

# The Relationships Among Young Malaysian-Indian's Self-Perceived Family Communication Pattern, Media Exposure to Tamil Movies, and their Attitude and Belief toward Violence

ความสัมพันธ์ระหว่างรูปแบบการสื่อสารภายในครอบครัว  
ของวัยรุ่นชาวมาเลเซีย-อินเดีย พฤติกรรมการเปิดรับสื่อ  
ภาพยนตร์ที่มีกับทัศนคติและความเชื่อต่อความรุนแรง

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## 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 to participate in the survey using the stratified sampling and simple random sampling methods. The data were tabulated and analyzed using inferential statistics such as Chi-square, Multivariate Analysis of Variance (MANOVA) and Multiple Regression at the significance level of 0.05. 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 was 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 to 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 to Tamil movies and frequency of portrayal of

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violence in Tamil movies. The laissez-faire young Malaysian-Indians' perceived 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 machismo and a higher degree of acceptance of violence in daily life context. The present research is consistent with family communication patterns, individual differences theory, cultivation theory and social learning theory.

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

### บทคัดย่อ

งานวิจัยเชิงสำรวจนี้มีวัตถุประสงค์เพื่อศึกษาความสัมพันธ์ระหว่างรูปแบบการสื่อสารภายในครอบครัว พฤติกรรมชมภาพยนตร์ทมิฬ และทัศนคติและความเชื่อต่อความรุนแรงในชีวิตประจำวันของวัยรุ่นชาวมาเลเซีย-อินเดียที่อาศัยในเมืองยะโฮร์บาห์รู โดยได้สุ่มตัวอย่างจำนวน 400 คน ด้วยวิธีการสุ่มแบบแบ่งชั้น และการสุ่มตัวอย่างแบบง่าย สถิติในการวิเคราะห์ ได้แก่ ไค-สแควร์ การวิเคราะห์ตัวแปรปรวนพหุนาม และวิเคราะห์ถดถอยพหุคูณ ด้วยระดับนัยสำคัญที่ 0.05 ผลการวิจัยพบว่า (1) เพศและอายุของกลุ่มตัวอย่างมีความสัมพันธ์อย่างมีนัยสำคัญกับรูปแบบการสื่อสารภายในครอบครัว แต่ไม่มีความสัมพันธ์กับตัวแปรอื่นๆ ซึ่งประกอบด้วย ลักษณะครอบครัว จำนวนพี่น้อง ระดับการศึกษาของบิดา และมารดา อาชีพของบิดาและมารดา และรายได้ของครอบครัวต่อเดือน (2) กลุ่มตัวอย่างที่มีอายุ ลักษณะของครอบครัว และระดับการศึกษาของบิดาที่แตกต่างกัน จะมีพฤติกรรมเปิดรับสื่อภาพยนตร์ทมิฬ และรับรู้ความถี่ของการนำเสนอความรุนแรงในภาพยนตร์แตกต่างกันอย่างมีนัยสำคัญ แต่ปัจจัยด้านเพศ จำนวนพี่น้อง ระดับการศึกษา อาชีพของมารดาและบิดา และรายได้ของครอบครัวต่อเดือนไม่มีผลอย่างมีนัยสำคัญกับตัวแปรตามดังกล่าว (3) กลุ่มตัวอย่างที่มีรูปแบบการสื่อสารภายในครอบครัวแตกต่างกัน จะมีพฤติกรรมเปิดรับสื่อภาพยนตร์ทมิฬ และรับรู้ความถี่ในความรุนแรงในภาพยนตร์แตกต่างกันอย่างมีนัยสำคัญ โดยครอบครัวปล่อยและจะรับรู้การนำเสนอความรุนแรงในภาพยนตร์ในความถี่ที่ต่ำกว่าครอบครัวเห็นพ้องต้อง ครอบครัวปกป้อง และครอบครัวแบบเปิดเสรีทางความคิด (4) กลุ่มตัวอย่างที่มีรูปแบบการสื่อสารภายในครอบครัวแตกต่างกัน จะมีทัศนคติการโอ้อวดความเป็นชาย ที่แตกต่างกันอย่างมีนัยสำคัญ แต่รูปแบบการสื่อสารภายในครอบครัวไม่มีผลต่อทัศนคติยอมรับความรุนแรงของกลุ่มตัวอย่าง และ (5) กลุ่มตัวอย่างที่มีพฤติกรรมเปิดรับสื่อภาพยนตร์ทมิฬ จะมีทัศนคติการโอ้อวดความเป็นชายและยอมรับความรุนแรงในชีวิตประจำวันอย่างมีนัยสำคัญทางสถิติ

