An Investigation of the Effects of Ethnic Identity on Well-Being of Monoethnic and

Multiethnic Children and Adolescents in Malaysia.

by

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Abstract

Adolescence is the transition period from childhood into adulthood. During this period, self identity and ethnic identity become more salient. In recent years, intermarriage between different ethnicities has increased and is becoming increasingly common in Malaysia. This current study aims to investigate the relationships of ethnic identity to well-being of children and adolescents in Malaysia who are from monoethnic and multiethnic backgrounds. This study will also look at the implications ethnic identity and ethnic status (monoethnic or multiethnic) have on self-esteem, perceived discrimination, life satisfaction, bullying and antisocial behaviour. There were 261 participants from Kuala Lumpur and Petaling Jaya, Malaysia; 106 males, 152 females and 4 did not state their gender. Age ranged from 10 to 16 years old. 178 participants were monoethnic and 83 participants were multiethnic. Children and adolescents showed no differences on ethnic identity when compared by ethnic group and by ethnic state. This study also found positive correlations between ethnic identity and self esteem, self esteem and life satisfaction and perceived discrimination and antisocial behaviour. There were significant negative correlations between perceived discrimination and self esteem, antisocial behaviour and self esteem, and antisocial behaviour and life satisfaction. Those who were bullies were also more likely to engage in antisocial behaviour as compared to nonbullies/nonvictims and victims. The findings gave insight to the ethnic identity of Malaysian children and adolescents who are monoethnic and multiethnic. This research also lends support to past research regarding relationships between self esteem, life satisfaction, bullying, perceived discrimination and antisocial behaviour. All factors that were found to be good correlates of psychological well being were discussed.

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Adolescence is commonly acknowledged as the transition period from childhood into adulthood. It is recognised that during adolescence, individuals go through rapid physical, mental and emotional growth. It is during this period that self identity becomes more salient to individuals and questions like "Who am I?" and "Who do I want to be?" are frequently pondered and are critically assessed. "Who" you are largely determines your state of well being during that period. Although ethnic identity is nurtured from childhood, it becomes more salient in adolescence with individuals exploring and understanding more about their ethnic background and culture they belong to.

In recent years, intermarriage between people of different ethnicities is increasing and thus changing and challenging the norms of race, ethnicity, culture and identity. It is of great interest around the world whether individuals who have more than one ethnic background differ from individuals with singular ethnic backgrounds. One country of interest is Malaysia because it is a multicultural nation which constitutionally acknowledges and supports three ethnic groups as the main ethnic groups in the country. Malaysia's distinctiveness lies in its history where these three ethnic groups (Malay, Chinese and Indian), through different circumstances, came together and collectively built the nation of Malaysia. Mixed marriages in Malaysia are common and have been occurring since the early 19th century but little is known about the well being of multiethnic individuals in Malaysia.

In line with that, this current study aims to investigate the importance and relationship of ethnic identity to the well-being of children and adolescents in Malaysia who are from single ethnic backgrounds and multiple ethnic backgrounds. This study intends to look at the implications ethnic identity and ethnic status

(monoethnic or multiethnic) have on self-esteem, perceived discrimination, life satisfaction, bullying and antisocial behaviour.

So, Why is Self Identity Important in Adolescence?

      According to Erikson (1968), the construction of an individual's self-identity is an important and crucial step in the development of an individual. Self-identity can be defined as 'a well-organized conception of the self made up of values, beliefs and goals to which the individual is solidly committed' (Berk, 2006, p. 438). Although the formation of self-identity is a journey that continues throughout an individual's life, the stage of adolescence is most notably recognised as the peak or catalyst period of identity formation. Erikson (1968) describes adolescents as suffering from 'identity crises' as they struggle to cope with the uncertainties, alternatives and choices of this stage. According to Erikson's (1968) theory of development, adolescents first experience a period of exploration, during which they search and explore different values, beliefs and goals. This period of exploration is then followed by a period of commitment, where they find a coherent and stable identity to which they intend to commit. During adolescence, individuals have an increasing need to explore multiple aspects of their identity and they also experience an increase in their abstract reasoning abilities (Berk, 2006). Erikson (1968) also suggested that when self identity is coherent, stable and well constructed, it can have positive effects on well-being.

      Marcia's (1980) theory of identity development is based on Erikson's (1968) developmental theory. Marcia's (1980) theory of identity development also postulates that individuals develop their identity via exploration and commitment. Marcia (1980) extends further on the theory by proposing that as individuals search and explore identity issues, individuals progress through one or more statuses of identity before

settling and committing to a secure identity. The identity statuses that adolescents commit to are important because these statuses influence the adolescent's state of well-being. Marcia's (1980) four statuses of development are: 1) Identity diffusion, 2) Identity foreclosure, 3) Identity moratorium and 4) Identity achievement. Identity diffusion is the first status, and during this time an individual has not explored identity issues and alternatives and has not committed to a firm set of values and goals. During the identity foreclosure status, an individual has not explored alternatives but has committed to a firm set of values and goals. The third status is the identity moratorium status where an individual is still exploring alternatives and has not made any commitments. Lastly, in the identity achievement status, an individual has explored and committed to a firm set of values and goals. It is believed that individuals at this status have a healthier and more stable self-identity and adapt better to their surroundings and circumstances. If an individual does not progress from the identity diffusion and identity foreclosure statuses to the identity moratorium and identity achievement statuses, it is usually perceived as unhealthy or maladaptive because individuals during this time do not have the ability to rely on themselves but rather are overly dependent on other people around them. Individuals in these statuses are also assumed to be less mature, more inflexible and more intolerant (Kroger, 1995). These statuses have been studied as a stage model and although it is assumed that these statuses progress linearly on a continuum, there has not been a convincing amount of research to fully validate this claim (French, Seidman, Allen & Aber, 2006).

Do Social Groups Influence an Individual's Self Identity?

Tajfel and Turner's (1986) Social Identity Theory posits that part of an individual's self-concept or identity is derived from being a part of and knowing

members of a particular social group. Roberts, Phinney, Mase, Chen, Roberts, and Romero (1999) suggested that group identity is an important aspect of self identity because individuals generally place value on groups they belong in and derive self-esteem from their sense of belonging to that particular group. Some research states that individuals who belong to highly valued groups are less likely to need to change their social identity (French et al., 2006). However, if groups are devalued and subject to discrimination or negative stereotyping, group members might try to assert a positive representation to reinstate affirmation towards the group (Tajfel, 1978). Group members may also engage in the process of negotiating the meaning of his or her self identity when the group is devalued (French et al., 2006). Group identity is usually of great importance and influence when it comes to minority groups (Phinney, 1990). Minority group members usually experience discrimination and in that one aspect, group identification has been found to moderate and buffer negative psychological and health effects from perceived or experienced discrimination (Cassidy, O'Connor, Howe, & Warden, 2004; Mossakowski, 2003; Phinney, Madden & Santos, 1998; Werkuyten & Nekuee, 1999; Wong, Eccles & Sameroff, 2003). Group identity is also very important in non-Western cultures that are collectivistic in nature because there is an immense emphasis and focus on an individual's relationship to the group (Markus & Kitayama, 1991).

Ethnicity can be considered to be a social group and therefore has many positive implications for identity and well-being. An ethnic group can be defined as a group in which the members have a similar social heritage involving practices, values and beliefs (Atkinson, Morton & Sue, 1983). Ethnic identity can be conceptualised as an individual's sense of belonging and commitment to an ethnic group: sharing similar thoughts, perceptions, feelings and behaviours with members of that ethnic

group (Phinney, 1996). The formation of ethnic identity does not only occur during adolescence but rather is a socialisation process that begins from childhood. During this socialisation process, an individual learns and experiences the norms of the ethnic group and sees themselves and others as members of that ethnic group (Rotheram-Borus, 1989; as cited in Spencer, Icard, Harachi, Catalano & Oxford, 2000).

Erikson's (1968) and Marcia's (1980) theories both agree that ethnic identity becomes more salient during adolescence and it begins with the awareness and understanding of an individual's ethnicity. This in turn encourages the individual to explore his or her ethnicity. Once an individual commits to an ethnic identity, the individual has reached a stable ethnic identity state. Although Erikson (1968) and Marcia's (1980) developmental theories have had inconclusive results regarding the natural progression of these stages or statuses, ethnic identity development has been based largely on these developmental theories and is assumed to progress linearly. From these theories, it has been posited that ethnic identity will vary with age as younger adolescents are less likely to have clear and committed ethnic identities than would older adolescents (French et al., 2006). Also, with increased exploration, which comes with age, group-esteem may also increase (French et al., 2006).

According to the Social Identity Theory (Tajfel & Turner, 1986), individuals who value their ethnic group are expected to have a more secure identity and if their ethnic group is devalued, individuals may reinstate affirmation towards their group. By reinstating affirmation, group esteem increases and in turn increases individual's self-esteem. Ethnic identity can also serve as a mediator of stressful events. When faced with a stressful event, individuals may choose to either distance or strengthen their ethnic identity which in turn provides and creates a sense of affiliation that provides protection against negative effects (Roberts et al., 1999).

Ethnic Identity Development

Phinney (1996) proposed that an individual's development of ethnic identity followed similar stages to Marcia's (1980) theory of identity development. These stages were achieved using exploration and commitment. Ethnic identity exploration is described as learning about an individual's ethnic group and its implications for life. On the other hand, ethnic identity commitment is described as the decision regarding the meaning of an individual's ethnicity and the way an individual will live as a group member.

Similarly to Marcia's (1980) theory, there are four stages of ethnic development in Phinney's (1996) model of ethnic identity development; the four stages are: 1) Ethnic identity diffusion, 2) Ethnic Identity foreclosure, 3) Ethnic identity moratorium and 4) Ethnic identity achievement. An individual in the ethnic identity diffusion stage shows little or no desire to learn and understand the issues surrounding the ethnic culture. In the ethnic identity foreclosure stage, the individual has not explored but may express pride and a sense of belonging but it is hugely dependent on the opinions and views of other members of the ethnic group. In the ethnic identity moratorium stage, the individual may be currently engaging or already engaged in learning about and understanding the ethnic group culture. During this period, an individual may choose to immerse themself in the ethnic culture for a period of time. In the case of immigrants, individuals may also choose to reject the dominant culture that differs from their ethnic culture. Lastly, in the ethnic identity achievement stage, the individual has a clear meaning, understanding of and appreciation towards the group and feels belongingness in that ethnic group. During this stage, individuals are also able to appreciate and accept the ethnicity of others and may recognise cultural and status differences between their ethnic group and the

dominant group (Spencer et al., 2000). Phinney (1992) also acknowledges that many ethnic groups have multiple or alternative ethnic labels to identify with and these labels have various meanings both for members and non-members of the group. An example of this would be that some individuals may identify themselves as Mexican or Puerto Rican instead of Latino.

Based on this theory, Phinney (1992) developed the Multigroup Ethnic Identity Measure (MEIM), a global measure to measure ethnic identity. The MEIM measures individuals' ethnic identity with two subscales: ethnic affirmation and ethnic exploration. Ethnic affirmation measures the positive attitudes an individual has towards their ethnic group as well as the sense of belonging and commitment that they have towards the group. Ethnic exploration measures the amount of exploration (e.g., reading about, talking about) taken to learn about the cultural behaviours and practices of the ethnic group. The MEIM also allows dual ethnic individuals to self identify their ethnic background, and at the same time asks them to nominate an ethnic group for themselves and both their parents. A higher score on the MEIM indicates a higher and better achievement of ethnic identity and a lower score is indicative of ethnic identity diffusion. The MEIM (Phinney, 1992) has been used by many researchers (e.g., Martinez & Dukes, 1997; Ponterotto, Gretchen, Utsey, Stracuzzi & Saya Jr., 2003; Roberts et al., 1999; Spencer et al., 2000) and has been found to be a reliable and valid measurement of ethnic identity.

Studies using the MEIM have shown that higher scores on the MEIM are positively associated with psychological and sociological well-being. Ethnic identity has been documented to positively correlate to individuals' self-esteem and well-being (Abu-Rayya, 2006; Umana-Taylor, 2004), life satisfaction (Ward, 2006), and quality of life (Abu-Rayya, 2006; Utsey, Chae, Brown & Kelly, 2002). Individuals

who identify highly with their ethnic identity also show better integrated identity statuses (Phinney, 1990) and have higher self-confidence and purpose in life (Martinez & Dukes, 1997). Ethnic identity has also been found to be more salient in adolescents from the ethnic minority than the ethnic majority (Phinney, 1992; Phinney & Alipuria, 1990). Other studies have found that ethnic identity correlates negatively with anxiety, depression and perceived discrimination (Abu-Rayya, 2006; Mossakowski, 2003). With ever-changing racial and ethnic composition in countries worldwide, the study of ethnic identity development is important and has gained increasing theoretical, empirical and practical salience (French et al., 2006).

Although research on identity development shows that it progresses as a stage model, some researchers are of the opinion that the stage model may not accurately capture the dynamic nature of ethnic identity (French et al., 2006). French et al. (2006) examined identity development as continuous growth as compared to stages of change and found that although participants progressed to higher stages of identity development, some participants also regressed to lower stages. Hence it may be more accurate if identity development was not measured by a linear stage model but instead by a status model. A status model would take into consideration the ability of an individual to move between statuses and acknowledge multiple pathways of identity development (Waterman, 1999).

The majority of past research regarding ethnic identity development has focused on comparing the development of identity of individuals from ethnic majority groups and ethnic minority groups (e.g., Contrada et al., 2001; Kiang et al., 2006; Lee & Yoo, 2004; Martinez & Dukes, 1997; Romero & Roberts, 1998; Umana-Taylor, 2004). However, in the last decade, there has been an increase in research regarding the ethnic development and well-being of individuals who have dual or multiple

ethnic backgrounds. Dual ethnic marriages are on the rise worldwide (Ministry of

Health, Labour and Welfare, 2005; U.S. Bureau of the Census, 2001) and are

becoming more commonly accepted in society. It would be critical and beneficial to

learn and understand more about the developmental processes and outcomes that are

experienced and produced by children from multiethnic marriages. Research on

multiethnic individuals commonly use the terms dual ethnic, multiethnic, multiracial,

mixed ethnic, mixed race, biracial and half caste to describe individuals who have a

mother and a father who are from two different races or ethnicities. Individuals with

parents from the same race or ethnic group are referred to as monoracial or

monoethnic individuals. The term *half caste* was commonly used in earlier ethnic

identity research to describe individuals with multiple ethnicities but today that term

may imply more negative sentiments and implications as compared to the currently

and more frequently used term *mixed race* or *mixed ethnicity*. The terminology for

race and ethnicity differ from each other because race is defined as a biological

category that is primarily evident as a physical characteristic and does not necessarily

encompass cultural values (Fatimilehin, 1999), but ethnicity is usually defined as a

group of individuals which share a social heritage which involve sharing similar

practices, values and beliefs (Fatimilehin, 1999; Phinney, 1996). Some researchers are

even of the opinion that ethnicity involves more than just cultural behaviours but

encompasses sociological factors, socio-economic conditions and social and political

realities (Weinrich, 1983; Smith, 1990; as cited in Romero & Roberts, 1998; Phinney,

1996).

However, for the purpose of simplifying and standardising terms for this

research, the terms *monoethnic* will be used to describe individuals with both parents

from the same race or ethnicity and *multiethnic* will be used to describe individuals

with parents of differing race or ethnicity; this also includes individuals who may

have parents with multiple ethnic parentage.

Does identity development for multiethnic individuals differ from monoethnic

individuals?

In the current identity development models, it is implied that individuals who

are multiethnic have to choose one ethnic group over the other in order to find a stable

identity to which to commit. It was assumed that because dual ethnic individuals have

two or multiple cultures to manage and have to contend with ethnicity related issues,

they have more problematic adjustments (Stonequist, 1937; as cited in Poston, 1990),

increased identity problems (Bracey, Bamaca, & Umana-Taylor, 2004) and feel that

their heritage culture is not appreciated (Downie, Mageau, Koestner & Liodden,

2006). Low ethnic identity and low self-esteem in turn exacerbate problems

associated with normal identity and functioning (Gibbs, 1987; as cited in Poston,

1990).

It has also been said that ethnic majority and ethnic minority status show

relationships with self-esteem, ethnic identity and wellbeing (Bracey, Bamaca, &

Umana-Taylor, 2004; Downie, Mageau, Koestner & Liodden, 2006; Phinney, 1992).

Multiethnic Asian- European and African American- European adolescents in the

U.S.A. were found by Spencer et al. (2000) to have lower self esteem than

monoethnic African American and Asian adolescents. Individuals from ethnic

minority groups have been found to have higher self esteem than ethnic majority

groups as ethnicity was more salient for the former (Contrada et al., 2001; Martinez &

Dukes, 1997; Romero & Roberts, 1998; Spencer et al., 2000). Phinney (1992)

explains that the occurrence of higher self esteem in monoethnic Black adolescents

could be attributed to the high resilience towards discrimination and strong community support that is adopted by the Black community in the U.S.

Udry, Li and Hendrickson-Smith (2003) hypothesised that multiethnic individuals who identified with multiple ethnic groups had a greater risk status for general health and substance abuse as compared to multiethnic individuals who only identified with a single ethnic group. Udry, Li and Hendrickson-Smith (2003) found in their study that multiethnic adolescents from multiethnic White and Asian ethnic backgrounds showed significantly greater risk for considering suicide, having sex, repeating a grade and being suspended from school. Multiethnic adolescents who identified with multiple ethnic groups were at higher health and behaviour risks when compared with those who identified with a single ethnic group and this result was applicable to all the multiethnic participants in the study and was not distinctive to any particular ethnic group combination (Udry, Li & Hendrickson-Smith, 2003).

Helms (1995; as cited in Bracey, Bamaca, & Umana-Taylor, 2004) has revealed that dual ethnic individuals have a choice of identifying with the majority or minority group and can also identify themselves in a unique bicultural combination. There is a scarcity of research on multiethnic individuals because past research typically has not provided the opportunity for individuals to report membership in more than one ethnic group (offering only a forced single option) and have not had large enough samples of multiethnic individuals for statistically meaningful subgroup analyses (Spencer et al., 2000). Researchers have had difficulty testing the relevance of existing measures with multiracial populations because past studies have not recognised the distinctively differing identity processes multi ethnic individuals' experience.

However, recent research regarding identity development in individuals with dual ethnic background has shown that the development of their ethnic identities may not follow the standard process of development as experienced by monoethnic individuals. Multiethnic individuals might be able to have multiple identities or merge their different ethnic identities to form a new identity without creating problematic identities. Poston (1990) and Root (1990) both suggest that the current models of identity development have limitations and do not apply to dual or multiethnic individuals.

