in the copyright of the dissertation/thesis/report of senior project between the licensor and others, or between the licensee and others, or any other inconveniences in regard to the copyright that prevent the licensee from reproducing, adapting or distributing the manuscript, the licensor agrees to indemnify the licensee against any damage incurred.

This agreement is prepared in duplicate identical wording for two copies. Both parties have read and fully understand its contents and agree to comply with the above terms and conditions. Each party shall retain one signed copy of the agreement.

[redacted] Licensor

([redacted])

[redacted] Licensee

(Director, Library and Learning Center)

[redacted] Witness

(Dean, Graduate School)

[redacted] Witness

(Program Director)