**คำสำคัญ:** *รูปแบบการสื่อสารภายในครอบครัว พฤติกรรมเปิดรับสื่อภาพยนตร์ทมิฬ ทัศนคติและความเชื่อต่อความรุนแรงในชีวิตประจำวัน วัยรุ่นชาวมาเลเซีย-อินเดีย*

## 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. 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, observed roles, responsibility, control, and distribution of family wealth and resources within the family are strictly determined by age, gender and generation (Sonawat, 2001).

Tamil cinema which is centered in Chennai is known as Kollywood film industry and has the greatest impact on the masses. 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). Tamil movies from India have been the subject of intense media debates in Malaysia about the ability of Tamil movies to be a negative influence on young Malaysian-Indians. The allegation against the negative influence of Tamil movies 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).

Evidence from past findings suggests that media serves as a bridge between individual homes and society at large (Chaffee & Yang, 1990, as cited in An & Lee, 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 An & Lee, 2010). 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). According to Noller (1995), family communication acts as an ingredient for the socialization, attitudes and behavior of the children and adolescents. 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 et al. (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.

Previous studies reported significant relationship among demographic variables such as gender, age, and socioeconomic status with family communication patterns and media exposure. 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 inspire the Malaysian-Indians to be involved in violent behaviours, or will family communication patterns 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 to Tamil movies and their attitude and beliefs toward violence in daily life context.

### **Literature Review**

Previous studies found that there is a significant difference in how mothers and fathers communicate with their children (Endicott & Loissis, 2005; Floyd & Morman, 2000; Stafford & Bayer, 1993, as cited in Barbato, Graham, & Perse, 2003; Woods, 1998, as cited in Razali, 2013). Parents communicate differently to their children based on their gender (Woods, 1998 as cited in Razali, 2013) 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 purposes (Barbato, Graham, & Perse, 2003). In Addition, Asian teens were 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 Razali, & Razali, 2013).

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 (Roberts, Foehr, Rideout, & Brodie, 2003). 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 et al., 2003) 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 et al., 2003). 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.

Family communication theory posited 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 defined family relationships (Gaff & Bylund, 2010). According to family communication patterns theory (Vangelisti,

2004), families created a shared reality through two communication behaviours which can be classified as conversation orientation (i.e., 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) and conformity orientation (i.e., the degree to which family communication stresses a climate of homogeneity of attitudes, values, and beliefs). 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 which are laissez-faire, protective, pluralistic and consensual family communication patterns. 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 (Fitzpatrick, 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 emphasizes 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.

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, & Mocerri, 2009; Kong, Abdullah, & Roslan (2013); Lomonaco, Kim, & Ottaviano, 2010). Arya (2004) reported that Indian children view television at least for 2 hours per day. Furthermore, Hassan, Osman, & Azarian (2009) proved that adolescent boys in Malaysia between the ages of 13 and 17 years spend a significant amount of time watching movies in television and DVD/CD.

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 (Krcmar, 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 of more supportive attitude that aggression is acceptable and have positive behaviours towards violent behaviours. (e.g. Funk et al., 2004; Hassan et al., (2009); Dong, 2005).

The Maudsley Violence 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.

In sum, the researcher came to conclude that there are hundreds of empirical studies that 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 the influence of family communication patterns 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 is no research that has examined the influence of family on youngsters' attitude and beliefs toward violence in daily life context. Moreover, 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. Furthermore, many existing research was conducted in western culture, and found very limited scholarship addressing the effect of family communication patterns on children's socialization in other culture than US culture.