Poston's (1990) model of biracial identity development postulates that dual ethnic individuals go through 5 stages of ethnic identity development: 1) Personal identity, 2) Choice of group categorisation, 3) Enmeshment/Denial, 4) Appreciation and 5) Integration. During the Personal Identity stage, individuals are typically young and have diffuse identities and their sense of self is typically unrelated to their ethnic background. Group membership in their ethnic group also becomes salient in the Personal Identity stage. In the Choice of group categorisation, individuals may experience distress or alienation because they feel they are required to choose one ethnic identity over the other. During the Enmeshment/Denial stage, there is often a time of guilt and confusion as the individual's chosen identity may not be fully representative of the individual's identity. During this period, an individual may experience guilt and self-hatred and may be excluded from one or more ethnic groups. The Appreciation stage occurs when dual ethnic individuals begin to appreciate their dual or multiple ethnic identities and broaden their reference group orientations. During this stage an individual may immerse themselves more in their ethnic cultures but may still only identify with one ethnic group. In the last stage, Integration, individuals recognise and appreciate their dual or multiple ethnic identities and

experience wholeness and integration. It is during this stage that multiple ethnic identities can exist.

Root (1990) also found that ethnic identity development in dual ethnic individuals is a dynamic and non-linear process. Root's (1990) work reiterates the suggestion that linear and stage models may not be able to fully explain the experiences of identity development in dual ethnic individuals. Root (1996) introduced a non-linear model of ethnic identity development for dual ethnic identity, and proposed that dual ethnic individuals resolve their mixed identity through one of four identity patterns or "border crossings". These four identity patterns are: 1) Multiple perspectives, 2) Situational ethnicity and race, 3) Multiracial central focus point, and 4) Home base and forays.

The multiple perspectives pattern occurs when dual ethnic individuals have the ability to hold and merge multiple perspectives simultaneously, and Root (1996) describes it as "having both feet in both groups". The situational ethnicity and race pattern describes individuals consciously shifting racial foreground and background in different settings. An example of this would be when someone with European and Indian ethnic heritage changes their main ethnic identity depending on the situation. In an environment with people of Indian ethnic background, he or she will identify as Indian. However in a European setting, he or she may only identify as European. The third pattern is a multiracial central reference point where individuals decide to sit on the border and claim a multiracial identity. A good example of this can be seen in Malaysia, where a sub-ethnic group has been formed by individuals with Portuguese and Chinese ethnic heritage. If based on ethnic categorisation used in current literature, these individuals would be categorised as a mix of Portuguese and Chinese ethnic groups but the individuals themselves have a special ethnic identity called

Serani and do not see being Serani as half Portuguese-half Chinese but only identify themselves being Serani. Lastly, the Home base and forays pattern has individuals who create a home base in one ethnic group and make forays into others. In Root's (1996) model, any form or combination of the identity patterns constitutes a healthy resolution of multi racial development.

Further research by Renn (2000; as cited in Renn, 2003) also found that some dual ethnic individuals chose to opt for a fifth category where they choose not to identify themselves using a racial identity category and choose to deconstruct the race category. This deconstruction of the race category can be manifested in a variety of ways. Renn (2003, p. 385) showed that "some participants were of the opinion that race was socially constructed and did not want to participate in that system while others just opted not to mark any boxes on forms when asked for their ethnicity". It is unclear whether racial and ethnic identity categories become less important for individuals who choose this category. Root (1990) acknowledges that there are multiple variables that can influence and impact the identity development processes chosen by individuals, such as family environment, place of birth and temperament. Some other key influences are gender, class, regional history of race relations, community and generational rates of intermarriage.

Another model, Wardle's (1992; as cited in Renn, 2003) Ecological and Developmental model states that identity development progresses through stages but places equal importance on external variables (ecological factors) that influence the individual's experiences. Wardle's (1992; as cited in Renn, 2003) model has two stages: the first being the early stage (3 to 7 years old) when an exploration of physical differences occurs between children, themselves and others. During this stage, they become aware of their physical appearance and how society perceives

racial differences and how groups are labelled. During the second stage (adolescence), they must negotiate between the way they perceive themselves and the way society perceives them. Wardle (1992; as cited in Renn, 2003) argues that various ecological factors like minority context, majority context, family, community and group antagonism influence whether a biracial individual is able to successfully complete the 2 stages.

Renn (2003), also using an ecological model of human development, reiterates that ecological and environmental factors have an influence on an individual's identity development. Renn (2003) found that the academic environment dual ethnic individuals were in played an important role in their ethnic identity development. Depending on the academic environment, ethnic identities can either be strengthened or challenged, thus influencing the identity pattern they adopt. Renn (2003) found that being a part of one or more microsystems that supports multiethnic identity was an important factor for individuals of dual ethnic backgrounds. Phinney (1992) found that when asking multiethnic individuals to self-label themselves, university students on ethnically diverse campuses with one parent who was White were less likely to call themselves White than those on predominantly White campuses because ethnically diverse campuses would have an increased number of microsystems that support multiethnic identity. French et al. (2000) also found that high schools with diverse ethnicities played a role in both group esteem and exploration of ethnic identity.

Research on ethnic identity has shown that individuals who value their ethnic group will have a more secure identity and that the stronger an individual's ethnic identity is, the greater the contribution it makes to self concept (Phinney, 1996). Ethnic identity has also been shown to have positive effects on psychological and sociological well-being (Abu-Rayya, 2006; Martinez & Dukes, 1997; Utsey, Chae,

Brown & Kelly, 2002; Ward, 2006), and there seem to be differences in ethnic identity formation between monoethnic and multiethnic individuals (Root, 1996). Multiethnic individuals have been shown to be able to blend their multiple ethnic backgrounds, and this practice does not disadvantage them psychologically or socially (Ward, 2006). Extending on this knowledge base, the current research would like to investigate the effect of ethnic identity on wellbeing of monoethnic and multiethnic individuals in an Asian context because the majority of ethnic identity research has been done in Western countries and there is little literature on this topic that may be applied to the South East Asia region.

Malaysia

      In Malaysia, there are three main ethnic groups: the Malays, Chinese and Indians (Abdullah-Amir, 2000), and intermarriages between individuals from different ethnic groups have been increasing in number and are widely accepted (Hefner, 2003). It is of interest, based on past research, to study whether the same phenomenon of identity development is experienced by monoethnic and multiethnic individuals in the Asian cultures in Malaysia as it is in Western countries or more developed Asian countries like Japan. When undertaking cross-cultural research, it is important to understand the historical and cultural context of the sample being studied because historical events can have an impact on current societal outcomes (Liu, Lawrence, Ward & Abraham, 2002). The Malaysian context will be further discussed in hopes that it may provide further insight and a better understanding of potential factors that may influence or have influenced ethnic identity formation in Malaysian children and adolescents and may shed some light on its effects on psychological well-being.

      Malaysia is located in South East Asia and shares its borders with four countries, Singapore, Thailand, Indonesia and Brunei. The majority of Malaysian citizens comprise of three main ethnicites, the Bumiputeras, Chinese and the Indians. Due to Malaysia's history of being an international shipping port and site of migration between neighbouring countries, a large number of mixed marriages have occurred, which are widely accepted and common in Malaysia. In certain areas of Malaysia, there might be slight discrimination against certain mixed marriages involving certain ethnic groups but the majority of mixed marriages in Malaysia are not viewed negatively. Most mixed marriages are usually perceived as positive occurrences unlike in other countries where mixed marriages are still viewed more negatively than

positively. In Malaysia, there is the stereotype and assumption, to a certain degree, that individuals from mixed marriages are smarter and more physically attractive than individuals from a monoethnic marriage. This belief, although it has not been documented scientifically in Malaysia, is quite prevalent.

Ethnic composition of Malaysia

Malaysia consists of two separate islands; West Malaysia and East Malaysia. West Malaysia has 11 states and the capital city of Malaysia, Kuala Lumpur, is located there. East Malaysia consists of two states, Sabah and Sarawak, which are also commonly referred to as Borneo. Malaysia has a population count of over 27 million (Department of Statistics Malaysia, 2007) and has an ethnic community comprising of Bumiputras (65.1%), Chinese (26.0%), Indian (7.7%), and other ethnicities (5.9%) (Department of Statistics Malaysia, 2000). It is commonly stated that Malaysia is comprised of three main ethnicities, (i.e., Malays, Chinese and Indians), although there are several other smaller indigenous groups in Malaysia and a growing number of expatriates from Western and other Asian countries (Abdullah- Amir, 2000).

In Malaysia, the biggest ethnic community is the Bumiputeras which consist of the indigenous people of Malaysia and the Malays. The term Bumiputera is literally translated as 'Princes of the earth', as it gives claim to the indigenous people and the Malays as the first inhabitants of the land (Ongkili, 1985). It is unclear when the first indigenous people inhabited Malaysia but during the same period of time, there was a significant amount of intermigration occurring between the Malays from Java and Sumatra in Indonesia and Malaysia. This intermigration was assisted by the similarities between the cultures, religions and languages between Malaysia and Indonesia. While the intermigration was occurring, there was a peaceful co-existence

of the indigenous people and the Malays because the indigenous people were and still are situated mainly in East Malaysia with smaller proportions in West Malaysia, whereas the Malays mainly inhabited West Malaysia with smaller proportions in East Malaysia (Ongkili, 1985). Therefore both were given recognition as the early settlers of Malaysia and are given special privileges as 'Bumiputras' although the ethnicities are distinct from each other. One distinguishing factor between the indigenous people and the Malays is that it is a requirement by Islamic law for all people who are Malay to believe and practise the Islamic religion whereas it is not a compulsory requirement for the indigenous people to choose Islam as their main religion.

The Chinese and Indians only arrived in Malaysia in the early 19th century, as they looked for better work opportunities away from their war- and poverty-stricken homelands. The majority of Chinese immigrants who entered Malaysia worked as tin miners and those who were more established in Malaysia became middle-men for the British during the British occupation of Malaysia (Mohamad, 1970). The Chinese immigrants who were more settled became partners with the British on trade endeavours due to the contacts and abundance of cheap labour the Chinese could provide (Mohamad, 1970). The majority of the immigrants from India were given work at rubber plantations and were also involved with the development of railways and public works in Malaysia (Ongkili, 1985).

Early evidence of mixed marriages in Malaysia can be illustrated through the contact between the Chinese immigrants with the local Malays. During this time, Chinese immigrants who settled in the state of Malacca, a Malaysian state famous for its geographically well-placed shipping port, married the local Malay women which resulted in the conception of the Baba-Nyonya culture. The Baba-Nyonya culture saw

the Chinese assimilate and take on the Malay culture, customs and language as their own but the Baba-Nyonyas did not take on Islam as their religion (Ongkili, 1985).

In recent years, Malaysia has seen an influx of different ethnicities and nationalities into the country. Due to rapid globalisation and development, increasing numbers of expatriates from Western and other Asian countries have been employed to help the development of the country. Malaysia has also started to attract more expatriates through the "Malaysia, My Second Home' scheme which was created to encourage expatriates to retire in Malaysia (Ministry of Tourism Malaysia, 2008). Malaysia also has a large number of private universities which cater to many international students from other countries. The Malaysian government has intentions to double the current number of international students to 100,000 by year 2010 (The Star Online, 2008).

History of Malaysia

Malaysia is located on the equator and its geographical location and natural resources have been important factors in shaping the nation. Malaysia used to be known as Malaya until the country gained independence in 1957, when the name was then changed to Malaysia. Malaysia has a tropical climate, hot and rainy, and has abundant rain forests. These rainforests are natural habitats which have readily provided natural resources for rubber plantations, tin mining and petroleum (Ongkili, 1985). It was these natural resources that began to draw immigrants and trades people from around the world to the Malayan shores (Ongkili, 1985).

It was during the 10th century that the arrival of Islam was heralded onto Malayan shores, but it was not till the early 14th century that the Malays adopted Islam as their official religion (Ongkili, 1985). Also in the 14th century, the straits of

Malacca became a focal and important trade route for traders from China, Arabia and India. Malacca, a state in Malaya, became a major port for maritime trade where traders would come to trade precious goods like spices, silk, and tropical wood (Ongkili, 1985). It was also during this time that the Malay lords, or otherwise known as Sultans, ruled the state and thus a Malacca sultanate was established (Ongkili, 1985).

In the early 19th century, the amount of immigrants from China and India rapidly increased due to better work opportunities in Malaya. Not long after, the prospect of tin mining, rubber tapping and eluding war brought the majority of Chinese and Indian immigrants to Malaya and this in part was due to the British colonisation of Malaya (Carstens, 2005). In 1976, the British occupied Malaya and this slowly led to the artificial occupational segregation of ethnicities (Haque, 2003). The British allowed the Malays to work in the rural areas for agricultural purposes while the Chinese were assigned to the townships where tin mining was available (Haque, 2003). The Indian immigrants were assigned to work in the rubber plantations. After the British occupation, Malaya was occupied by the Japanese in World War II and later gained its independence as a country in 1957.

Prior to Malaysia gaining its independence, the British parties in Malaysia proposed a model to help the Malaysian government establish its constitution. The British proposed the Malayan Union model which stated and recognised that all three main ethnicities, Bumiputeras, Chinese and Indians, were seen and treated as equal citizens in Malaya (Haque, 2003). However the Malay political party at that time, UMNO, rejected the Malayan Union model and later replaced it with the Federation of Malaya which endorsed limited citizenship status to non-Bumiputeras (Haque, 2003). The suggestion of equal citizenship created an uproar among the Malays as

they did not want the immigrants from China and India to have citizenship although many of the immigrants' families had lived in Malaya for generations. The Federation of Malaya model angered the Chinese and Indians because their families had lived in Malaysia for many generations and had become assimilated into the new country (Liu et al., 2002). The Chinese and Indian immigrants had contributed to the development of modern Malaysia and these immigrants no longer identified China and India as their home countries but rather saw themselves as citizens of Malaysia and Singapore (Liu et al., 2002). As a consequence of this, there were strong ethnic tensions between the ethnicities which caused riots to occur from 1947 to 1952.

The distress and chaos experienced during the racial riots led to the realisation that the only way national stability could be achieved was to allow the acceptance of the equal rights into the constitution. It was only in 1956 that rights for equal citizenship were given to all ethnicities in exchange that Malaya's head of state would be drawn from the ranks of the Malay Sultans and that the Malay language would be the official national language of Malaysia (Haque, 2003). It was also negotiated by the Malay heads of state that 'special rights' were given to the Bumiputras which would allow Bumiputras to receive subsidies for education and businesses and also that Malay economic development would be promoted more than the other ethnic groups (Puthucheary, 1978; as cited in Haque, 2003).

In 1957, Malaya gained its independence and was called Malaysia. However, ethnic tensions still remained among the Malays and Chinese and this was made even more salient with the withdrawal of Singapore from Malaysia in 1965. Further racial riots followed which led to the gruesome and appalling racial riots in 1969. The racial riots were the product of a Malay backlash towards anti-government demonstrations by the Chinese and led to a state of emergency being called (Haque, 2003). The racial

riot in 1969 serves as a constant reminder to Malaysians today of how racial disharmony can have such negative and detrimental repercussions to the country and the people. The end of the racial riots is currently considered as one of the major milestone in Malaysia's history. Liu, Lawrence, Ward and Abraham (2002) studied the social representations of history of tertiary students in Malaysia and Singapore and found that the racial riots served as a very important event experienced by both countries. The racial riots were ranked in the top six important events in Malaysian and Singaporean history and the number one most important event for Malaysians was the independence of Malaysia (Liu et al., 2002). The independence of Malaysia signalled a new beginning for all the three ethnicities and served to unite them. Due to the ethnic riots, the ethnic groups in Malaysia do not display much overt discrimination towards each other but are more likely to express it in a more implicit manner.

Malaysian National and Ethnic Identity

It is argued that a nation's history acts as a crucial source of information from which its citizens gain a social context for the purpose of ethnic and national group identification (Liu et al., 1999; as cited in Liu et al., 2002). A recent study has shown that Malays, Chinese and Indians in Malaysia all identified themselves as Malaysians and do not identify themselves with their country of origin (Liu et al., 2002). Participants who were Chinese had the highest national identity when compared to the Malay and Indian participants. It was also found that national and ethnic identity were positively correlated. The study also showed that while participants in Malaysia identified themselves as being Malaysian, they identified more strongly with their ethnic identity than their national identity (Liu et al., 2002). A study conducted at a local university in Malaysia revealed that only 10% of students surveyed viewed

themselves as Malaysian and the others viewed themselves chiefly by their ethnicity (AsiaWeek, 2001). Among the three main ethnic groups, the Malays scored the highest on ethnic identity. This result is contrary to the findings in Western research which have shown that ethnic majorities have the lowest ethnic identity as compared to ethnic minorities (Contrada et al., 2001; Martinez & Dukes, 1997; Romero & Roberts, 1998).

Liu et al. (2002) also found that among the three ethnic groups, participants who identified themselves as Indian had the lowest correlation between ethnic identity and national identity. The study also showed that when participants were asked which term they preferred to describe themselves with, either their national or ethnic identity, participants in the Malay and Indian ethnic groups preferred to identify themselves with their ethnic group rather than their nationality. The Chinese participants were divided evenly on identifying themselves as Chinese or as Malaysian (Liu et al., 2002). An indication of this preference for ethnic group identification was made evident in a study among Malaysian students and the type of daily language used. The study showed that although students practiced and spoke the Malay language in formal arenas, in informal situations they still reverted back to their ethnic group language (Abraham, 1999; as cited in Haque, 2003). These results show that Malaysian national and ethnic identity may be influenced by the historical events of the country, especially with regard to events surrounding or concerning ethnic issues and harmony (Liu et al., 2002).

As noted, earlier, in Malaysia, there are three main ethnic groups: the Malays, Chinese and Indians (Abdullah- Amir, 2000), and intermarriages between individuals from different ethnic groups are increasing in number and are widely accepted (Hefner, 2003). It is of interest, based on past research, to study whether the same

phenomenon of identity development is experienced by monoethnic and multiethnic children and adolescents in an Asian culture like Malaysia. Ethnic identity research in Malaysia will provide a better understanding about factors that may influence ethnic identity formation among monoethnic and multiethnic children and adolescents in Malaysia. In addition to studying ethnic identity, this study would also like to investigate the relationship of ethnic identity on Malaysian children and adolescents' psychological well-being. The majority of identity research with monoethnic and multiethnic individuals has been conducted in Western countries; primarily the USA. There is less literature available on this topic from Asian countries and very little that can be applied to the South East Asia region.

Measures of psychological well-being

Psychological well-being can be measured using a variety of constructs and measures and for this current study, the relationships of ethnic identity and ethnic status (monoethnic or multiethnic) on self esteem, perceived discrimination, life satisfaction, bullying and antisocial behaviour will be studied.

Ethnic Identity

As mentioned earlier, an individual's self-identity can be defined as 'a well-organized conception of the self made up of values, beliefs and goals to which the individual is solidly committed' (Berk, 2006, p. 438). Ethnic identity is one aspect that contributes to an individual's self identity. Ethnic identity can be defined as an individual's conceptualised sense of belonging and commitment to an ethnic group where similar thoughts, perceptions, feelings and behaviours are shared with members of that ethnic group (Phinney, 1996). Ethnic identity has been studied between ethnic majority and ethnic minority groups, and the majority of studies have been conducted in the U.S. (e.g., Contrada et al., 2001; Kiang et al., 2006; Lee & Yoo, 2004; Martinez & Dukes, 1997; Romero & Roberts, 1998; Umana-Taylor, 2004). Many studies studying ethnic identity use the Multigroup Ethnic Identity Measure (MEIM; Phinney, 1996) and have found it to be a reliable measure for ethnic identity (Lee & Yoo, 2004; Martinez & Dukes, 1997; Romero & Roberts, 1998; Umana-Taylor, 2004). However, there have been other ethnic identity measures used which have shown similar results to those found using the MEIM (Contrada et al., 2001; Kiang et al., 2006).

Martinez and Dukes (1997) showed that when ethnic groups were compared on ethnic identity, Native American and White participants scored lower than the mean score and Black, Hispanic and Asian participants scored higher than the mean

score. In this sample, participants who were Black had the highest ethnic identity score, followed by the Hispanic participants and then the Asian participants. When a post-hoc analysis was done, it was shown that Native American and White participants' scores were not significantly different from each other but scored the lowest among the ethnic groups. Also, it was found that there were no significant differences between ethnic identity scores of minority groups. The scores of the Black and Hispanic participants were not significantly different from each other although the scores for both ethnic groups were higher than the other ethnic groups. Martinez and Dukes (1997) concluded that ethnic identity was more salient for ethnic minority group members than for ethnic minority groups. Ethnic identity for White participants was shown to be the lowest among all ethnic identity groups. This can be attributed to the fact that they are from the ethnic majority group and therefore their ethnic identity is less salient as compared to an ethnic minority group. However, Martinez and Dukes (1997) do acknowledge that specific social contexts can affect ethnic saliency. In this study, the Native American participants were from an ethnic minority group and therefore should have had a more salient ethnic identity but because they were geographically segregated from the majority of other ethnic groups, participants from the Native American ethnic group were sheltered from encounters with other ethnic groups which probably lowered the saliency of their Native American ethnic identity.

Romero and Roberts (1998) also found similar results when examining ethnic identity among ethnic groups in the U.S. Romero and Roberts' (1998) sample consisted of participants who were African-American, non-Hispanic European American, Mexican American and Vietnamese American. When making comparisons between the ethnic groups, it was found that participants who were European American (the ethnic majority) had significantly lower ethnic identity than all the

other ethnic groups. Also, African American participants scored the highest on ethnic identity (being from an ethnic minority).

Umana-Taylor (2004) measured the ethnic identity of Mexican-origin adolescents from 3 schools with different Latino composition (one was predominantly Latino, the other was balanced and one predominantly non-Latino) and found that participants who were in the school which was predominantly non-Latino showed higher ethnic identity. This result parallels the findings that when an ethnic group is the ethnic minority, the ethnic identity of individuals in that ethnic group becomes more salient and thus creates a stronger and higher ethnic identity.

Contrada et al. (2001) also measured ethnic identity among ethnic majority and minority groups but instead used another ethnic identity measure, the Ethnic Group Membership Questionnaire (EGMQ). Contrada et al. (2001) found similar results with Martinez and Dukes (1997) and Romero and Roberts (1998); participants in the White ethnic group scored the lowest on ethnic identity.

Although there has been substantial research showing that the ethnic majority group shows lower ethnic identity than minority groups, research done by Liu, Lawrence, Ward and Abraham (2002) have shown that in Malaysia, the Malays who are the ethnic majority group scored the highest on ethnic identity as compared to the minority groups. Liu et al. (2002) also found that in the neighbouring country of Singapore, where the ethnic majority is Chinese, the Chinese participants showed the highest ethnic identity as compared to the ethnic minority groups.

Besides the role of ethnic minority or ethnic majority having a relationship with ethnic identity, there is a possibility that geographical location can have an effect on ethnic identity. Lee and Yoo (2004) studied the ethnic identity of Asian Americans, but instead of comparing between the Asian ethnic subgroups, because

the numbers for certain subgroups were too small, they compared samples from two geographical locations. The sample of participants was recruited from Texas and from California. Lee and Yoo (2004) did find that there were significant differences between the geographical locations, where participants in California scored higher on ethnic identity than participants in Texas. This finding could be due to Asian Americans being the ethnic minority, however, it is interesting to note that participants in California had higher ethnic identity scores than in Texas, when it should have been that Asian Americans are more salient in Texas than California.

No explanation was given by Lee and Yoo (2004) regarding this result and its possibility of being related to geographical location. Lee and Yoo (2004) also found that in this sample of Asian Americans, the MEIM produced a 3 factor structure as compared with a 2 factor structure in other research (Roberts et al., 1999; Spencer et al., 2000). Lee and Yoo (2004) explained that this new finding of a 3 factor structure could be due to the difference in development of ethnic identities in different ethnic groups and that because Asian Americans place greater emphasis on ethnicity instead of race, could have caused an extra factor to emerge which may not have existed with other ethnic groups.

Research on ethnic identity is composed primarily of quantitative studies but Kiang et al. (2006) used a daily dairy assessment to examine ethnic identity and wellbeing of Mexican and Chinese participants and found no significant differences on ethnic identity between the two ethnic groups. Although Kiang et al. (2006) used a qualitative method to gain information about ethnic identity, the non significant difference found between the ethnic minority groups is mirrored in the studies by Martinez and Dukes (1997) and Romero and Roberts (1998).

Researchers have also found differences in ethnic identity over age groups. The exploration subscale of the MEIM has been shown to emerge in studies with participants ranging in age from 11 years old to 15 years old (Spencer et al., 2000). This result indicates that ethnic identity development may be visible even in early adolescence (Spencer et al., 2000). This developmental trend was also visible in Phinney and Chavira's (1992) exploratory study with participants aged 16 to 19 years old. The results of these studies indicate that the stage of exploration could be more prevalent and relevant in early adolescence than in late adolescence.

The effect of age on ethnic identity has also been noted in other research. Phinney (1992) showed a developmental trend in ethnic identity achievement in which college students scored higher on ethnic identity achievement than did high school students. Spencer et al. (2000) also conducted their study with a university and a high school sample and found that in comparison to the high school sample, participants at the university scored higher on ethnic identity. In contrast to Phinney (1992) and Spencer et al. (2000), Roberts et al. (1999) did not find a correlation between age and MEIM scores.

In sum, ethnic identity has been shown to differ between ethnic groups with research reporting that participants from ethnic majority groups (non Hispanic European-American or White) usually show lower ethnic identity as compared to minority groups. Ethnic identity is shown to be more salient in ethnic minority groups. When comparing between ethnic minority groups, studies show that there are often no significant differences with regard to ethnic identity. On the contrary, studies done in Asian countries have shown that ethnic majority groups usually show higher ethnic identity as compared to minority groups. Also, special contexts like geographical location may have an effect on ethnic identity. Chronological age is also

one factor that may have a relationship with ethnic identity scores as individuals who are older tend to show higher ethnic identity than younger individuals.

Ethnic Identity between monoethnic and multiethnic individuals

Literature regarding the development of ethnic identity has revealed that identity development in monoethnic and multiethnic individuals may differ from each other (Poston, 1990; Root, 1990) and despite increased research in ethnic identity, there is increasing criticism regarding the lack of attention to experiences of multiracial individuals. Also the development of ethnic identity for early adolescents, particularly for monoethnic and multiethnic adolescents has been a neglected area of study (Spencer et al., 2000).

One of the concerns about the ethnic identity measures used is that the measures may not allow for the integration of several group identities as a positive and healthy developmental process and because of that, multiethnic individuals might be disadvantaged and predisposed to have a less clear identity due to having more than one racial heritage (Poston, 1990).

A large number of studies have used the MEIM by Phinney (1992) to measure ethnic identity in monoethnic and multiethnic individuals. Phinney and Alipuria (1990) initially developed the MEIM scale which was later revised by Phinney (1992) to be used for examining ethnic identity of people from diverse ethnic backgrounds. The measure contained elements of ethnic identity which are applicable to majority of cultures (Spencer et al., 2000). The MEIM was used on participants in high schools and universities who had self-identified as belonging to one group (monoethnic) or two or more groups (multiethnic) and the psychometric properties and the mean differences on the MEIM for the monoethnic and multiethnic groups were

investigated to provide evidence for its statistical reliability and validity (Phinney, 1992; Ponterotto et al., 2003; Spencer et al., 2000).

There have been arguments that the MEIM (Phinney, 1992) does not fully capture a complete representation of ethnic identity in multiethnic individuals because the scale does not allow integration of several group identities as a part of the developmental process (Spencer et al., 2000). Another concern about the MEIM (Phinney, 1992) is that in the case of multiethnic individuals, the ethnic group used as a reference point by individuals could differ from question to question. For example, multiethnic Black/Asian people might reference their Black heritage in responding to whether they have pride in that ethnic group but reference their Asian heritage in responding to a question on whether they have explored their ethnic background (Spencer et al., 2000). Abu-Rayya (2006) conducted research using the MEIM (Phinney, 1992) on multiethnic Arab-European adolescents in Israel and instead of just having participants answer the MEIM once for ethnic identity, Abu-Rayya (2006) had participants answer it twice. Participants were asked to answer the MEIM for each ethnic identity the participants had. So participants answered the MEIM for the first time with reference to their Arab identification and then the second time with reference to their European identification. The results showed that the two ethnic identities were conceptually distinct from each other and the MEIM was found to be dependable in measuring ethnic identity for multiethnic individuals. Other studies using the MEIM have also found that it produces good reliability and validity scores with multiethnic samples (Phinney & Alipuria, 1996; Spencer et al., 2000; Ward, 2006). Therefore it would be highly beneficial and relevant to study whether there are any differences in ethnic identity scores between monoethnic and multiethnic individuals. Additionally, there should also be further exploration of the relevance and

applicability of the MEIM to measure ethnic identity for multiethnic individuals (Spencer, et al., 2000).

Phinney and Alipuria (1996) administered the MEIM to monoethnic and multiethnic participants in a high school sample to study the relation between ethnic identity and self-esteem. Phinney and Alipuria (1996) also focused on the usage of self- labels to describe respondents' ethnicity. The scale showed good reliability Cronbach alphas of $\alpha = 0.85$ for multiethnic students and $\alpha = 0.83$ for monoethnic students. No mean differences were found on scores for ethnic identity between multiethnic and monoethnic Black and Asian adolescents, however, multiethnic Latino participants showed lower identity scores than monoethnic Latino participants. Also, multiethnic participants with one White parent and one minority parent had higher ethnic identity scores than did monoethnic White participants. For both monoethnic and multiethnic groups, higher ethnic identity scores were related to higher self-esteem.

In comparison, Spencer et al. (2000) surveyed 2,542 middle school students between the ages of 11 years old and 15 years old in Seattle, Washington and found differences in ethnic identity when the subscales of ethnic identity were examined by racial/ethnic group, gender, and socioeconomic status. Mean scores of overall ethnic identity as well as mean scores of the identification and exploration subscales differed slightly for the monoethnic White, monoethnic minority and multiethnic groups. Multiple comparison tests indicated that monoethnic White participants scored significantly lower on overall identity and the two subscales when compared to monoethnic minority and multiethnic participants. Monoethnic minority participants had significantly higher ethnic identity scores than monoethnic White and multiethnic participants. No interaction effects were found between racial/ethnic groups, gender,

and socioeconomic status. Spencer et al. (2000) also found that multiethnic Asian/White students scored significantly lower than monoracial Asian students on overall ethnic identity, the ethnic identity subscale and the ethnic exploration subscale and multiethnic Black/White students scored lower than monoethnic Black and multiethnic Black/Native American students on the exploration subscale. Also, significant mean differences among monoethnic Native American and multiethnic Native American students were found for overall ethnic identity and exploration. An examination of the estimates of those parameters showed that the coefficients were stronger for the multiracial group when compared to the White group.

These findings are consistent with research that indicates that ethnic identity development and the meaning attributed to an individual's identity might differ substantively for White and non-White individuals (Helms, 1990; as cited in Spencer et al., 2000; Lee & Yoo, 2004; Ward, 2006). The results also seem to show that participants of monoethnic backgrounds showed significantly higher ethnic identity than participants with multiethnic ethnic backgrounds. When comparing individuals from two multiethnic background mixes (Black/White and Black/Native American) it was shown that individuals with multiethnic mixes with the ethnic majority (Black/White) showed lower ethnic identity than mixes between two ethnic minority groups. The factor structure was also estimated to be useful for multiethnic and monoethnic minority early adolescents. No gender differences were found for overall ethnic identity. Similarly, Ponterotto et al. (2003) found no significant differences between genders on the MEIM (Phinney, 1992).

Ward (2006) also found similar findings in New Zealand where monoethnic Maori participants had higher ethnic identity as compared to the monoethnic Pakeha participants who are the ethnic majority. Ward (2006) found that multiethnic

participants' ethnic identity scores were situated between the monoethnic Maori and Pakeha scores.

Research has shown that monoethnic White participants score lowest on measures of ethnic identity and this may be because that it is the ethnic majority; participants in this group report lower experiences of discrimination and have more positive attitudes towards other groups (Martinez & Dukes, 1997; Romero & Roberts, 1998; Roberts et al., 1999). The lower scores among multiethnic White participants may be partially explained and attributed to the assimilation into or identification with the majority culture.

The results for Spencer et al. (2000) and Ward (2006) contrast with Phinney and Alipuria (1996) because the latter researchers found no mean differences for ethnic identity scores between multiethnic and monoethnic participants, whereas Spencer et al. (2000) and Ward (2006) did. Phinney and Alipuria (1996) also found that multiethnic Latino participants reported lower identity scores than monoethnic Latino participants which were not found in Spencer et al. (2000). Also, Phinney and Alipuria (1996) found that multiethnic participants with one White parent and one minority parent had higher ethnic identity scores than did monoethnic White participants and Spencer et al. (2000) found the opposite where multiethnic participants with one White parent had lower ethnic identity.

One study with multiethnic Arab-European participants found that multiethnic individuals had a higher ethnic identity score for one of their ethnic groups than the other (Abu-Rayya, 2006). Multiethnic participants who were Arab-European showed a higher Arab ethnic identity as compared to their European ethnic identity. This might have been caused due to the Israeli context where the Arab ethnic background, the ethnic majority, is favoured more than the European background. This result also

shows that multiethnic individuals can have ethnic identity for both the dominant and non-dominant ethnic group. Multiethnic individuals are able to identify with both ethnicities and do not show risks of subordinating one ethnic identity to the other. Abu-Rayya's (2006) research shares a similar trend found in Liu et al. (2002). Although the study compared monoethnic individuals, Liu et al. (2002) found that participants in the majority ethnic group in Malaysia had higher ethnic identity scores than did the participants in the minority ethnic group.

Oikawa and Yoshida (2007) using a focus group approach, interviewed multiethnic individuals in Japan, and asked them various question on their view and experiences of being a multiethnic individual. They found that multiethnic individuals in Japan chose one of three responses to respond to their biracial ethnic identity. The first response was "Unique Me" where the participants wanted to be seen as unique individuals. The second response was the "Model Biethnic", where participants who chose that response enjoyed fitting into the stereotype of the Japanese Biethnic. The third response was the "Just let me be Japanese" response where participants just wanted to blend in with the rest of society. They also found that multiethnic individuals' experiences were often shaped and defined by other background variables like family structure and living environment. Whether these models describe the experiences of multiethnic individuals living in other countries than the U.S. is unknown. In particular, there are no studies that have examined the experiences of multi ethnic individuals in Malaysia.

Research has shown contrasting results with some studies showing significant mean differences for ethnic identity between multiethnic and monoethnic participants (Spencer et al., 2000) and some non-significant results (Phinney & Alipuria, 1996). Also, further contrasts were found between multiethnic participants who had one

parent from the majority group (White/ Caucasian American). Phinney and Alipuria (1996) and Abu-Rayya (2006) both found that multiethnic participants with one parent from the ethnic majority had higher ethnic identity scores, and Spencer et al. (2000) found the opposite where multiethnic participants with one parent from the ethnic majority had lower ethnic identity scores.

There has been substantial research showing that chronological age may have a link with ethnic identity (Fatimilehin, 1999; Phinney, 1992; Phinney & Chavira, 1992; Spencer et al., 2000), and that early adolescence may be a more relevant time for the development of ethnic identity rather than late adolescence (Phinney & Chavira, 1992; Spencer et al., 2000). However, other research has shown no significant correlations between chronological age and ethnic identity scores (Bracey, Bamaca & Umana-Taylor, 2004; Roberts et al., 1999). According to the identity development theories (Erikson, 1968; Marcia, 1980), chronological age does play a part in identity development although certain social situations may either increase the rate to which an individual's identity develops or limit its development.

Research regarding ethnic identity and self-esteem

According to Luhtanen and Crocker's (1992) theory of self esteem, self esteem consists of two levels: personal self-esteem and collective self esteem. Personal self esteem can be described as the judgements we make about our own self worth and the feelings associated with those judgements (Berk, 2006; p. 449). Personal self-esteem in most cases is usually referred to by most researchers simply as self-esteem. Collective self-esteem can be defined as self-esteem derived from an individual's belonging to a group and the evaluations that that individual has of that group. Collective self esteem is similar to ethnic identity on a theoretical level and is stable for a period of up to a year and stability increases as age increases (Alsaker &

Olweus, 1992; Giang & Wittig, 2006). Personal self-esteem has always been an important area of study during adolescence, and is the most heavily studied, because it has been found to act as an indicator and a predictor of psychological well-being, psychological adjustment and positive mental health, and helps protect against depression (Abu-Rayya, 2006; Bracey, Bamaca, & Umana-Taylor, 2004; Martinez & Dukes, 1997; Neto & Barros, 2007; Umana-Taylor, 2004). Self-esteem has also been found to be a strong predictor of subjective well being (Werkuyten & Nekuee, 1999). High personal self-esteem usually implies that the individual has knowledge and appreciation of one's own abilities and characteristics whereas low personal self esteem implies the opposite, where an individual does not appreciate and in some cases may devalue their abilities and characteristics. The evaluations of our own abilities and characteristics usually have an effect on our emotional experiences and future behaviour and this in turn has an effect on our long term psychological adjustment (Berk, 2006).

Studies have consistently found that there is a positive relationship between ethnic identity and self-esteem (Martinez & Dukes, 1997; Phinney, 1992; Phinney & Alipuria, 1996; Roberts et al., 1999). In studies using multiracial participants, participants who had explored their ethnic identity and had come to a resolution about it had higher self-esteem scores than those still experiencing ethnic identity conflict or those with unexplored ethnic identities (Brown, 2001; as cited in Bracey, Bamaca, and Umana-Taylor, 2004; Martinez & Dukes, 1997). Participants who were multiethnic also showed significantly higher self concepts than monoethnic adolescents (Brown, 2001; as cited in Bracey, Bamaca, & Umana-Taylor, 2004). However, Phinney and Alipuria (1996) found no significant differences between monoethnic and multiethnic adolescents. In contrast Martinez and Dukes (1997)

found that multiethnic adolescents scored lower on self-esteem levels as compared to monoethnic adolescents in the White and Black category, but scored higher as compared to the Asian, Hispanic and Native American categories.