As shown in Figure 1, theoretical framework for this study has been constructed in order to investigate the relationship between young Malaysian-Indians' self-reported family communication patterns and their media exposure to Tamil movies on their attitude and beliefs toward violence in daily life context. Assumptions of family communication theory, individual differences theory, social learning theory, and cultivation theory were used to conduct a study of the relationship between young Malaysian-Indians' family communication patterns and media exposure to Tamil movies and their attitude and beliefs toward violence in daily life context.

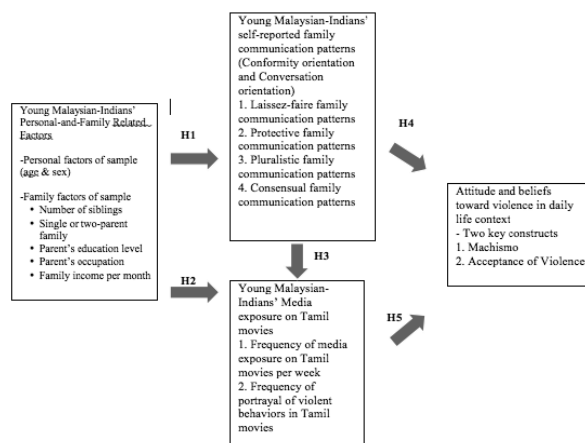


Figure 1: Theoretical framework

### Objectives of the 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 to Tamil movies.
3. To examine the relationship between young Tamil speaking Malaysian-Indians' self-perceived family communication patterns on their media exposure to 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 to Tamil movies and their perception of portrayal of violent behaviours with their attitude and beliefs toward violence in daily life context.

### Hypotheses of the Study

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.

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.

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.

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.

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.

### Research Methodology

Stratified sampling and simple random sampling methods were used to gather data from four hundred students studying in 16 schools in Johor Bahru city, Malaysia, between age of 13 - 17 years old. Since the number of Malaysian-Indian students in each school was unknown as there are 41 secondary schools in Johor Bahru district, the researcher visited 16 secondary schools in Johor Bahru district and requested the respective person in each school to help the researcher to get the students to complete the questionnaires. The data collected from the samples were analyzed using Chi-square, Multivariate Analysis of Variance (MANOVA), and Multiple Regression at the significance level of 0.05. The study used Ritchie and Fitzpatrick's (1990) revised family communication pattern (RFCP) scale with 26 questions in the section, ranging from 1 "Never meaning none per week" to 5 "Always meaning everyday per week"; a self-constructed questionnaire on media exposure to Tamil movies with two parts, the first part contains 8 questions and the second part contains 30 questions; and Maudsley Violence Questionnaire (MVQ) (Walker, 2005) with 35 items measuring beliefs which predispose towards or legitimize

violence and 14 items measuring attitude towards violence. The overall Cronbach's Alpha of the revised family communication patterns received an acceptable range of above 0.70. The Cronbach's alpha of 0.952 for portrayal of behaviours in Tamil movies concluded high reliability coefficients than other scales. The conversation-orientation obtained  $\alpha = 0.872$ , conformity orientation obtained  $\alpha = 0.788$ , while frequency in viewing Tamil movies per week, machismo and acceptance of violence received  $\alpha = 0.770$ ,  $\alpha = 0.867$  and  $\alpha = 0.701$ , respectively. This survey has been approved by the Institutional Review Board, Bangkok University.