High personal self esteem has been reported as having a negative correlation with depression and anxiety (Romero & Roberts, 2003) and low personal self esteem has been found to foster delinquency (Rosenberg, Schooler & Schoenbach, 1989). It has also been reported that there is a strong significant positive relationship between ethnic identity and self-esteem (Giang & Wittig, 2006). Individuals who have a low regard for their own race or ethnicity often demonstrate a low regard for their individual self (Rosenberg, Schooler, Schoenbach & Rosenberg, 1995). Downie, Mageau, Koestner and Liodden (2006) found that individuals of multiethnic identity managed their ethnic identities using a chameleon-like method which predisposed these individuals to feel that their culture was not valued by others and which in turn caused them to feel lower well being, hence the reason why self-esteem is so important in determining an individual's psychological well-being. Therefore, two psychological factors that need to be further examined in the literature regarding multiethnic children and adolescents is the relationship between ethnic identity and self-esteem (Bracey, Bamaca, & Umana-Taylor, 2004).

Martinez and Dukes (1997) conducted a survey with 12,386 participants from all the junior high and high schools in six school districts in Colorado and found that ethnic identity was positively correlated to self-esteem. Martinez and Dukes (1997) used the MEIM (Phinney, 1992) to measure ethnic identity and the Rosenberg Self-Esteem (RSE; Rosenberg, 1965) scale to measure self-esteem. Martinez and Dukes' (1997) research showed that ethnic identity was significantly positively correlated to

self-esteem. They also found a significant positive relationship between gender and self-esteem where males scored higher than females.

Roberts et al. (1999) also used the MEIM (Phinney, 1992) and the RSE (Rosenberg, 1965) and found that ethnic identity scores yielded a significant positive correlation with self-esteem. Roberts et al. (1999) conducted a school-based survey in five middle schools in the Houston metropolitan area and obtained 5,423 participants from Grades 6 through 8, ages 12 to 14 years old. The MEIM (Phinney, 1992) in the study showed a good reliability score with a Cronbach alpha of 0.84 for this sample.

Romero and Roberts (2003) also conducted a cross-sectional survey with 881 Mexican American rural middle school students near the south Texas border. The researchers found that ethnic identity was positively associated with self-esteem and that perceived discrimination was negatively associated with self-esteem. Romero and Roberts (2003) also found that there were significant differences between gender and self-esteem where males reported higher self-esteem than females.

Bracey, Bamaca, and Umana-Taylor (2004) also studied whether there were differences between self- esteem and identity, but they compared multiethnic and monoethnic adolescents and found that multiethnic and monoethnic adolescents did differ significantly in self-esteem and ethnic identity. Their participants were 3,282 students from three high schools in a southwestern city in the U.S., and they used the racial category of the participants' parents to determine participants' racial group membership. The results from the study showed that for self-esteem, multiethnic participants reported lower self-esteem as compared to participants in the monoethnic Black category, and multiethnic participants reported higher levels of self-esteem when compared to the monoethnic Asian category. For ethnic identity, when parental education was controlled for, there were significant differences between multiethnic

participants and all other ethnic groups; multiethnic participants reported higher ethnic identity than monoethnic participants in the White category and lower ethnic identity when compared to the Latino, Black and Asian monoethnic participants. Bracey, Bamaca, and Umana-Taylor (2004) also found that there was a significant positive relationship between ethnic identity and self-esteem showing that when ethnic identity scores were high, participants were also most likely to have a high scores on self-esteem. Bracey, Bamaca, and Umana-Taylor (2004) also did not find significant differences between groups with respect to age.

Further research by Abu-Rayya (2006) also assessed whether there were significant relationships between ethnic identity, ego identity and psychological well-being among Arab-European adolescents in Israel. The results showed that there was a positive significant relationship between ethnic identity and well-being and this relationship was not moderated by gender. Participants who were more socially active in activities and traditions and had reflected on their Arab and European ethnic membership showed higher levels of psychological well-being. The results also show that Marcia's (1980) identity statuses are significantly associated to psychological well being. Identity achievement and moratorium were shown to have a significant positive association with psychological well being, whereas foreclosure and diffusion were shown to have significantly lower levels of psychological well being. Other researchers studying the the relationship of ethnic identity on self esteem have also reported similar results (Abu-Rayya, 2006; Bracey, Bamaca, and Umana-Taylor, 2004; Giang & Wittig, 2006; Umana-Taylor, 2004; Umana-Taylor & Updegraff, 2007).

Phinney (1992) also found similar results with Bracey, Bamaca, and Umana-Taylor (2004) that self-esteem was highly correlated with ethnic identity for both

monoethnic and multiethnic high school students regardless of choice of self-label.

This finding was also supported in Phinney and Alipuria (1996). Although

Fatimilehin (1999) used a different ethnic identity scale (i.e., the Racial Identity

Attitude Scale-B) than the MEIM, Fatimilehin (1999) also found that self-esteem was

positively correlated with positive ethnic identity and that there were differences with

age, where age showed a positive correlation with positive ethnic identity.

Ethnic Identity and Perceived Discrimination

There has been a lot of research studying the the relationship of discrimination

and perceived discrimination on psychological and mental health. Although there may

be areas of overlap, discrimination and perceived discrimination are not the same

construct. Werkuyten (1998) states that it is important to differentiate between

discrimination and perceived discrimination because the two types of discrimination

may have different implications and effects on psychological well-being.

Discrimination is usually manifested in an explicit manner and is usually an

action or response that can be quantifiably and objectively measured (Phinney,

Madden & Santos, 1998). However, perceived discrimination is slightly different

from discrimination. In some situations, individuals experience a certain amount of

uncertainty and ambiguity with deciphering the intentions of whether people are

subtlely discriminating against them or not (Lazarus & Folkman, 1984). Perceived

discrimination can be defined as the amount of discrimination that is consciously

experienced by an individual; either towards their ethnic group or towards their

personal lives (Ruggerio, Taylor, & Lambert, 1996). For adolescents, discrimination

and perceived discrimination is extremely salient and can negatively shape an

adolescent's conceptualisation of his or her identity and of the world experienced

(Harris-Britt, Valrie, Kurtz-Costes & Rowley, 2007; Wong, Eccles & Sameroff, 2003).

The attributional perspective (Lazarus & Folkman, 1984) states that two psychological factors, belief and dispositions, are key factors in determining and influencing an individual's perception of discrimination. Beliefs are formed schemas about the environment which influence how an individual views the world and dispositions are fairly stable personality characteristics of an individual. The attributional perspective emphasizes that stable personality characteristics within the individual determine whether an experience is interpreted as discrimination or not (Lazarus & Folkman, 1984). An example of some fairly stable attributes is self-esteem and mastery because these attributes do not fluctuate with environmental events (Lazarus & Folkman, 1984).

Researchers have indicated that perceived discrimination can be an acute and chronic stressor which is linked to mental and physical health problems and can increase involvement in problematic behaviours (Contrada, Ashmore, Gary, Coups, Egeth, Sewell, Ewell, Goyal & Chasse, 2001; Mossakowski, 2003; Wong, Eccles & Sameroff, 2003). Researchers have also found that certain factors, like self-esteem and ethnic identity, can moderate and buffer the negative psychological and health effects of perceived discrimination (Cassidy, O'Connor, Howe, & Warden, 2004; Mossakowski, 2003; Phinney, Madden & Santos, 1998; Werkuyten & Nekuee, 1999; Wong, Eccles & Sameroff, 2003). Umana-Taylor and Updegraff (2007) also found that self-esteem and ethnic identity seem to be negatively correlated to perceived discrimination.

Perceived discrimination has also been found to correlate with mastery, inter-group competence and depression/anxiety while multiple regression analysis has

shown that depression/anxiety and inter-group competence were significant predictors of perceived discrimination (Phinney, Madden & Santos, 1998). However, factors like ethnicity, birthplace, social economic status and gender were not found to be correlated with perceived discrimination (Phinney, Madden & Santos, 1998).

With regards to self-esteem, there are two theories on how self-esteem can moderate perceived discrimination. The first theory is the self-esteem theory of depression (Brown & Harris, 1978; as cited in Phinney, Madden & Santos, 1998). The theory hypothesizes that self-esteem moderates the distress caused by negative events so when individuals have high self-esteem, they are more likely to be less vulnerable and more resilient towards the stressful event.

The second theory is the transactional model of stress and coping (Lazarus & Folkman, 1987). This theory initially hypothesizes that self-esteem is a psychological characteristic that acts as a moderator variable, but not only is it a moderator, it is also a mediator variable when dealing with perceived discrimination. Lazarus and Folkman (1987) put forward the idea that when individuals perceive their self-image to be threatened, this affects and lowers their self-esteem, thus directly causing them psychological distress.

Phinney, Madden and Santos (1998) obtained results which supported the self esteem theory of depression; namely, individuals with higher self-esteem experienced less depression and in turn also perceived less discrimination. However, Cassidy et al. (2004) found this effect only for men which lends support to the transactional model of stress and coping.

With regards to ethnic identity, there are two hypotheses on the relationship between ethnic identity and perceived discrimination. The first hypothesis states that when an individual is faced with perceived discrimination, heritage culture

maintenance of ethnicity background is discouraged. Hence when individuals or ethnic groups face discrimination, they are less likely to maintain their heritage culture (Ruggerio, Taylor, & Lambert, 1996). However, it could be also hypothesised that individuals with low ethnic identity are more likely to be more negatively affected by perceived discrimination. The second hypothesis states that perceived discrimination encourages heritage culture maintenance, as ethnic identity serves as a buffer, and conversely heritage culture maintenance increases when there is discrimination (Ruggerio, Taylor, & Lambert, 1996). This result could also be interpreted as being a case where individuals who have high ethnic identity are less likely to be negatively affected by perceived discrimination.

Wong, Eccles and Sameroff (2003) found that daily experiences of ethnic discrimination caused African American participants to experience increased academic and socio-emotional difficulties. Werkuyten (1998) also found a similar result. Using a sample of Turkish and Moroccan participants, Werkuyten (1998) found that participants who perceived higher levels of discrimination had lower self-esteem.

Mossakowski (2003) and Wong, Eccles and Sameroff (2003) investigated whether ethnic identity was directly related to mental health and found that it was a stress buffer and protective factor integral to coping with the stress of perceived discrimination. Other researchers have also found similar results, giving strength to the hypothesis that a strong sense of identification with one's ethnic culture is beneficial to health by providing a sense of belonging and it serves as a buffer against perceived discrimination (Lee, Noh, Yoo & Doh, 2007; Phinney, 1991; Phinney & Chavira, 1992; Wong, Eccles & Sameroff, 2003).

However, contrary to the above hypotheses on ethnic identity and perceived discrimination, Phinney (1991) found that stronger ethnic identity intensifies the stress of discrimination by emphasizing an individual's difference from the dominant culture and escalating the stress of minority status. Hence, high ethnic identity may predispose an individual to receive and experience more perceived discrimination. Romero and Roberts (1998) also found this result in their study in that high ethnic identity was predictive of perceived discrimination.

The effects of diverse cultures shaping ethnicity still remain largely unexplored and are generally overlooked in the perceived discrimination literature. In addition to that, much of the literature examines the link between perceived discrimination with Black-White comparisons at the group level and not between Asian or European multiethnic individuals. Romero and Roberts (1998) found that European American adolescents have significantly lower ethnic identity as compared other ethnic groups. This might be caused by their ethnic majority status. Participants from the ethnic majority usually report lower experiences of discrimination and have more positive attitudes towards other groups (Brody, Chen, Murry, Ge, Simons, Gibbons, Gerrard, & Cutrona, 2006; Romero & Roberts, 1998). With multiethnic individuals, Downie, Mageau, Koestner and Liodden (2006) found that individuals who adopted a chameleon-like approach to managing their ethnic identities were more likely to feel that their ethnic culture was not valued by others and they reported having lower well being.

Cassidy et al. (2004) found that for men ethnic self-esteem mediated perceived discrimination. Gender differences have been found with regards to ethnic identity such that female students have higher ethnic affirmation and higher ethnic exploration than male students. It is possible that because female adolescents often mature at a

faster rate than males during adolescence and have greater involvement in culture than men that this may account for gender differences in regards to awareness of culture and ethnicity (Cole & Cole, 1993; as cited in Romero & Roberts, 1998; Phinney, 1990). Inadvertently, this differential rate of maturation may cause a gender difference on the perception of discrimination.

Prior research on perceived discrimination have focused on participants who are high school students, university students and adults but there has been very little study of early adolescents. Wong, Eccles and Sameroff (2003) conducted a study with 7th grade students and found that perceived discrimination was salient and prevalent in early adolescence and may have an effect on their psychological development. Research has also shown that chronological age may have a relationship with perceived discrimination. Results show that older individuals were more likely to perceive more discrimination than younger individuals (Romero & Roberts, 1998).

Werkuyten (1998) cautioned that when studying perceived discrimination and its effects on self esteem and ethnic identity, it is of great importance to specify whether the area being studied is on an individual level or a group level. Werkuyten (1998) found that participants' group self-esteem was related to perceived discrimination towards the ethnic group whereas personal self esteem was related to personal experiences of perceived discrimination. Werkuyten (1998) also found that participants reported a higher level of collective perceived discrimination than personal perceived discrimination. The reason this occurs is because many individuals on a personal level may not perceive discrimination directed personally at them but are more likely to perceive discrimination when it is directed towards their ethnic group. Werkuyten (1998) also found that there was a low correlation between personal self-esteem and collective self-esteem.

On an interesting note, Harris-Britt et al. (2007) studied the links between racial socialisation and found that when participants were given positive messages about their race or ethnic identity (race pride) by their parents, these race pride messages served as a buffer for perceived discrimination. When participants were given messages preparing them for the "biasness" of the world towards them, hence preparing them for future discrimination, there was a curvilinear relationship between self-esteem and perceived discrimination.

Bullying

Bullying in schools is currently a concern in the educational sector. Which type of children bully or get bullied and how this affects their psychological being is constantly being studied so that proper steps can be taken to minimise bullying in schools as it has quite destructive consequences (Seals & Young, 2003; Skues, Cunningham & Pokharel, 2005). Bullying is usually defined as a form of aggressive behaviour towards another individual that is intentional and repeated over time which usually involves a power imbalance between the individuals (Naylor, Cowie, Cossin, de Bettencourt & Lemme, 2006). Often in a bullying situation, an individual or individuals try to establish dominance and status within the peer group (Pellegrini, 2002). Hunter, Boyle and Warden (2007) found that this power imbalance is construed differently depending on gender; as popularity or physicality were viewed as high threats by females, and physical power and group size power were viewed as high threats for males. Bullying does not need to be only expressed physically but can also be shown via more subtle and indirect methods such as psychological, social or verbal bullying (Skues, Cunnigham & Pokharel, 2005).

Research has shown that there are a number of roles that individuals can take when involved in cases of bullying. Some of these roles include bully, bully-victim, victim, reinforcer, helper, defender of the victim and bystander (Salmivalli, 1999). However, a majority of research on bullying has looked at these four roles: bully, bully-victim, victim and nonbully/nonvictim. A bully is an individual who shows aggression towards another individual, victims are individuals who receive this aggression and bully-victims are individuals who both bully other individuals and are bullied by others. Nonbullies/nonvictims are individuals who neither bully others nor have been bullied. Research on bullying has found that there are gender effects for bullying and being bullied. Males are more likely to be involved in being bullies or being bullied as compared to females and generally males receive more direct bullying (physical harm and threats) as compared to females who receive more indirect bullying (rumours and rejection) (Pepler et al., 2008; Seals & Young, 2003; Skues, Cunnigham & Pokharel, 2005; Solberg & Olweus, 2003). It was also found that frequency of bullying was higher for younger individuals than older individuals (Frisen, Jonsson & Persson, 2007; Seals & Young, 2003; Solberg & Olweus, 2003). This finding could be caused by the fact that the older an individual gets, the harder it is to bully that individual as compared to younger and smaller individuals. Also, both male and female bullies who bullied targets alone usually targeted individuals of the same gender (Seals & Young, 2003). No differences for ethnicity have been found on bullying by Seals and Young (2003).

There have been mixed results when looking for significant differences in psychological wellbeing between bullies, victims and bully-victims. Some studies show that individuals who were bullied were found to have lower psychological well being, such as lower self-esteem and higher depression, especially if the individuals

had been a victim of prolonged bullying. Wild, Flisher, Bhana and Lombard (2004), Skues, Cunnigham and Pokharel (2005) and Hunter, Boyle and Warden (2007) confirmed this prediction and have found that individuals who were bullied tended to report lower levels of self-esteem, higher depressive symptoms, feel less connected to their peers, teachers and school, are less motivated to perform well at school and may have an increased likelihood for suicidal thoughts. Individuals who reported lower levels of harassment or bullying performed better academically as compared to those who experienced harassment or bullying. Pepler et al. (2008) found that there were significant differences between high bullying, moderate bullying and never bullying groups and individuals in that the high and moderate bullying groups reported more detrimental parental relationships, less trust and communication, and less moral engagement.

Solberg and Olweus (2003) have reported that individuals who bully were more likely to engage in more aggressive and more antisocial behaviour. Individuals who were high risk on moral disengagement and physical aggression were more likely to be in the high bullying category (Pepler et al., 2008). Solberg and Olweus (2003) also found significant differences between victimisation groups, where individuals who had been victimised more during a given timeframe had higher scores in the negative direction. However, Seals and Young (2003) found the opposite in that they found no significant differences in self esteem between bullies, victims and non bullies/non victims, although bullies did show the highest level of self esteem followed by nonbullies/nonvictims and then victims. The individuals in the bully/victim category had the lowest self-esteem score. Schwartz (2000) found that bully-victims experience the most severe problems as compared to the other groups as they have the highest rates of depression and anxiety and have higher rates of ADHD.

Bully-victims also showed the weakest bonds to school and prosocial behaviours and beliefs (Cunningham, 2007). An interesting point to note is that when bully-victims were compared to bullies on school bonding, bullies had more bonding to school than bully victims; bullies were also shown to feel more comfortable in the school environment than both victims and bully-victims (Cunningham, 2007).

When comparing victims to nonvictims, it was found that victims reported higher levels of social disintegration, global negative self-evaluations and depressive tendencies (Solberg & Olweus, 2003). Non victims reportedly showed stronger bonds to school and had more active participation in prosocial behaviours and beliefs as compared to the other groups (Cunningham, 2007).

Research has also shown that there are differences in family environment among individuals who are bullies and victims as compared to individuals who are nonbullies/non victims. Zimmerman, Glew, Christakis and Katon (2005) found that parents of bullies and victims provide less cognitive stimulation, emotional support and allow more TV exposure to their children. There have been arguments as to whether bullying purely originates from environmental conditions or from biologically inherited genes, and evidence has been found that bullying and victimisation is highly influenced by genetic and not environmental factors (Ball, Arseneault, Taylor, Maughan, Caspi & Moffitt, 2008).