### Results

As for Hypothesis 1, Chi-square analysis revealed that there is a significant relationship between young Malaysian Indians' sex ( $\chi^2_{(3, 400)} = 17.420, p < 0.01$ ) and age ( $\chi^2_{(12, 400)} = 22.199, p < 0.05$ ) differences and their self-perceived family communication patterns but yielded insignificant relationship with family-related factors, including family type ( $\chi^2_{(3, 400)} = 1.966, p > 0.05$ ), number of siblings ( $\chi^2_{(12, 400)} = 16.411, p > 0.05$ ), mother's educational level ( $\chi^2_{(15, 400)} = 17.895, p > 0.05$ ), father's educational level ( $\chi^2_{(18, 400)} = 21.304, p > 0.05$ ), mother's occupation ( $\chi^2_{(9, 400)} = 14.410, p > 0.05$ ), father's occupation ( $\chi^2_{(12, 400)} = 15.193, p > 0.05$ ), and monthly family income ( $\chi^2_{(15, 400)} = 14.851, p > 0.05$ ). Thus, hypothesis H1 was partially accepted.

Chi-square analysis concluded that, there is a significant correlation between young Malaysian-Indians' self-perceived family communication patterns and sex ( $\chi^2_{(3, 400)} = 17.420, p < 0.01$ ). Therefore, based on the



findings as per the Table 1, 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 1** Sum and percentage of the sample’s self-perceived family communication patterns based on sex

Independent variables: sex	Dependent variable: family communication patterns				Total
	Consensual family	Protective family	Pluralistic family	Laissez-faire family	
Male	103 (43.6%)	23 (53.5%)	21 (22.8%)	15 (51.7%)	162 (40.5%)
Female	133 (56.4%)	20 (46.5%)	71 (77.2%)	14 (48.3%)	238 (59.5%)

$\chi^2 = 17.420, \text{Sig.} = 0.001, p < 0.05$

Chi-square analysis concluded that, there is a significant correlation between young Malaysian-Indians’ self-perceived family communication patterns and age ( $\chi^2_{(12, 400)} = 22.199, p < 0.05$ ). Therefore, based on the findings as per the Table 1.1, 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.

**Table 1.1** Sum and percentage of the age of the samples and their self-perceived family communication patterns

Independent variables: age	Dependent variable: family communication patterns				Total
	Consensual family	Protective family	Pluralistic family	Laissez-faire family	
13 years old	49 (20.8%)	15 (34.9%)	11 (12.0%)	5 (17.2%)	80 (20.0%)
14 years old	49 (20.8%)	6 (14.0%)	20 (21.7%)	5 (17.2%)	80 (20.0%)
15 years old	48 (20.3%)	6 (14.0%)	24 (26.1%)	2 (6.9%)	80 (20.0%)
16 years old	41 (17.4%)	7 (16.3%)	20 (21.7%)	12 (41.4%)	80 (20.0%)
17 years old	49 (20.8%)	9 (20.9%)	17 (18.5%)	5 (17.2%)	80 (20.0%)

$\chi^2 = 22.199, \text{Sig.} = 0.035, p < 0.05$

As for Hypothesis 2, the results of Multivariate Analysis of Variance indicated that young Malaysian-Indians' age differences ( $F_{(8, 400)} = 2.803, p < 0.01$ ), family type ( $F_{(2, 400)} = 6.368, p < 0.01$ ) and father's educational level ( $F_{(12, 400)} = 1.970, p < 0.05$ ) 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 ( $F_{(2, 400)} = 1.109, p > 0.05$ ), number of siblings ( $F_{(8, 400)} = 1.863, p > 0.05$ ), mother's educational level ( $F_{(10, 400)} = 1.506, p > 0.05$ ), mother's occupation ( $F_{(6, 400)} = 0.758, p > 0.05$ ), father's occupation ( $F_{(8, 400)} = 1.717, p > 0.05$ ) and monthly family income ( $F_{(10, 400)} = 1.244, p > 0.05$ ). The Hypothesis 2 was partially supported.

As shown in Table 2, 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,  $p < 0.01$ ), 14 years old (MD = 1.963,  $p < 0.01$ ) and 17 years old (MD = 1.60,  $p < 0.05$ ), but showed no significant difference with the samples who were 15 years old (MD = 1.275,  $p > 0.05$ ).

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,  $p < 0.01$ ), 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,  $p < 0.05$ ), 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,  $p < 0.05$ ) 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,  $p < 0.05$ ).

**Table 2** Multivariate analysis of variance showing association between young Malaysian-Indians' age differences and frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies

Age		Dependent variable: frequency of media exposure on Tamil movies	Dependent variable: frequency of portrayal of violence Tamil movies
13 years old	14years old	Mean difference = -0.588, $p = 0.408$	Mean difference = -8.60*, $p = 0.018^*$
	15years old	Mean difference = -1.275, $p = 0.073$	Mean difference = -9.313*, $p = 0.011^*$
	16years old	Mean difference = -2.55**, $p = 0.000^{**}$	Mean difference = -8.575*, $p = 0.018^*$
	17years old	Mean difference = -0.950, $p = 0.182$	Mean difference = -10.038**, $p = 0.006^{**}$
14 years old	13years old	Mean difference = 0.588, $p = 0.408$	Mean difference = 8.60*, $p = 0.018^*$
	16years old	Mean difference = -1.963**, $p = 0.006^{**}$	Mean difference = 0.025, $p = 0.994$
15 years old	13years old	Mean difference = 1.275, $p = 0.073$	Mean difference = 9.313*, $p = 0.011^*$

**Table 2** Multivariate analysis of variance showing association between young Malaysian-Indians’ age differences and frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies (continued)

Age		Dependent variable: frequency of media exposure on Tamil movies	Dependent variable: frequency of portrayal of violence Tamil movies
16 years old	13years old	Mean difference = 2.55**, $p = 0.000^{**}$	Mean difference = 8.575*, $p = 0.018^*$
	14years old	Mean difference = 1.963**, $p = 0.006^{**}$	Mean difference = -0.025, $p = 0.994$
	17years old	Mean difference = 1.60*, $p = 0.025^*$	Mean difference = -1.463, $p = 0.687$
17 years old	13years old	Mean difference = 0.950, $p = 0.182$	Mean difference = 10.038**, $p = 0.006^{**}$
	16years old	Mean difference = -1.60*, $p = 0.025^*$	Mean difference = 1.463, $p = 0.687$

Note. \*\*  $p < 0.01$ , \*  $p < 0.05$

As shown in Table 2.1, Pairwise Comparison indicated that young Malaysian-Indians who were from two-parents family (Mean = 17.897) exhibited significantly higher frequency of media exposure on Tamil movies than the samples who were from single-parent family (Mean = 16.141).

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

**Table 2.1** 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	0.534
	Two-parents	17.897	0.248
Frequency of portrayal of violence in Tamil movies	Single-parent	81.972	2.719
	Two-parents	90.219	1.263

As shown in Table 2.2, 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 (Mean Difference = 1.728,  $p < 0.01$ ), but showed no significant difference with

the young Malaysian-Indians whose fathers who have obtained primary school education (Mean Difference = 0.867,  $p > 0.05$ ), bachelor’s degree (Mean Difference = .666,  $p > 0.05$ ), master’s degree (Mean Difference = 1.50,  $p > 0.05$ ), doctoral degree (Mean Difference = .844,  $p > 0.05$ ) and other education (Mean Difference = 3.916,  $p > 0.05$ ).

**Table 2.2** Comparison of fathers' education on frequency of media exposure on Tamil movies

Education		Frequency of media exposure on Tamil movies
Secondary school	Higher secondary school	Mean difference = 1.728**, $p = 0.001^{**}$
Higher secondary school	Secondary school	Mean difference = -1.728**, $p = 0.001^{**}$

Note. \*\*  $p < 0.01$

As for Hypothesis 3, Multivariate Analysis of Variance (MANOVA) 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 ( $F_{(6, 400)} = 2.132, p < 0.05$ ). 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 ( $F_{(3, 400)} = 3.861,$

$p < 0.05$ ) but was unassociated with their self-reported frequency of media exposure to Tamil movies ( $F_{(3, 400)} = .977, p > 0.05$ ).

As shown in Table 3, 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 ( $F_{(6, 400)} = 2.132, p < 0.05$ ). It should be noted that Pillai's Trace, Hotelling's Trace, and Roy's Largest Root also yielded similar results.