Life satisfaction

Subjective well-being currently is a topic of interest among researchers studying positive psychology as subjective well-being has been found to be a vital component for positive mental health (Park, 2005). When studying subjective well-being, there are two components that are commonly looked at: the emotional component and the cognitive component. The emotional component is usually

measured by the long term frequency of positive and negative events whereas the cognitive component is measured by life satisfaction (Diener et al, 1999; Suldo, Riley, & Shaffer, 2006). When tested with participant samples of adults and adolescents, these two components have been found to be distinct and independent from each other (Diener et al, 1999; Gilman & Huebner, 2003). Life satisfaction, the cognitive component, has been found to be a key indicator in predicting optimal functioning among adolescents (Suldo & Huebner, 2006) and helps to facilitate adaptive development (Antaramian, Huebner, & Valois, 2008). Although researchers have found that life satisfaction self reports are sensitive to changing life circumstances (Gilman & Handwerk, 2001; Schwartz & Strack, 1999; as cited in Neto & Barros, 2007), there is strong evidence that life satisfaction is a stable component and can rise above immediate links between life events and mood states (Diener et al., 1999; Suldo, Riley, & Shaffer, 2006). Life satisfaction has also been found to not only be a product of subjective well-being but to have an influence over behaviours like depression, bullying and violence (Martin & Huebner, 2007; Valois, Paxton, Zullig, & Huebner, 2006).

Life satisfaction can be defined as an individual's cognitive and subjective evaluation of the overall quality of his or her life (Diener et al, 1999). This evaluation is solely based on an individual's personal internal standards for him- or herself (Diener et al., 1999; Gilman & Huebner, 2003) and is not imposed by other individuals' standards (Neto & Barros, 2007). Thus, self-reports from individuals are pertinent because these internal standards differ from one individual to another. Life satisfaction is usually measured using two forms of assessment. The first assessment measures life satisfaction using a uni-dimensional or global scale and the second assessment uses a multidimensional scale. A uni-dimensional scale measures life

satisfaction as a whole without referring to a specific context or domain. An example question would be "I am pleased with my life" (Haranin, Huebner, & Suldo, 2007). On the other hand, a multidimensional scale measures life satisfaction through a number of domains like family, friends and school. An example question of a multidimensional scale is "I am pleased with my family life" (Haranin, Huebner, & Suldo, 2007). A multidimensional scale is able to give additional information on life satisfaction in different domains of life as compared to a uni-dimensional scale (Gilman & Huebner, 2003; Haranin, Huebner, & Suldo, 2007).

Earlier research regarding life satisfaction has been focused on adults but more recent research has focused on children and adolescents (Gilman & Huebner, 2000; Haranin, Huebner, & Suldo, 2007; Neto & Barros, 2007). Life satisfaction can be measured reliably across different age groups starting from age 8 years old and above (Diener et al., 1999; Gilman & Huebner, 2003) and the majority of children and adolescents rate their lives positively (Gilman & Huebner, 2003; Gilman, Huebner, Tian, Park, O'Byrne, Schiff, Sverko & Lanknecht, 2008; Nickerson & Nagle, 2004). However, Valois, Paxton, Zullig, and Huebner (2006) have found differing results which showed that in their sample participants reported more dissatisfaction with their lives. Valois, Paxton, Zullig, and Huebner (2006) explained that the dissatisfaction with life may be caused by the lack of life skills (e.g. communication, stress management) or could be the result of negative home environments which promote violence and aggression. Life satisfaction has been found to decline with age, with older adolescents reporting lower life satisfaction than younger adolescents. Park's (2005) study with Korean children showed that life satisfaction decreased with age. Nickerson and Nagle (2004) have also showed similar results. However, Gilman and

Huebner (2003) and Huebner, Suldo, Valois, and Drane (2006) found contrasting results, where life satisfaction was not related to age.

When comparing genders, males have been found to report higher life satisfaction than females (Neto, 1993; Verkuyten, 1986). Martin and Huebner (2007) report that males experienced more overt victimisation than females which is correlated negatively to life satisfaction. This result showed that bullying was negatively correlated with life satisfaction. Neto and Barros (2007) also found that antisocial behaviour was negatively correlated with satisfaction with life.

The uni-dimensional scale has also shown that both acute and long term events have an effect on life satisfaction. Life satisfaction has been found to positively correlate with self-esteem (Diener & Diener, 1995), school satisfaction (Suldo, Riley, & Shaffer, 2006), parental psychological control (Shek, 2007), parenting style, family relationships and family composition (Antaramian, Huebner, & Valois, 2008). However, one study did find that self-esteem was not a significant predictor for life satisfaction (Werkuyten & Nekuee, 1999).

Life satisfaction correlates negatively with externalisation and internalisation of behavioural problems, drug use, weapon carrying, depression and anxiety. Haranin, Huebner, and Suldo (2007) studied the relationship between life satisfaction and externalisation and internalisation behaviour problems, using a sample of adolescents enrolled in grade 6 to 12, and found that life satisfaction was statistically related with measures of internalising and externalising behaviour. Valois, Paxton, Zullig, and Huebner (2006) found that life satisfaction was correlated with adolescent violent behaviours as physical fighting was significantly positively correlated with life dissatisfaction. Valois, Paxton, Zullig, and Huebner (2006) explained that this could

be because middle school adolescents who are poor communicators and have high stress levels resort to physical fighting to resolve their problems.

Researchers have also found differences across ethnic groups, namely between those from individualistic culture backgrounds and collectivistic culture backgrounds. In individualistic cultures, more emphasis is placed on individual interests and personal gain. However, in collectivistic cultures, more emphasis is placed on harmony with others and group satisfaction instead of individual satisfaction (Park, 2005). Diener et al. (2006) found that individuals from individualistic cultures often report higher well-being scores as compared to collectivistic cultures and this was independent of language difficulties or personality attributes. Gilman et al. (2008) found that participants from individualistic cultures, e.g., Americans and Irish, reported higher scores on life satisfaction as compared to participants from the collectivistic Asian cultures. The Korean participants were the least satisfied with life, showing the lowest scores for life satisfaction. The American and Irish participants also reported higher friendship satisfaction whereas the Chinese participants reported higher family satisfaction. This result lends further support to the hypothesis that life satisfaction domains may be influenced by cultural and ethnic distinctions. With this in mind, some research has found contrasting results which show no differences for life satisfaction based on ethnic group for middle school students (Huebner, Suldo, Valois, & Drane, 2006). When studying multiethnic individuals, it was found that the multiplicity of ethnicities do not show a correlation with life satisfaction as there were no significant differences between monoethnic and multiethnic individuals (Ward, 2006).

Some concerns have been raised regarding response style differences when answering questionnaires measuring life satisfaction. Two response style differences

have been identified: the extreme response style and the response acquiescence style. The extreme response style is when an individual tends to use the extremes (the highest or the lowest) of the scale when rating a questionnaire (Greenleaf, 1992) and response acquiescence occurs when individuals tend to constantly agree with the items regardless of the items' content (van Herk et al., 2004). Gilman et al. (2008) found that American and Irish participants reported higher extreme responding and response acquiescence on friendship satisfaction and self satisfaction than the Asian counterparts in the study.

Antisocial behaviour

Antisocial behaviour among adolescents is a concern in developmental as well as criminology literature. Antisocial behaviour may act as a form of self enhancement which minimises negative self-attitudes and maximize positive ones. If that was the case, it would be expected that these individuals have low self concept prior to being involved in antisocial delinquent behaviours, followed by an increase in self concept after delinquency (Kaplan, 1975; as cited in Levy, 1997). However, more recent research on antisocial behaviour has found delinquent behaviours hinder children from developing healthy friendships with their peers and have been found to be a reliable precursor to antisocial behaviour in adolescence (Munoz, Kerr, & Beajic, 2008). In adolescence, antisocial behaviour is not only manifested through physical means like violent behaviours and vandalism but includes drug and alcohol abuse, verbal abuse and swearing as well as stealing. Antisocial behaviour is usually behaviours or attitudes that violate societal norms and inflict physical or mental harm or property loss or damage to others.

Antisocial behaviour has been recognised as one of two dimensions pertinent to social functioning. The other dimension of social functioning is social competence (Sorlie, Hagen & Ogden, 2008). Social competence is usually defined as the ability to integrate cognition, affect and behaviour to achieve social task and positive developmental outcomes (Bierman & Greenberg, 1996; as cited in Sorlie, Hagen & Ogden, 2008). It has been found that there is a negative relationship between social competence and antisocial behaviour and both are stable constructs across time (Sorlie, Hagen & Ogden, 2008). If an individual is high on social competence, the individual is less likely to be involved in antisocial behaviours and will function better socially (Sorlie, Hagen & Ogden, 2008). It was also found that social competence at a younger age was a predictor of antisocial behaviour at an older age (Sorlie, Hagen & Ogden, 2008).

Antisocial behaviour has also been found to correlate with various constructs, personality traits and social connections. Burt and Donnellan (2008) found that certain personality traits correlate with different forms of antisocial behaviour. High negative emotionality and low behavioural constraint was linked to antisocial behaviour both longitudinally and cross-sectionally (Burt & Donnellan, 2008). Also, participants who adopted a rule breaking personality could be significantly related to low control and aggressive behaviour. Bullying, aggression, impulsivity and negative family relationships correlate quite strongly with level of antisocial behaviour (Bendixon & Olweus, 1999). Family attachment heavily influences antisocial behaviours because decreasing or low family attachment has been shown to predict an increase in drug abuse. Similar results have also been found with attachment towards school and peer groups where low school attachment predicts higher drug abuse. Henry (2008) found that poor family attachment was a significant predictor of poor school attachment. In

turn, low school attachment was significantly related with involvement with friends who used drugs. Henry (2008) also found that school attachment mediated the effect of family attachment on involvement with friends who used drugs. In regards to family attachment, Bendixon and Olweus (1999) also found that participants from broken homes were more likely to engage in antisocial behaviour than participants from intact families.

In the school context, it has been found that low school self-esteem and low school attachment correlate with increased antisocial behaviour. Wild, Flisher, Bhana and Lombard (2004) found that individuals with lower self esteem in the school context were likely to have increased cigarette, alcohol and drug use and increased risky sexual behaviour. Carroll, Houghton, Wood, Perkins and Bower (2007) also found that adolescents who were in high delinquency groups also showed lower scores in classroom, peer and confidence self-concept. Carroll et al. (2007) also found that low self concept was related to higher delinquency and suggests that lower levels of confidence self-concept may also be a risk factor for increased delinquency in school (Carroll et al., 2007).

Juvonen and Ho (2008) reported in their study that participants in middle school were highly influenced to participate in antisocial behaviours due to high social status. It was found that participants were more likely to get involved in antisocial behaviours to gain favour or popularity with their peers. Juvonen and Ho (2008) also found that participants who wanted to affiliate themselves with peers who engaged in antisocial behaviours showed increased antisocial behaviour as compared to participants who did not seek affiliation with peers engaged in antisocial behaviour. There were no gender and age differences for antisocial behaviours. Bendixon and Olweus (1999) also found that the number of friends an individual has who have been

previously arrested is strongly related to the level of involvement in antisocial behaviour.

Depression is another construct that has been found to significantly correlate with antisocial behaviour. Depression and antisocial behaviour in adolescence has been found to have considerable continuity and stability over time (Bendixon & Olweus, 1999; Ritakallio, Koivisto, von der Pahlen, Pelkonen, Marttunen, Kaltiala-Heino, 2008). Also, conduct disorder was found to be about seven times more common in adolescents who were depressed than in non depressed adolescents (Copeland, Miller-Johnson, Keeler, Angold, & Costello, 2007). When comparing satisfaction with life, individuals involved in antisocial behaviours were less satisfied with life than individuals who were not involved in antisocial behaviours (Neto & Barros, 2007). Therefore antisocial behaviour was negatively correlated with satisfaction with life.

Another construct not usually studied in regards to antisocial behaviour is identity or identity statuses. Marcia's (1980) four statuses of development state that during identity diffusion, an individual has not explored identity issues and alternatives and has not committed to a firm set of values and goals. In the identity foreclosure status, the individual has not explored alternatives but has committed to a firm set of values and goals. In the identity moratorium status, an individual is still exploring alternatives and has not made any commitments. Lastly, in the identity achievement status, an individual has explored and committed to a firm set of values and goals. When examining the relationships between antisocial behaviour and identity statuses of high school students, participants with diffuse and avoidant identity statuses were more likely to be involved in conduct and hyperactivity disorders (Adams et. al., 2001; as cited in Phillips & Pittman, 2007). Phillips and

Pittman (2007) found that diffuse-avoidant participants showed decreased well-being and had a less hopeful and optimistic outlook towards the future as well as low self-esteem.

With regards to age and gender, researchers have found mixed findings. Lansford, Capanna, Dodge, Caprara, Bates, Pettit and Pastorelli (2001) found aggression to be more prevalent among children in 7th and 8th grade as compared to younger children in 3rd, 4th or 5th grade. Both Bendixon and Olweus (1999) and Carroll et al. (2007) showed results where participants in early adolescence were more likely to be involved in antisocial behaviour. They found that as age increased (13 to 15 years old), involvement in delinquent activities increased but after 15 years old of age, it showed a decrease. Carroll et al. (2007) found that usage of soft drugs (e.g., marijuana) increased over time. A relationship between confidence self-concept and age was also found. Carroll et al. (2007) found that confidence self-concept decreased with age so the older the participant, the lower their confidence. However, Juvonen and Ho (2008) found no age differences for antisocial behaviours.

Some researchers have found that males tend to exhibit more antisocial behaviour than females (Bendixon & Olweus, 1999; Carroll et al., 2007). This result can be explained by the fact that males are more likely to externalise feelings and value physical ability more than females (Lau & Leung, 1992a). Juvonen and Ho (2008), on the other hand, found no gender differences for antisocial behaviour. Ritakallio et al. (2008) also showed that there were no gender differences for continuity and stability over time for depression and antisocial behaviour. However, social relationships are important in mediating and deterring antisocial behaviour. More often than not, females are more likely to report higher levels of peer self-concept than males (Carroll et al., 2007) and show better identity adjustment than

males (Phillips & Pittman, 2007). However, males do report higher levels of confidence for self-concept than females (Carroll et al., 2007).

The current study

There is less literature available on this topic from Asian countries and very few that can be applied to the South East Asia region. It is of interest, based on past research, to study whether the same phenomenon of identity development is experienced by monoethnic and multiethnic children and adolescents in an Asian culture like Malaysia. Ethnic identity research in Malaysia will provide further insight and a better understanding about factors that may influence ethnic identity formation and the effect it has on Malaysian children and adolescents' psychological well-being.

The current study intends to extend current research on ethnic identity and its relationship on well being to an Asian context outside of the U.S. The aim of this study is to investigate the links ethnic identity has on the well being of monoethnic and multiethnic children and adolescents in Malaysia. Areas of wellbeing that will be studied are self esteem, perceived discrimination, life satisfaction, bullying and antisocial behaviour. Demographic factors like age and gender will also be looked at in the study.

Hypotheses of the study

Ethnic group differences

1. Hypothesis 1a states that there will be significant differences in ethnic identity scores among ethnic groups in Malaysia. It was hypothesized that the ethnic majority group (Malays) will have the highest ethnic identity score and ethnic minority groups (Chinese and Indians) will have lower ethnic identity scores.

2. Hypothesis 1b states that when ethnic minority groups in Malaysia (Chinese and Indian) are compared on ethnic identity, there will be no significant differences.

3. Hypothesis 1c states that there will be a significant positive correlation between chronological age and ethnic identity.

Monoethnic and multiethnic differences

1. Hypothesis 2a predicts that there will be significant differences between ethnic status (multiethnic and monoethnic) on ethnic identity scores. Multiethnic participants will have higher ethnic identity scores than monoethnic individuals. Multiethnic participants in the survey will have two ethnicity scores (one for each ethnic identity they identify with) and the two scores will be summed and then averaged to get a single ethnic identity mean score. This mean score will then be used to compare with monoethnic individuals' mean ethnic identity scores

2. Hypothesis 2b predicts that there will be significant differences between multiethnic, monoethnic majority and monoethnic minority groups on ethnic identity scores. Monoethnic majority participants will show the highest ethnic identity score (i.e., Malays), followed by the multiethnic participants and lastly the monoethnic minority participants should be the lowest.

3. Hypothesis 2c states that multiethnic participants that have the ethnic majority as their first ethnic group will have higher ethnic identity than multiethnic individuals who do not have the ethnic majority as their first ethnic group.

4. Hypothesis 2d proposes that there will be significant differences between ethnic states (monoethnic or multiethnic) that have the same ethnicities (i.e.

Malay and Malay-Chinese, Chinese and Malay-Chinese). Monoethnic individuals will have higher MEIM scores than multiethnic individuals with the same ethnic groups.

5. Hypothesis 2e proposes that there will be a significant positive correlation between ethnic identity for multiethnic and monoethnic participants.

6. Hypothesis 2f states that for multiethnic participants, there will be significant differences between their first ethnic identity score (MEIM1) and their second ethnic identity scores (MEIM2). The first ethnic identity scores (MEIM1) will be higher than the second ethnic identity scores (MEIM2) scores.

Ethnic identity and self esteem

1. Hypothesis 3a states that there will be a significant positive relationship between ethnic identity and self esteem.

2. Hypothesis 3b states that there will be significant differences in self esteem between monoethnic majority and minority and multiethnic participants. Monoethnic majority participants will have the highest self esteem, followed by multiethnic participants, and then monoethnic minority participants will have the lowest self-esteem.

3. Hypothesis 3c proposes that there will be significant differences between gender and self-esteem with males having higher scores than females.

4. Hypothesis 3d states that there will be no significant correlation between age and self-esteem.

Ethnic Identity and Perceived Discrimination

1. Hypothesis 4a predicts that self-esteem will have a significant negative correlation with perceived discrimination.

2. Hypothesis 4b states that in this study, there will be a significant negative correlation between ethnic identity and perceived discrimination.

3. Hypothesis 4c proposes that there will be significant differences for scores on perceived discrimination between ethnic states (monoethnic and multiethnic) and for ethnic majority and ethnic minority participants. Multiethnic and ethnic minority participants will report significantly higher perceived discrimination scores as compared to monoethnic and ethnic majority participants.

Bullying

1. Hypothesis 5a proposes that there will be significant differences between individuals who are bullies, victims, bully-victims and nonbullies/nonvictims on self-esteem, perceived discrimination, life satisfaction, and anti social behaviour. It is hypothesised that bullies will have significantly higher self-esteem and life satisfaction and significantly lower perceived discrimination when compared to bully-victims and victims. When compared to nonbullies/nonvictims, it is hypothesised that bullies will have significantly lower self-esteem, life satisfaction, and significantly higher perceived discrimination.

2. Hypothesis 5b predicts that there will be no significant differences between ethnic identity and bully states.

3. Hypothesis 5c states that there would be significant differences among bullying states for the dependent variable of anti social behaviour.

4. Hypothesis 5d states that age and gender will have significant correlations with bullying. There will be a negative correlation between age and bullying and a gender difference for bullying. Males will be more likely to be involved as bullies and victims as compared to females.

Life satisfaction

1. Hypothesis 6a states that there will be a significant positive correlation for ethnic identity scores and life satisfaction scores.