**Table 3** 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	0.048*
Wilks' Lambda	2.132*	6.000	790	0.048*
Hotelling's Trace	2.138*	6.000	788	0.047*
Roy's Largest Root	3.910**	3.000	396	0.009**

Note. \*\*  $p < 0.01, * p < 0.05$

As shown in Table 3.1, Multivariate Analysis of Variance indicated that laissez-faire young Malaysian-Indians exhibited significantly less frequency of portrayal of violence in Tamil movies than consensual young Malaysian-Indians (Mean Difference = -14.01,  $p < 0.05$ ), protective

young Malaysian-Indians (Mean Difference = -17.61,  $p < 0.01$ ) and pluralistic young Malaysian-Indians (Mean Difference = -12.94,  $p < 0.05$ ). Therefore, Hypothesis 3 was partially supported.

**Table 3.1** Multivariate analysis of variance showing association between parents’ self-perceived family communication patterns and frequency of portrayal of violence in Tamil movies

Self-perceived family communication patterns		Dependent variable: frequency of portrayal of violence in Tamil movies
Consensual family	Laissez-faire family	Mean difference = 14.01*, $p < 0.05$
Protective family	Laissez-faire family	Mean difference = 17.61**, $p < 0.01$
Pluralistic family	Laissez-faire family	Mean difference = 12.94*, $p < 0.05$
Laissez-faire family	Consensual family	Mean difference = -14.01*, $p < 0.05$
	Protective family	Mean difference = -17.61**, $p < 0.01$
	Pluralistic family	Mean difference = -12.94*, $p < 0.05$

Note. \*\*  $p < 0.01$ , \*  $p < 0.05$

To test Hypothesis 4, Multivariate Analysis of Variance using Wilks' Lambda tests indicated that young Malaysian-Indians’ family communication patterns differences ( $F_{(6, 400)} =$

3.296,  $p < 0.05$ ) exhibited significantly different attitude and beliefs toward violence in daily life context.

**Table 4** 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	<i>F</i>	Hypothesis df	Error df	<i>p</i>
FCP	3.296*	6.000	790	0.03*

Note. \*\*  $p < 0.01$ , \*  $p < 0.05$

Hypothesis 4a stated that the 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 of Variance using Wilks' Lambda tests indicated that young Malaysian-Indians’ family communication patterns differences ( $F_{(6, 400)} = 3.296, p < 0.05$ ) exhibited significantly different level of machismo ( $F_{(3, 400)} = 4.175, p < 0.01$ ) in daily life context. Thus, Hypothesis 4a was supported.

**Table 4.1** 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	<i>F</i>	Hypothesis df	Sum of square	Mean square	<i>p</i>
Machismo	4.175*	3.000	579.485	193.162	0.006**
Acceptance of violence	2.358	3.000	39.793	13.264	0.071

Note. \*\*  $p < 0.01$ , \*  $p < 0.05$

**Table 4.2** Multivariate analysis of variance showing association between young Malaysian-Indians' self-perceived family communication patterns and machismo in daily life context

Self-perceived family communication patterns		Dependent variable: degree of machismo in daily life context
Consensual family	Protective family	Mean difference = -1.06, $p > 0.05$
	Pluralistic family	Mean difference = 1.12, $p > 0.05$
	Laissez-faire family	Mean difference = -3.81**, $p < 0.01$
Protective family	Consensual family	Mean difference = 1.06, $p > 0.05$
	Pluralistic family	Mean difference = 2.19, $p > 0.05$
	Laissez-faire family	Mean difference = -2.75, $p > 0.05$

Note. \*\*  $p < 0.01$

**Table 4.2** Multivariate analysis of variance showing association between young Malaysian-Indians' self-perceived family communication patterns and machismo in daily life context (continued)