2. Hypothesis 6b states that there will be significant differences for scores of life satisfaction between ethnic statuses (monoethnic and multiethnic) and ethnic majority and minority groups.

3. Hypothesis 6c hypothesises that there will be a significant positive correlation between self-esteem and life satisfaction.

4. Hypothesis 6d states that life satisfaction will exhibit significant negative correlations with perceived discrimination and anti social behaviour.

5. Hypothesis 6e states that there will also be significant gender differences for life satisfaction, with males reporting higher life satisfaction.

6. Hypothesis 6f states that chronological age will also exhibit a significant negative relationship with life satisfaction in that older individuals will report lower life satisfaction.

Antisocial behaviour

1. Hypothesis 7a states that self esteem and life satisfaction will have significant negative correlations with antisocial behaviour.

2. Hypothesis 7b states that bullying and perceived discrimination will show significant positive correlations with antisocial behaviour.

3. Hypothesis 7c proposes that ethnic identity will have a negative correlation with antisocial behaviour.

4. Hypothesis 7d proposes that there will be a significant correlation with age; namely, there should be an increase in antisocial behaviour as age increases.

5. Hypothesis 7e hypothesized that there will be significant differences for gender on antisocial behaviour; males will show more antisocial behaviour as compared to females.

6. Hypothesis 7f hypothesised that there will be no significant differences between monoethnic and multiethnic participants on antisocial behaviour.

Method

Participants

Individuals who participated in this study were primary and secondary students from 18 schools in Kuala Lumpur, Malaysia, 10 of which were primary schools and 8 were secondary schools. A total of 300 participants were recruited for the study, 130 participants were from primary schools and 170 were from secondary schools. Those who were involved in the study from primary schools ranged in age from 10-12 years old, and from secondary schools the age range was 13, 14 and 16 year olds. Participants in the 15 year old and 17 year old age range were not sampled due to the fact that students in those age groups have important national exams and therefore the Ministry of Education in Malaysia did not allow studies to be carried out on these students. Due to an error made by a school regarding this restriction, there was a loss of 27 participants. In addition to that, questionnaires which had incomplete data for the questions pertaining to ethnic identity were also excluded from the present study. Therefore the final number retained in the study was 261 participants: 106 were male and 151 were female and 4 did not state their gender. The sample was 61 participants aged 10 years (23.4%), 30 participants aged 11 years (11.5%), 33 participants aged 12 years (12.6%), 39 participants aged 13 years (14.9%), 61 participants aged 14 years (23.4%) and 37 participants aged 16 years (14.2%). 178 of those involved in the study were of single ethnic background and 83 were of dual ethnic background. The distribution of ethnicity by monoethnic and multiethnic status can be found in Figure 1.
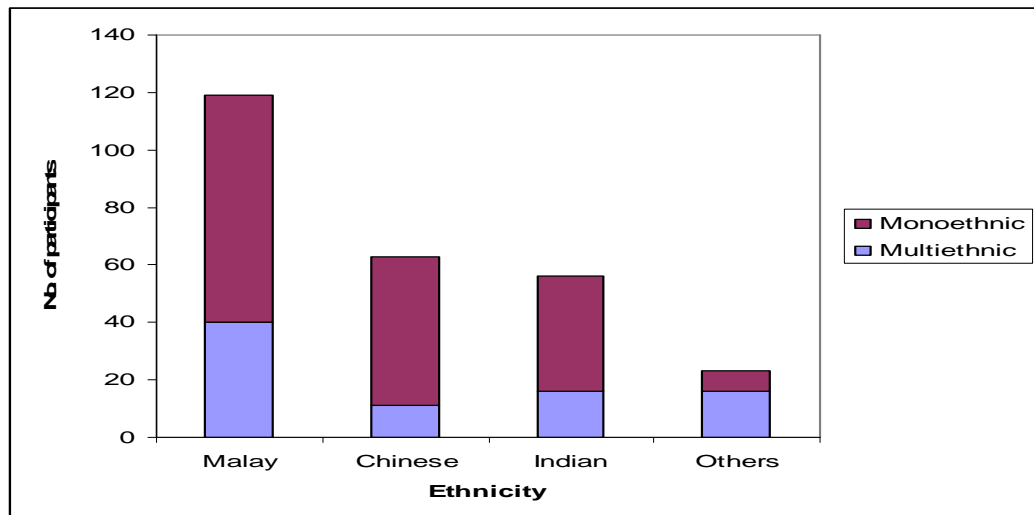
Figure 1. Distribution of participants by gender and monoethnic and multiethnic status.

Materials

Nine scales were used in the present study, and each scale was translated from English into Bahasa Malaysia. The scales were translated into Bahasa Malaysia because that is the language medium used for schooling curriculum in Malaysia and it is the national language of Malaysia. Bahasa Malaysia was also used so that it would not disadvantaged students who were not proficient in English; it is more common for students from lower socioeconomic backgrounds to speak Malay than English. The scales were translated into Bahasa Malaysia using an online translator. Then it was given to two high school students to determine whether the grammar used was acceptable and to gauge whether the questions of the scales were easily understood before being used in Malaysia.

Multi-group Ethnic Identity Measure (MEIM).

The first scale was the Multi-group Ethnic Identity Measure (MEIM; Phinney, 1992). The MEIM used in this study consisted of 14 questions with minor modifications. Three

questions assessed participants' ethnic identity and the ethnic identity of both of their parents. Participants were asked to identify their ethnicity by selecting an answer using 7 pre-fixed ethnicity categories (e.g. Malay, Chinese, Indian, European, Indigenous people, Mixed and Others). Then participants were asked to identify their father's and mother's ethnicity using the same 7 pre-fixed categories. The 11 remaining items used a 4-point Likert scale where 1 was anchored to Strongly Disagree and 4 was Strongly Agree. Question 7 from the original MEIM stated 'that I understand pretty well what my ethnic group membership means to me' and was excluded from this current study because it was thought that participants in Malaysia would not fully understand what the question was trying to ask. The mean of the 11 items was taken as the overall MEIM score. The higher the score, the more identification felt with that particular ethnic identity. Previous studies show Cronbach's alphas ranging from $\alpha = 0.75$ to 0.88 (Abu-Rayya, 2006; Bracey, Bamaca, & Umana-Taylor, 2004; Phinney & Devich-Navarro, 1997) and a test-retest reliability coefficient of 0.25 for a period of 6 weeks (Reese, Vera, & Paikoff, 1998). Also, in another study, the readability level of the MEIM was calculated according to a popular readability index (RIX; Anderson, 1983), and was found to be written at a sixth-grade reading level (Ponterotto, Gretchen, Utsey, Stracuzzi & Saya Jr., 2003). The Cronbach's alpha for the MEIM for this sample was $\alpha = 0.79$. An example question from the scale is "I have a clear sense of my ethnic background and what is means to me'. The scale can be seen in Appendix A. Multiethnic participants were required to answer the MEIM twice, one for each ethnic identity they had (MEIM1 and MEIM2). The mean scores for both MEIM1 and MEIM2 were summed together and then divided by two to get a single MEIM mean score for the multiethnic participants.

Rosenberg Self- Esteem Scale.

The second scale was the Rosenberg Self- Esteem Scale (RSE; Rosenberg, 1965) and it measured participants' self-esteem levels. The scale had 10 items using a 4-point Likert scale where 1 was anchored to Strongly Agree and 4 to Strongly Disagree. Questions 2, 5, 6 ,8 and 9 were reverse coded. However two items, item 4 and item 8, were dropped from the scale after the reliability analysis was performed, therefore making the scale an 8 item scale. The items were dropped because the items showed low item-total correlations and after dropping them, the Cronbach's alpha score increased to a respectable score of more than $\alpha = 0.70$. Mean scores were calculated and were taken as the overall scores. The higher the score, the higher self-esteem the participant reported. Some example questions from the scale are "On the whole, I am satisfied with myself" and "I certainly feel useless at times" (reverse-coded). Previous studies show Cronbach's alpha scores ranging from $\alpha = 0.73$ to 0.87 (Abu-Rayya, 2006; Roberts et al., 1999; Romero & Roberts, 2003; Werkuyten & Nekuee, 1999). The RSE has been reported to have a test-retest reliability of 0.88 over a 2-week testing period (Silber & Tippet, 1965; as cited in Hatcher, 2007). The Cronbach's alpha for the Rosenberg Self- Esteem scale for this sample was $\alpha = 0.76$. The scale can be referred to in Appendix B.

Life Satisfaction Scale.

The third scale was the Life Satisfaction Scale (Diener, Emmons, Larsen & Griffin, 1985) and it measured participants' satisfaction with life. The scale is composed of 5 items which used a 7-point Likert scale where 1 was anchored to Strongly Disagree and 7 to Strongly Agree. Mean scores were calculated and were taken as the overall scores. The higher the score, the higher the satisfaction with life

the participant reported. An example question from the scale is "In most ways my life is close to my ideal". Previous studies show Cronbach's alphas scores of $\alpha = 0.78$ to 0.91 (Contrada et al., 2001; Diener, Emmons, Larsen & Griffin, 1985; Neto & Barros, 2007; Oishi & Diener, 2001; Werkuyten & Nekuee, 1999). Test-retest reliability coefficients range from 0.64 to 0.84 for periods of 2 weeks to 2 months (Blais, Vallerand, Pelletier, & Briere, 1989; Diener et al., 1985; Pavot, Diener, Colvin, & Sandvik, 1991) and 0.50 to 0.54 from 10 weeks to 4 years (Magnus, Diener, Fujita, & Pavot, 1993; Yardley & Rice, 1991). The Cronbach's alpha for the Life Satisfaction scale for this sample was $\alpha = 0.76$. The scale can be seen in Appendix C.

Perceived Discrimination Scale.

The fourth scale was the Perceived Discrimination Scale (Phinney, Madden & Santos, 1998) and a modified version of the scale--similar to the scale used in Ward (2006)--was used. The scale is composed of 9 items which measures feelings of rejection in society due to participant's ethnicity and assessed perceived frequency of discrimination experienced from teachers, other adults, children/adolescents in school, and children/adolescents outside of school. The first 5 items measure feelings of rejection in society and use a 5-point Likert scale where 1 was anchored to Strongly Disagree and 5 to Strongly Agree. The next 4 items assess perceived frequency of discrimination experienced from teachers, other adults, children/adolescents in school, and children/adolescents outside of school, and these use a 4-point Likert scale where 1 was anchored to Rarely and 4 to Often. Mean scores were calculated and were taken as the overall scores. The higher the score, the higher the perceived discrimination participants experienced. An example question for measuring feelings of rejection in society is "I have been threatened or attacked because of my ethnic background". An

example question for assessing perceived frequency of discrimination experienced is "How often does society treat you unfairly or negatively because of your ethnic background: Teachers - Rarely, Sometimes, Often or Very Often". Previous studies show Cronbach's alphas scores ranging from $\alpha = 0.81$ to 0.87 (Phinney, Madden & Santos, 1998; Ward, 2006). The Cronbach's alpha for the perceived discrimination scale for this sample was $\alpha = 0.82$. The scale can be seen in Appendix D.

The Bergen Questionnaire on Antisocial Behaviour.

The fifth scale was the Bergen Questionnaire on Antisocial Behaviour (Bendixen & Olweus, 1999) and it measured the type and frequency of antisocial behaviour participants had been involved in during the current year. The scale is composed of 28 items which measured frequency of participation in antisocial behaviours and used a 3-point Likert scale where 1 was anchored to None and 3 to Twice or more. Total scores were calculated and were taken as the overall scores. The higher the score, the more participation in antisocial behaviours were undertaken by participants. An example question from the scale is "Have you taken part in these activities this year? Skipped a class or two?". Previous studies show Cronbach's alphas scores of $\alpha = 0.67$ to 0.86 (Bendixon & Olweus, 1999; Neto & Barros, 2007) and a stability coefficient of 0.80 for males and 0.70 for females over a period of 2 years (Bendixon & Olweus, 1999). The Cronbach's alpha for the Bergen Questionnaire on Antisocial Behaviour for this sample was $\alpha = 0.82$. The scale can be read in Appendix E.

The Olweus Bully/Victim Questionnaire Scale.

The sixth scale was the Olweus Bully/Victim Questionnaire Scale (Olweus, 1994) which assessed whether participants were bullies or victims in the current year. Two items from the questionnaire were used to determine whether students had been bullied by students or had bullied students. The items used a 5-point Likert scale where 1 was anchored to None and 5 to A few times a week. Participants were asked "How many time have you been bullied this year?" and "How many time have you bullied other children this year?". Participants were classified as bullies if they responded with sometimes or greater on the former item, and if they responded with sometimes or greater on the latter item they were classified as victims. Participants who met both criteria as bullies and victims were classified as bully-victims. The scale can be seen in Appendix F.

Procedure

The scales for the study were selected and then put together to produce a questionnaire. All the scales were originally written in English and then translated into Bahasa Malaysia. Ethics approval was then sought and received from the SOPHEC Committee, Victoria University of Wellington, New Zealand, and permission from the Economic Planning Unit, Malaysia to conduct the study in Malaysia was also sought and approved. All academic studies or research programmes that are conducted in Malaysia must be approved by the Economic Planning Unit. After receiving approval, selected heads of schools for primary schools and secondary schools in Kuala Lumpur were approached and briefed on the study. The heads of schools were also asked to sign a letter of consent for the study to be conducted in the school. Head of schools were willing to allow their students to

participate in the study but were not keen for the researcher to receive a class list to carry out a random selection of participants because student information was deemed private and confidential and also the random selection of students would have caused a disruption to students' class schedules. Working with the concerns of the school, the researcher then was assigned a teacher from the school to help select a representative sample of students. The selection criterion for participants was then given to the teacher and the teacher recruited participants who fit the criteria. Please refer to Appendix G for a list of the selection criterion. Assigned teachers were also given information sheets and parental consent forms to hand to the participants who were recruited. The assigned teacher and the researcher also set a return date for the researcher to return to the school to conduct the questionnaire; the questionnaires were to be completed by the participants during a set time during school hours. Participants were required to return their parental consent forms to the assigned teacher before the researcher returned to carry out the questionnaire. When the researcher returned to the school, all parental consent forms were collected from the assigned teacher. Then participants whose parents consented to their participation in the study were instructed to bring a pen or pencil and an eraser and assemble at the room allocated for the study. These allocated rooms were typically school halls, meeting rooms or libraries furnished with tables and chairs. Only two primary schools did not provide a room with tables and chairs. One school had an open-air roof covered meeting area, which is common in schools in Malaysia, and one had an allocated space in the teachers' lounge. The participants were asked to take a seat at the table and then were briefed on the aims of the study. The participants were also told that if they had any questions or needed clarification at any time during the study, they could raise their hand and the researcher would come and help them. The

participants were then given an assent form and the questionnaire to complete. The

questionnaire took approximately 35 to 45 minutes to complete. After the

questionnaires had been completed, the questionnaires were collected from the

participants. Participants were then each given a gift of appreciation worth Ringgit

Malaysia (RM) 10 for their participation in the study. The gift of appreciation

consisted of items of stationery that the participants could use for school.

Results

This section of the report consists of the statistical analyses conducted to test the

hypotheses of this study. The data were collated and analysed using SPSS 14 software

and all statistical analyses for this study used an alpha level of 5%.

Ethnic group differences

Participants' MEIM scores were the total mean scores for the 13-item MEIM

(Phinney, 1992). As noted above, item 5 on the MEIM was deleted and dropped from

analyses because it did not contribute significantly to the measured construct.

Participants who were multiethnic had their MEIM1 and MEIM2 scores combined

and then divided by two to get a total mean score. Ethnic identity was measured using

the participants' first stated ethnic identity, which was in the majority of cases, the

ethnic identity used for official purposes in Malaysia. The MEIM1 showed an internal

reliability level of $\alpha = 0.79$ but when item 5 was dropped from analyses, the internal

reliability rose to $\alpha = 0.81$. The MEIM2 showed an internal reliability level of $\alpha =$

0.82 but when item 5 was dropped from analyses, the internal reliability decreased to

$\alpha = 0.81$. The results show that the MEIM is a reliable measure of ethnic identity in

this sample. The means, standard deviations, and sample sizes for ethnic identity by

age and gender and ethnic groups for children and adolescents are presented in Tables

1 to Table 4.

Table 1

Means, Standard Deviations, and Sample Sizes for Ethnic Identity by Age and Gender
for Malay Children and Adolescents

Age	Gender	Mean	Standard Deviation	N
10	Male	2.88	.36	12
	Female	2.97	.63	22
	Total	2.93	.55	34
11	Male	2.88	.31	13
	Female	3.33	.23	7
	Total	3.04	.35	20
12	Male	3.17	.23	3
	Female	2.78	.55	10
	Total	2.87	.52	13
13	Male	2.78	.33	6
	Female	2.92	.33	12
	Total	2.87	.33	18
14	Male	2.98	.27	8
	Female	2.99	.26	11
	Total	2.98	.26	19
16	Male	2.86	.32	8
	Female	2.81	.35	6
	Total	2.84	.32	14
Total	Male	2.90	.31	50
	Female	2.96	.48	68
	Total	2.93	.42	118

Table 2

Means, Standard Deviations, and Sample Sizes for Ethnic Identity by Age and Gender
for Chinese Children and Adolescents

Age	Gender	Mean	Standard Deviation	N
10	Male	2.79	.68	4
	Female	2.98	.54	6
	Total	2.91	.57	10
11	Male	-	-	-
	Female	2.95	.35	2
	Total	2.95	.35	2
12	Male	3.00	.28	2
	Female	3.07	.39	3
	Total	3.04	.31	5
13	Male	2.60	.26	3
	Female	3.14	.21	4
	Total	2.91	.36	7
14	Male	3.03	.52	12
	Female	2.56	.43	17
	Total	2.76	.52	29
16	Male	2.80	.23	6
	Female	2.80	.17	3
	Total	2.80	.20	9
Total	Male	2.89	.46	27
	Female	2.79	.45	35
	Total	2.83	.45	62

Table 3

Means, Standard Deviations, and Sample Sizes for Ethnic Identity by Age and Gender for Indian Children and Adolescents

Age	Gender	Mean	Standard Deviation	N
10	Male	2.75	.07	2
	Female	2.95	.53	11
	Total	2.92	.49	13
11	Male	-	-	-
	Female	3.11	.27	5
	Total	3.11	.27	5
12	Male	3.20	-	1
	Female	2.93	.27	6
	Total	2.96	.27	7
13	Male	2.84	.23	5
	Female	2.70	.26	5
	Total	2.77	.24	10
14	Male	3.15	.49	4
	Female	2.98	.62	6
	Total	3.05	.55	10
16	Male	2.65	.34	4
	Female	2.98	.54	6
	Total	2.85	.48	10
Total	Male	2.88	.36	16
	Female	2.94	.44	39
	Total	2.92	.42	55

Table 4

Means, Standard Deviations, and Sample Sizes for Ethnic Identity by Age and Gender
for Children and Adolescents in the Other category

Age	Gender	Mean	Standard Deviation	N
10	Male	2.90	-	1
	Female	3.18	.95	2
	Total	3.08	.53	3
11	Male	2.50	-	1
	Female	2.40	-	1
	Total	2.45	.07	2
12	Male	3.21	.46	5
	Female	2.88	.47	3
	Total	3.09	.46	8
13	Male	2.90	.57	2
	Female	3.30	-	1
	Total	3.03	.46	3
14	Male	3.20	-	1
	Female	4.00	-	1
	Total	3.6	.57	2
16	Male	2.98	.54	3
	Female	3.15	-	1
	Total	3.03	.44	4
Total	Male	3.03	.44	13
	Female	3.09	.60	9
	Total	3.06	.49	22

Table 1 showed that the majority of participants in the study were of Malay ethnic background and had an about equal number of participants for each age group. Table 2 showed that participants from the Chinese ethnic group were the second most numerous. Table 3 showed that the number of participants from the Indian ethnic group was the smallest of the three main groups. Table 4 describes the representation

of participants who did not fall into the three main ethnic group categories. Participants whose fathers were identified as Serani or from Indigenous groups fell into this category. More male participants than female participants were obtained in this group. The frequencies of individuals among the various ethnicities reported in Tables 1 to 4 are a fair representation of the ethnic percentages of the ethnicities in Malaysia (Department of Statistics Malaysia, 2000). Due to the small number of participants in the "Other" ethnic group, this group was not used for analyses between ethnic groups.

In Malaysia, the general rule for official purposes is that children take on their father's ethnicity even if they are multiethnic. The one exception to this rule is that if one parent is Malay. All individuals who marry a Malay in Malaysia must convert to Islam and their children are automatically classified as Malay, regardless if whether the father of the participant was non-Malay. Therefore, all multiethnic participants in this study who stated they had one Malay parent had their first ethnic identity coded as Malay. Other participants' first ethnicities were coded based on their father's ethnicity. A one-way ANOVA was used to analyse whether there were any significant differences between participants' ethnic groups and MEIM scores. The results showed no significant differences between the Malay, Chinese and Indian ethnic groups on ethnic identity, $F(2, 235)= 0.93, p>0.05$ thus not supporting Hypothesis 1a. Hypothesis 1b stated that when ethnic minority groups in Malaysia (Chinese and Indian) are compared on ethnic identity, there would be no significant differences. The finding from the one way ANOVA supports Hypothesis 1b. Hypothesis 1c stated that there would be a significant positive correlation between chronological age and ethnic identity but a correlational analyses showed that there was no significant

correlation between age and ethnic identity, *r(261) = -0.078, p>0.05*. Therefore Hypothesis 1c was not supported.

Monoethnic and multiethnic differences

The numbers of multiethnic participants were classified by ethnic mix and gender and are presented in Table 5. The means and standard deviations of the ethnic identity measure are reported, as well as the sample sizes for monoethnic and multiethnic participants broken down by age and gender in Tables 6 and 7.

Table 5

Frequencies of Multiethnic Mixes for the 3 Main Ethnic Groups by Gender for Multiethnic Children and Adolescents

Multiethnic mix	Gender	Frequency	Percentage(%)
Malay-Chinese	Male	13	27.7
	Female	16	34.0
	Total	29	61.7
Malay-Indian	Male	3	6.4
	Female	1	2.1
	Total	4	8.5
Chinese-Indian	Male	2	4.2
	Female	3	6.4
	Total	5	10.6
Indian-Chinese	Male	2	4.2
	Female	7	14.9
	Total	9	19.1
Total	Male	20	41.2
	Female	27	58.8
	Total	47	100

Table 6

Means, Standard Deviations, and Sample Sizes for Ethnic Identity by Age and Gender for Monoethnic Children and Adolescents

Age	Gender	Mean	Standard Deviation	N
10	Male	2.92	.35	14
	Female	2.96	.65	28
	Total	2.95	.56	42
11	Male	3.10	.24	6
	Female	3.13	.37	11
	Total	3.12	.33	17
12	Male	3.14	.25	5
	Female	2.99	.52	11
	Total	3.04	.45	16
13	Male	2.79	.25	7
	Female	2.95	.28	13
	Total	2.90	.28	20
14	Male	3.05	.45	21
	Female	2.79	.52	31
	Total	2.89	.51	52
16	Male	2.85	.37	15
	Female	2.92	.43	12
	Total	2.88	.39	27
Total	Male	2.96	.37	68
	Female	2.92	.51	106
	Total	2.94	.46	174

Table 7

Means, Standard Deviations, and Sample Sizes for Ethnic Identity by Age and Gender for Multiethnic Children and Adolescents

Age	Gender	Mean	Standard Deviation	N
10	Male	2.64	.49	5
	Female	3.01	.45	13
	Total	2.90	.48	18
11	Male	2.67	.23	8
	Female	3.19	.25	4
	Total	2.84	.34	12
12	Male	3.18	.41	6
	Female	2.75	.32	11
	Total	2.90	.40	17
13	Male	2.78	.35	9
	Female	2.89	.39	9
	Total	2.83	.36	18
14	Male	2.98	.26	4
	Female	3.00	.32	4
	Total	2.99	.27	8
16	Male	2.76	.19	6
	Female	2.81	.27	4
	Total	2.78	.21	10
Total	Male	2.82	.36	38
	Female	2.92	.37	45
	Total	2.87	.37	83

Table 5 showed that the Malay-Chinese ethnic mix was the largest group and that there were more Indian-Chinese mixed ancestry individuals in this sample than Chinese-Indian combinations. The ethnic mix group with the smallest number of participants was the Malay-Indian ethnic mix. Table 6 showed that there are more monoethnic participants in the study than multiethnic participants.

Firstly, using all multiethnic participants in the sample, for hypothesis 2a, a t-test was run between monoethnic and multiethnic participants on MEIM scores (the MEIM scores for multiethnic participants was the averaged score of both the MEIM1 and MEIM2). The analyses showed a non-significant result, $t(1, 259) = -1.277, p > .05$ suggesting that monoethnic and multiethnic individuals did not differ with regards to the strength of their ethnic identity. Thus, hypothesis 2a was not supported.

For Hypothesis 2b, all multiethnic participants in the sample with combinations involving the three main ethnic groups were used in the analyses. Participants who reported Serani or Indigenous people mixes were not included in these analyses because their fathers had ethnicities that did not fall under the three main ethnic groups. A one-way ANOVA was used to analyse whether there were any significant MEIM scores differences between monoethnic majority and minority participants (Malay, Chinese and Indian) and multiethnic participants. No significant differences were found between monoethnic majority and minority participants and multiethnic participants, $F(3, 240) = 2.35, p = .73$. Further testing using a 2 x 3 ANOVA was run to determine whether ethnic status and ethnic group showed significant differences on MEIM scores. Ethnic status had 2 levels (monoethnic and multiethnic) and ethnic groups had 3 levels (Malay, Chinese and Indian). The 2 x 3 ANOVA showed that there were no main effects for ethnic status, $F (1,232) = 1.15, p > 0.05$ or for ethnic group, $F(2, 232) = .07, p > .05$. Therefore neither ethnic status nor ethnic groups showed a relationship with ethnic identity scores. Also no interaction effect between ethnic status and ethnic group was found, $F(2, 232) = 1.69, p > .05$. Hypothesis 2b was not supported.

Hypothesis 2c stated that multiethnic participants that have the ethnic majority as their first ethnic group will have higher ethnic identity than multiethnic individuals

who do not have the ethnic majority as their first ethnic group. A one-way ANOVA was run and the results showed that there were no significant differences, $F(3, 43) =$ .256, p>.05, between multiethnic participants that have the ethnic majority as their first ethnic group and multiethnic individuals who do not have the ethnic majority as their first ethnic group. Therefore hypothesis 2c was not supported. Hypothesis 2d proposed that there will be significant differences between ethnic states (monoethnic or multiethnic) that have the same ethnicities (i.e. Malay and Malay-Chinese, Chinese and Malay-Chinese). Monoethnic individuals will have higher MEIM scores than multiethnic individuals with the same ethnic groups. First, a comparison between Malay and Malay-Chinese participants was carried out. A t-test was run between Malay and Malay-Chinese participants and it showed that there were no significant differences, $t(1, 113) = -1.65, p> .05$. Secondly, it was analysed whether there was a difference between multiethnic Malay-Chinese participants and monoethnic Chinese participants. The t-test showed there were also no significant differences, $t(1, 85) =, -$ .09, p>0.05, thus not supporting hypothesis 2d.

Hypothesis 2e stated that there will be a significant positive correlation between ethnic identity for multiethnic and monoethnic participants. The correlational analyses showed no significant relationship between ethnic identity for multiethnic and monoethnic participants, $r(261) = .08, p>.05$. Hypothesis 2f stated that for multiethnic participants, there will be significant differences between their first ethnic identity score (MEIM1) and their second ethnic identity scores (MEIM2). The first ethnic identity scores (MEIM1) will be higher than the second ethnic identity scores (MEIM2) scores. A paired samples t-test was run to test for significant differences between MEIM1 and MEIM2 scores for multiethnic individuals. The analysis showed

that there were no significant differences between MEIM1 and MEIM2 scores, *t (1, 82) = 1.55, p> .05*, thus showing that Hypothesis 2f was not supported.

Ethnic identity and self esteem

Participants' self esteem scores were the total mean scores for the 8-item RSE (Rosenberg, 1965). The RSE showed an internal reliability level of $\alpha = 0.76$ in the current sample which meets the statistical criteria of $\alpha = 0.70$ to show that the RSE is a reliable measure of self esteem in this sample. The means, standard deviations, and sample sizes for monoethnic and multiethnic participants' self esteem scores by age and gender for children and adolescents are presented in Table 8 and Table 9.

Table 8

Means, Standard Deviations, and Sample Sizes for Self Esteem Scores by Age and Gender for Monoethnic Children and Adolescents

Age	Gender	Mean	Standard Deviation	N
10	Male	2.03	.56	14
	Female	1.97	.58	28
	Total	1.99	.57	42
11	Male	2.27	.46	6
	Female	2.46	.27	11
	Total	2.39	.35	17
12	Male	2.03	.50	5
	Female	2.15	.39	11
	Total	2.11	.41	16
13	Male	2.09	.47	7
	Female	2.14	.51	13
	Total	2.13	.48	20
14	Male	2.24	.37	21
	Female	1.83	.47	31
	Total	1.99	.48	52
16	Male	2.04	.40	15
	Female	2.15	.24	12
	Total	2.09	.33	27
Total	Male	2.12	.44	68
	Female	2.04	.49	106
	Total	2.07	.47	174

Table 9

Means, Standard Deviations, and Sample Sizes for Self Esteem Scores by Age and Gender for Multiethnic Children and Adolescents

Age	Gender	Mean	Standard Deviation	N
10	Male	2.13	.60	4
	Female	2.14	.53	13
	Total	2.14	.52	17
11	Male	1.94	.38	8
	Female	2.25	.10	4
	Total	2.04	.34	12
12	Male	2.23	.67	6
	Female	2.28	.42	11
	Total	2.27	.50	17
13	Male	2.11	.47	9
	Female	2.11	.37	9
	Total	2.11	.41	18
14	Male	1.97	.45	4
	Female	2.06	.38	4
	Total	2.02	.39	8
16	Male	1.88	.45	6
	Female	2.09	.62	4
	Total	1.96	.50	10
Total	Male	2.04	.48	37
	Female	2.17	.43	45
	Total	2.11	.45	82

Hypothesis 3a stated that there would be a significant positive relationship between ethnic identity and self esteem and the 2-tailed Person's correlation coefficient supported this prediction, r (260) = 0.34, $p < .05$. Therefore higher levels of ethnic identity were associated with higher levels of self esteem.

Hypothesis 3b hypothesized that there would be a difference in self esteem between ethnic statuses (monoethnic and multiethnic). Monoethnic majority participants were expected to have the highest self esteem, followed by multiethnic participants, and then monoethnic minority participants were expected to have the lowest self-esteem. A one-way ANOVA was used to test the hypothesis and it found that there were significant differences among ethnic statuses on self-esteem, *F(3, 239)= 4.07, p<.05*. Post-hoc analyses revealed significant differences between monoethnic Chinese and Indian participants but there were no significant differences between monoethnic and multiethnic participants. Indian participants had a higher mean score than Chinese participants. This result does not support hypothesis 3b.

Hypothesis 3c is that there will be significant differences between gender and self-esteem with males having higher scores than females. A t-test showed that there were no significant differences between males and females for self esteem, *t(254) = .28, p>.05*. Hypothesis 3d stated that there will be no significant correlation between age and self-esteem and the results show no relationship between age and self esteem, *r(261) = -.05, p>.05*, thus supporting hypothesis 3d.

Perceived discrimination

Participants' perceived discrimination scores were the total mean scores for the 9-item perceived discrimination scale (PDS). Multiethnic participants were required to answer the PDS twice, once for each of the ethnicities they identified with. The mean score for multiethnic participants was the summed perceived discrimination scale (PDS1) and perceived discrimination scale (PDS2) mean scores and then divided by 2. The PDS showed an internal reliability level of α = 0.82. The results show that the PDS is a reliable measure of perceived discrimination among the

Malaysian participant sample. The means, standard deviations, and sample sizes for monoethnic and multiethnic participants' perceived discrimination scores by age and gender for children and adolescents are presented in Tables 10 and 11.

Table 10

Means, Standard Deviations, and Sample Sizes for Perceived Discrimination Scores by Age and Gender for Monoethnic Children and Adolescents

Age	Gender	Mean	Standard Deviation	N
10	Male	1.87	.77	14
	Female	1.59	.62	27
	Total	1.69	.68	41
11	Male	1.72	.52	6
	Female	1.83	.69	11
	Total	1.79	.62	17
12	Male	1.98	.45	5
	Female	1.52	.37	11
	Total	1.66	.44	16
13	Male	1.43	.44	7
	Female	1.54	.40	13
	Total	1.50	.41	20
14	Male	1.63	.55	21
	Female	1.67	.63	31
	Total	1.66	.59	52
16	Male	1.74	.51	15
	Female	1.45	.33	12
	Total	1.61	.46	27
Total	Male	1.72	.57	68
	Female	1.61	.56	105
	Total	1.65	.56	173

Table 11

Means, Standard Deviations, and Sample Sizes for Perceived Discrimination Scores by Age and Gender for Multiethnic Children and Adolescents

Age	Gender	Mean	Standard Deviation	N
10	Male	1.58	.35	5
	Female	1.67	.69	13
	Total	1.64	.61	18
11	Male	1.72	.68	8
	Female	1.14	.15	4
	Total	1.53	.62	12
12	Male	1.26	.39	6
	Female	1.55	.56	11
	Total	1.45	.52	17
13	Male	1.56	.66	9
	Female	1.54	.38	9
	Total	1.55	.53	18
14	Male	1.82	.61	4
	Female	1.06	.06	4
	Total	1.44	.57	8
16	Male	1.54	.48	6
	Female	1.40	.30	4
	Total	1.48	.40	10
Total	Male	1.57	.55	38
	Female	1.49	.52	45
	Total	1.53	.54	83

Hypothesis 4a predicted that self-esteem would have a significant negative correlation with perceived discrimination. Hypothesis 4a was tested using a correlational analysis and the results showed that there was a significant negative correlation between self-esteem and perceived discrimination, r *(258) = -0.245, p<0.01*. Therefore when self esteem increased, perceived discrimination decreased.

Hypothesis 4a was supported. Hypothesis 4b stated that in this study, there will be a significant negative correlation between ethnic identity and perceived discrimination. Hypothesis 4b was also tested using a correlation analysis and the results showed no significant relationship between ethnic identity and perceived discrimination, *r (259) = -0.084, p>0.05*. Therefore Hypothesis 4 b was not supported

Hypothesis 4c proposes that there will be significant differences for scores on perceived discrimination between ethnic states (monoethnic and multiethnic) and for ethnic majority and ethnic minority participants. Multiethnic and ethnic minority participants will report significantly higher perceived discrimination scores as compared to monoethnic and ethnic majority participants. A t-test analysis was run to compare differences on PDS scores for ethnic status (monoethnic and multiethnic) and no significant difference was found, *t (1, 257) = .87, p>.05*. However, when a one-way ANOVA analysis was done to compare PDS scores for ethnic majority and minority individuals and multiethnic individuals, it was found that there were significant differences, *F (3, 239) = 3.032, p<0.05*, between the multiethnic group and the monoethnic Indian group. The monoethnic Indian participants showing the highest perceived discrimination and multiethnic participants had the lowest perceived discrimination. This result partly confirms Hypothesis 4c because monoethnic Indian participants are the ethnic minority and have shown the highest perceived discrimination. However, Hypothesis 4c also hypothesized that multiethnic participants would have significantly higher perceived discrimination than monoethnic participants, and this aspect was unsupported and, in fact, contradicted in this study because multiethnic individuals reported the least perceived discrimination when compared to monoethnic majority and minority ethnic groups.

Bullying

Participants who reported being not bullied or only bullied once or twice this year were coded as non victims, and those who reported being bullied sometimes, once a week, and a few times a week were coded as victims. Participants who did not bully others or only bullied once or twice this year were coded as nonbullies, and those who bullied others sometimes, once a week or several times a week were coded as bullies. Participants who were coded as both victims and bullies were coded as bully-victims. The frequencies of bullying codes by age, gender and ethnic group are presented in Tables 12 to 14.

Table 12

Frequencies for Bullying States based on Age for Children and Adolescents

Age	Bullying states *				N
	NB/NV	B	B-V	V	
10	47	-	2	10	59
11	25	1	-	4	30
12	26	3	-	4	33
13	31	-	-	8	39
14	49	3	-	9	61
16	31	2	1	3	37
Total	209	9	3	38	259

* NB/NV= Non Bully/Non Victim, B= Bully, B-V= Bully-Victim and V=Victim

Table 13

Frequencies for Bullying States based on Gender for Children and Adolescents

Gender	Bullying states *				N
	NB/NV	B	B-V	V	
Males	82	7	-	15	104
Females	125	2	2	22	151
Total	207	9	2	37	255

* NB/NV= Non Bully/Non Victim, B= Bully, B-V= Bully-Victim and V=Victim

Table 14

Frequencies for Bullying States based on Ethnic Group Status for Children and
Adolescents

Gender	Bullying states *				N
	NB/NV	B	B-V	V	
Monoethnic	143	7	2	25	177
Multiethnic	66	2	1	13	82
Total	209	9	3	38	259

* NB/NV= Non Bully/Non Victim, B= Bully, B-V= Bully-Victim and V=Victim

Hypothesis 5a proposes that there will be significant differences between individuals who are bullies, victims, bully-victims and nonbullies/nonvictims on self-esteem, perceived discrimination, life satisfaction, and anti social behaviour. It is hypothesised that bullies will have significantly higher self-esteem and life satisfaction and significantly lower perceived discrimination when compared to bully-victims and victims. When compared to nonbullies/nonvictims, it is hypothesised that bullies will have significantly lower self-esteem, life satisfaction, and significantly

higher perceived discrimination. A MANOVA was run to test hypothesis 5a and the results showed that bullying states did not yield any significant differences between perceived discrimination, $F (3, 253)=2.031, p>.05$, life satisfaction, $F (3, 253)= 0.035, p>.05$, and self esteem, $F (3, 253)= 1.078, p>.05$ thus not supporting Hypothesis 5a. Hypothesis 5b predicted that there will be no significant differences between ethnic identity and bully states and was supported, $F(2, 255) = 2.42, p>.05$.