Self-perceived family communication patterns		Dependent variable: degree of machismo in daily life context
Pluralistic family	Consensual family	Mean difference = -1.12, $p > 0.05$
	Protective family	Mean difference = -2.19, $p > 0.05$
	Laissez-faire family	Mean difference = -4.94**, $p < 0.01$
Laissez-faire family	Consensual family	Mean difference = 3.81**, $p < 0.01$
	Protective family	Mean difference = 2.75, $p > 0.05$
	Pluralistic family	Mean difference = 4.94**, $p < 0.01$

Note. \*\*  $p < 0.01$

As shown in Table 4.2, Multivariate Analysis of Variance using Wilks' Lambda tests indicated that laissez-faire young Malaysian-Indians exhibited significantly higher degree of machismo than the consensual young Malaysian-Indians (Mean difference = 3.81,  $p < 0.01$ ) and pluralistic young Malaysian-Indians (Mean difference = 4.94,  $p < 0.01$ ). The Hypothesis 4a received a significant support.

Hypothesis 4b stated that the 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.

Multivariate Analysis of Variance using Wilks' Lambda tests revealed that young Malaysian-Indians' family communication patterns exhibited insignificant frequency of acceptance of violence ( $F_{(3, 400)} = 2.358, p > 0.05$ ) in daily life context. Thus, Hypothesis 4b was unsupported.

**Table 5** Multiple regression analysis on the frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies on their beliefs and attitude toward violence in daily life context

Independent variable:	Dependent variable: machismo in daily life context	Independent variable:	Dependent variable: acceptance of violence in daily life context
Frequency of media exposure on Tamil movies	$\beta = 0.203^{**}, p < 0.01$	Frequency of media exposure on Tamil movies	$\beta = 0.249^{**}, p < 0.01$
Frequency of portrayal of violence in Tamil movies	$\beta = 0.083, p > 0.05$	Frequency of portrayal of violence in Tamil movies	$\beta = 0.084, p > 0.05$

Note.  $^{**} p < 0.01, * p < 0.05$

To test Hypothesis 5, the Multiple Regression analysis indicated that the young Malaysian-Indians who reported higher frequency of media exposure on Tamil movies ( $\beta = 0.203, p < 0.01$ ) 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 ( $\beta = 0.083, p > 0.05$ ) did not exhibit

significant machismo in daily life context. Similarly, Multiple Regression analysis indicated that the young Malaysian-Indians who reported higher frequency of media exposure on Tamil movies ( $\beta = 0.249, p < 0.01$ ) 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 ( $\beta = 0.084, p > 0.05$ ) did not exhibit significant acceptance of violence in daily life context. Thus, the Hypothesis 5 was partially supported.

### **Discussion of the Study**

The young Malaysian-Indians' sex and age differences significantly correlate 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 (e.g. Ollendick, 2001, as cited in Razali & Razali, 2013; Halim, 1998, as cited in Razali, 2013) 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 this study support 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 who are characterized by differences in age, family type and father's educational level exhibited different frequency of media exposure on Tamil movies and frequency of portrayal of violence in Tamil movies. 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. 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" (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. 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, et al. (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 et al., 2007).

The 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. 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 et al., 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, Balraj, & 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 et al., 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 et al. (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 exposure 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).

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, but showed no significant difference with the young Malaysian-Indians whose fathers who have obtained primary school education, bachelor's degree, master's degree, doctoral degree and other education. 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 Rao, 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 Rao, 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 (Rao, 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.

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. 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 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 young Malaysian-Indians who are characterized by differences in self-perceived family communication patterns exhibited significantly different degree of machismo in daily life context but exhibited insignificant frequency of acceptance of violence in daily life context. 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). Furthermore, in the Indian society, family serves a major role in providing protection for its members especially for children (Sonawat, 2001). 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.

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 AVCI & Gucray, 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., Krmar, 1998). Adolescents who prefer violent movies were significantly more supportive attitude that aggression is acceptable and have positive behaviours towards violent behaviours. (e.g. Hassan et al., 2009; Dong, 2005; Funk et al., 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.

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. Hassan et al. (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.

### **Conclusion and Recommendations**

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. 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.

The present study explored only 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. Future research can 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. Thus, future research can also 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.

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