Hypothesis 5c stated that there would be significant differences among bullying states for the dependent variable of anti social behaviour. The ANOVA showed that there were significant differences between bullying states on antisocial behaviour, $F (3, 253) = 14.228, p<.05$. Post-hoc analyses showed that bullies had the highest mean and nonbullies/nonvictims had the lowest mean, with victims in between. Therefore, bullies participated in more antisocial behaviour as compared to nonbullies/nonvictims and victims. Thus, hypothesis 5c was supported.

Hypothesis 5d stated that age and gender would have significant correlations with bullying. There would be a negative correlation between age and bullying and a gender difference for bullying. Males will be more likely to be involved as bullies and victims as compared to females. Two correlational analyses were carried out between bullies and victims and age but the results showed no relationships between age and bullies, $r (259) = .04, p>.05$, and victims, $r(259) = -.06, p> .05$. Another two correlational analyses were done between gender and bullies and victims, and it was found that there were no relationships between gender and bullies, $r (255) = -.10, p>0.5$, and victims, $r (255) = .02, p>.05$. In light of the results, hypothesis 5d was not supported.

Life satisfaction

Participants' life satisfaction scores were the total mean scores for the 5-item Life Satisfaction Scale (LSS, Diener, Emmons, Larsen & Griffin, 1985). The LSS showed an internal reliability level of α = 0.76, which shows that the LSS is a reliable measure of life satisfaction among the Malaysian participant sample. The means, standard deviations, and sample sizes for monoethnic and multiethnic participants' life satisfaction scores by age and gender for children and adolescents are presented in Tables 15 and 16.

Table 15

Means, Standard Deviations, and Sample Sizes for Life satisfaction Scores by Age and Gender for Monoethnic Children and Adolescents

Age	Gender	Mean	Standard Deviation	N
10	Male	4.40	1.41	14
	Female	4.79	1.27	28
	Total	4.66	1.32	42
11	Male	5.33	.86	6
	Female	5.22	.41	11
	Total	5.26	.58	17
12	Male	5.16	.54	5
	Female	4.93	1.08	11
	Total	5.00	.93	16
13	Male	4.49	1.00	7
	Female	4.52	1.36	13
	Total	4.51	1.22	20
14	Male	4.85	1.02	21
	Female	4.31	1.03	31
	Total	4.52	1.05	52
16	Male	4.45	1.14	15
	Female	4.75	.92	12
	Total	4.59	1.04	27
Total	Male	4.70	1.11	68
	Female	4.67	1.11	106
	Total	4.68	1.11	174

Table 16

Means, Standard Deviations, and Sample Sizes for Life Satisfaction Scores by Age and Gender for Multiethnic Children and Adolescents

Age	Gender	Mean	Standard Deviation	N
10	Male	4.85	1.95	4
	Female	5.09	1.21	13
	Total	5.04	1.35	17
11	Male	4.80	1.27	8
	Female	5.30	.26	4
	Total	4.97	1.05	12
12	Male	5.43	.71	6
	Female	4.90	.95	11
	Total	5.09	.89	17
13	Male	4.33	1.00	9
	Female	4.71	1.17	9
	Total	4.52	1.07	18
14	Male	4.05	.99	4
	Female	5.05	.44	4
	Total	4.55	.89	8
16	Male	3.90	1.05	6
	Female	4.90	1.18	4
	Total	4.30	1.16	10
Total	Male	4.57	1.19	37
	Female	4.97	1.00	45
	Total	4.79	1.10	82

Hypothesis 6a stated that there will be a significant positive correlation for ethnic identity scores and life satisfaction scores. Hypothesis 6a was tested using a correlational analyses and there was a significant positive correlation for ethnic identity scores and life satisfaction scores, *r (260) = 0.38, p<0.01*. As expected, individuals with higher ethnic identity scores also reported higher life satisfaction

scores. Therefore, hypothesis 6a was supported. Hypothesis 6b stated that there would be significant differences for scores of life satisfaction between ethnic statuses (monoethnic and multiethnic) and ethnic majority and minority groups. A t-test analysis was run to test hypothesis 6b, and it was found that there were no significant differences between monoethnic and multiethnic participants on life satisfaction, $t(1, 258) = 0.53, p > .05$. A one-way ANOVA was used to test for differences between ethnic majority, ethnic minority and multiethnic participants, and the results showed no significant differences between the groups, $F(3, 239) = 1.026, p > 0.05$, which did not support Hypothesis 6b. Hypothesis 6c proposed that there will be a significant positive correlation between self-esteem and life satisfaction. Correlational analyses between self-esteem and life satisfaction showed a significant positive correlation, $r(260) = 0.55, p < .01$, thus supporting Hypothesis 6c. Hypothesis 6d stated that life satisfaction would have a significant negative correlation with perceived discrimination and antisocial behaviour. Correlational analyses showed that life satisfaction only had a significant negative correlation with antisocial behaviour, $r(260) = -.25, p < .01$, and had no correlation with perceived discrimination, $r(258) = -.11, p > .05.$ As a result, hypothesis 6d was only partially supported. Hypothesis 6e stated that there will also be significant gender differences for life satisfaction, with males reporting higher life satisfaction and hypothesis 6f states that chronological age will also exhibit a significant negative relationship with life satisfaction in that older individuals will report lower life satisfaction.

To test Hypotheses 6e and 6f, two one-way ANOVAs were used to analyse gender and chronological age differences for life satisfaction. The analyses showed that there were no significant differences between genders, $F(1,254) = 0.57, p > .05$ and between age groups, $F(5,254) = 1.95, p > .05$, for life satisfaction. So despite the

predictions that there will be significant differences between gender and age groups with life satisfaction, the analyses failed to support these predictions.

Antisocial behaviour

Participants' antisocial behaviour scores were the total mean scores derived from the 28-item Bergen Questionnaire on Antisocial Behaviour (BQAB; Bendixen & Olweus, 1999). The BQAB showed an internal reliability level of $\alpha = 0.82$. The results showed that the BQAB is a reliable measure of antisocial behaviour among the current participant sample. The means, standard deviations, and sample sizes for monoethnic and multiethnic participants' antisocial behaviour scores by age and gender for children and adolescents are presented in Tables 17 and 18.

Table 17

Means, Standard Deviations, and Sample Sizes for Antisocial Behaviour by Age and Gender for Monoethnic Children and Adolescents

Age	Gender	Mean	Standard Deviation	N
10	Male	1.21	.39	14
	Female	1.07	.12	28
	Total	1.12	.24	42
11	Male	1.10	.10	6
	Female	1.09	.13	11
	Total	1.09	.12	17
12	Male	1.22	.31	5
	Female	1.07	.04	11
	Total	1.12	.18	16
13	Male	1.15	.11	7
	Female	1.18	.19	13
	Total	1.17	.16	20
14	Male	1.12	.16	21
	Female	1.08	.11	31
	Total	1.10	.13	52
16	Male	1.14	.23	15
	Female	1.10	.08	12
	Total	1.12	.18	27
Total	Male	1.15	.24	68
	Female	1.09	.12	106
	Total	1.12	.18	174

Table 18

Means, Standard Deviations, and Sample Sizes for Antisocial Behaviour by Age and Gender for Multiethnic Children and Adolescents

Age	Gender	Mean	Standard Deviation	N
10	Male	1.02	.02	4
	Female	1.04	.06	13
	Total	1.03	.05	17
11	Male	1.07	.09	8
	Female	1.02	.02	4
	Total	1.05	.08	12
12	Male	1.04	.06	6
	Female	1.09	.09	11
	Total	1.07	.08	17
13	Male	1.09	.11	9
	Female	1.09	.08	9
	Total	1.09	.09	18
14	Male	1.16	.07	4
	Female	1.13	.09	4
	Total	1.15	.08	8
16	Male	1.17	.13	6
	Female	1.11	.07	4
	Total	1.14	.11	10
Total	Male	1.09	.10	37
	Female	1.07	.08	45
	Total	1.08	.09	82

Hypothesis 7a stated that self esteem and life satisfaction would have significant negative correlations with antisocial behaviour. Correlational analyses were carried out and showed that there were significant negative correlations between self esteem and anti social behaviour, $r(260)= -0.213, p<.01$, and between life satisfaction and antisocial behaviour, $r(260)= -0.252, p<.01$. Hypothesis 7a was

therefore supported; individuals who reported higher levels of antisocial behaviour reported lower levels of self esteem and life satisfaction. Hypothesis 7b stated that perceived discrimination would show significant positive correlations with antisocial behaviour. Further correlational analyses showed that there was a significant positive relationship between perceived discrimination and antisocial behaviour, $r(258)=0.162, p<0.01$. This result suggests that individuals who report higher levels of perceived discrimination also report higher levels of antisocial behaviour, and this result supports Hypothesis 7b.

Hypothesis 7c proposed that ethnic identity would have a negative correlation with antisocial behaviour. The analyses also yielded a non-significant correlation between ethnic identity and antisocial behaviour, $r(260) = -0.034, p>.05$, which failed to support Hypothesis 7c. Hypothesis 7d proposed that there will be a significant correlation with age; namely, there should be an increase in antisocial behaviour as age increases. The analysis showed no significant relationship between chronological age and antisocial behaviour, $r(256) = -.07, p>.05$ and therefore did not support hypothesis 7d.

Hypothesis 7e proposed that there will be significant differences for gender on antisocial behaviour as males will show more antisocial behaviour as compared to females. Analyses showed significant differences between genders, $F(1, 254) = 4.29, p<.05$ with males showing a higher mean score for antisocial behaviour than females thus supporting hypothesis 7e. Hypothesis 7f stated that there will be no significant differences between monoethnic and multiethnic participants on antisocial behaviour, and this was found to be supported by the results $F(1, 258) = 3.25, p>.05$. The analyses did support hypothesis 7f.

Discussion

The current study looked to investigate whether there were differences in ethnic identity between monoethnic and multiethnic children and adolescents in Malaysia. It also investigated the the relationship of ethnic identity on self esteem, life satisfaction, perceived discrimination, bullying and antisocial behaviour for monoethnic and multiethnic children and adolescents in Malaysia. The study used 6 measures to collect the needed information: Multi-group Ethnic Identity Measure (MEIM; Phinney, 1992), Rosenberg Self- Esteem Scale (RSE; Rosenberg, 1965), Life Satisfaction Scale (Diener, Emmons, Larsen & Griffin, 1985), Perceived Discrimination Scale (Phinney, Madden & Santos, 1998), Bergen Questionnaire on Antisocial Behaviour (Bendixen & Olweus, 1999) and the Olweus Bully/Victim Questionnaire Scale (Olweus, 1994). All 6 measures were found to be statistically reliable to be used in this Malaysian sample. The closing chapter of this thesis will address the findings of this study, its implications for research and its applicability to be used in areas outside of academia.

Major findings of the study

Hypotheses 1a to 1c addressed whether there were significant mean differences on ethnic identity scores (MEIM scores) between ethnic groups (Malay, Chinese and Indian) and age groups. The results from the analyses confirmed Hypothesis 1b but not Hypotheses 1a and 1c. Hypothesis 1a predicted that there would be significant differences between MEIM scores for the three main ethnic groups in Malaysia (e.g. Malay, Chinese and Indian) but this was not supported as there were no significant differences between the ethnic groups. These results differ from past research which shows significant differences especially between ethnic

majority and ethnic minority groups (Contrada et al., 2001; Kiang et al., 2006; Lee & Yoo, 2004; Liu et al., 2002; Martinez & Dukes, 1997; Romero & Roberts, 1998; Umana-Taylor, 2004). The majority of U.S. based research shows that majority ethnic groups report lower ethnic identity than minority groups (Contrada et al., 2001; Kiang et al., 2006; Lee & Yoo, 2004; Martinez & Dukes, 1997; Romero & Roberts, 1998; Umana-Taylor, 2004), but non –U.S literature show the opposite where ethnic majority groups show higher ethnic identity than ethnic minority groups (Abu-Rayya, 2006; Liu et al., 2002).

Hypothesis 1b predicted that there would be no significant mean differences for MEIM scores between ethnic minority groups (Chinese and Indian) and this prediction was supported. Previously conducted research has also revealed similar results and have shown that there are no significant differences between minority ethnic groups (Kiang et al., 2006; Martinez & Dukes, 1997; Romero & Roberts, 1998). Hypothesis 1c stated that there will be a significant positive correlation between chronological age and ethnic identity. The analyses show that hypothesis 1c was not supported as there was no significant correlation between chronological age and ethnic identity. Phinney (1992), Phinney and Chavira (1992) and Spencer et al. (2000) all found a developmental trend with chronological age and MEIM scores but Roberts et al. (1999) did not find a relationship between chronological age and MEIM scores. The results of this study mirrored the results found in Roberts et al. (1999).

Hypotheses 2a to 2e looked at ethnic differences between monoethnic and multiethnic participants. Hypothesis 2a proposed that there would be significant differences between monoethnic and multiethnic participants on MEIM scores but the results showed that there were no significant differences between the groups. This result is similar to one obtained by Phinney and Alipuria (1996) who also found no

differences between the groups but differs from other research that do show differences between monoethnic and multiethnic participants (Phinney, 1992; Ponterotto et al., 2003; Spencer et al., 2000). For Hypothesis 2b, it was proposed that multiethnic participants would report MEIM scores that were lower than monoethnic majority participants but that were higher than monoethnic minority participants. No significant differences were found between monoethnic majority and minority participants and multiethnic participants, and therefore hypothesis 2b was not supported. Further testing also showed that neither ethnic status nor ethnic groups showed a relationship with ethnic identity scores. This result also differs from past research which shows a significant difference between monoethnic and multiethnic groups (Spencer et al., 2000; Lee & Yoo, 2004; Ward, 2006).

Hypothesis 2c stated that multiethnic participants that have the ethnic majority as their first ethnic group will have higher ethnic identity than multiethnic individuals who do not have the ethnic majority as their first ethnic group. No significant results were found from the analyses thus it did not support hypothesis 2c. The results were not in line with current research which showed that individuals from the ethnic majority groups have increased ethnic identity as compared to individuals from ethnic minorities (Liu et al., 2002). Hypothesis 2d proposed that there will be significant differences between ethnic states (monoethnic or multiethnic) that have the same ethnicities (i.e. Malay and Malay-Chinese, Chinese and Malay-Chinese). Monoethnic individuals will have higher MEIM scores than multiethnic individuals with the same ethnic groups. When comparing the Malay ethnic group (Malay and Malay-Chinese) there were no significant results found. Similarly, when analysing the Chinese ethnic group (Chinese and Malay-Chinese), there was also no significant results. Thus, hypothesis 2d was not supported. This result demonstrates that there are no

differences between multiethnic and monoethnic ethnic identity for participants that have the same ethnic groups. It has been noted that multiethnic individuals may have either a higher or lower ethnic identity compared to monoethnic individuals but the results demonstrate that this is not always the case and the non significant differences are similar to findings in Phinney and Alipuria (1996).

Hypothesis 2e predicted that there would be a significant positive correlation between ethnic identity for multiethnic and monoethnic participants but the results did not produce a significant relationship between ethnic identity for multiethnic and monoethnic participants. Therefore hypothesis 2e was also not supported. The results for hypothesis 2e reiterate the findings for hypothesis 2a which were also found by Phinney and Alipuria (1996). Hypothesis 2f stated that for multiethnic participants, there will be significant differences between their first ethnic identity score (MEIM1) and their second ethnic identity scores (MEIM2). The first ethnic identity scores (MEIM1) will be higher than the second ethnic identity scores (MEIM2) scores. When analyses were run to test Hypothesis 2f for significant differences between MEIM1 and MEIM2 scores for multiethnic individuals, the analyses showed that there were no significant differences between the two MEIM scores. MEIM1 scores were not higher than MEIM2 scores and vice versa. Participants who were multiethnic did not show that one ethnic identity was stronger than the other, which contradicts the results of Abu-Rayya's (2006) study which found that multiethnic individuals had a higher ethnic identity score for one of their ethnic groups than the other.

Hypotheses 3a to 3d looked at the relationship between ethnic identity, ethnic status, gender, age and self-esteem. Hypothesis 3a hypothesized that there would be a significant positive relationship between ethnic identity and self esteem, and this

hypothesis was supported. When ethnic identity increased, self esteem would also increase. The results confirm previous research that shows that ethnic identity and self esteem have a significant positive relationship (Abu-Rayya, 2006; Bracey, Bamaca, & Umana-Taylor, 2004; Martinez & Dukes, 1997; Neto & Barros, 2007; Phinney, 1992; Phinney & Alipuria, 1996; Roberts et al., 1999; Umana-Taylor, 2004).

Hypothesis 3b hypothesized that there would be a difference in self esteem between ethnic statuses (monoethnic and multiethnic). Monoethnic majority participants would have the highest self esteem, followed by multiethnic participants, and then monoethnic minority participants would have the lowest self-esteem. A significant positive difference was found between the monoethnic Chinese and Indian participants, but there were no significant differences between monoethnic and multiethnic participants. Indian participants had a higher mean self-esteem score than Chinese participants and indicated that participants in the Indian monoethnic group had the highest self esteem of all the ethnic groups.

Hypothesis 3c and Hypothesis 3d looked to test the the relationship of gender and age on self esteem. The analyses showed no significant main effects for gender and age but did show an interaction effect between the two factors on self esteem. Hypothesis 3c was not supported because males did not show higher self esteem than females. The results are dissimilar to those found in Martinez and Dukes (1997) and Romero and Roberts (2003) who found a significant relationship between gender and self-esteem where males scored higher than females. Hypothesis 3d was supported because there was no relationship between age and self-esteem. This lends further support to similar findings in Roberts et al. (1999) and Bracey, Bamaca, and Umana-Taylor (2004) who also found a non significant relationship between age and self-esteem.

Hypotheses 4a to 4c tested the the relationship of ethnic identity, ethnic states, and self-esteem on perceived discrimination. Hypothesis 4a stated that there would be a significant negative correlation between self-esteem and perceived discrimination, and this hypothesis was supported. When self esteem increased, perceived discrimination would decrease. The result supported past research which has shown that there is a significant negative correlation between self-esteem and perceived discrimination (Phinney, Madden & Santos, 1998; Umana-Taylor & Updegraff, 2007). Hypothesis 4b predicted that there would be a significant negative relationship between ethnic identity and perceived discrimination, but this prediction was not supported. There was no relationship between ethnic identity and perceived discrimination. The results replicated findings in Phinney, Madden & Santos (1998) which showed that ethnicity was not correlated with perceived discrimination but were incongruent with results found by Wong, Eccles and Sameroff (2003) and Werkuyten (1998) which showed a negative correlation between the factors.

Hypothesis 4c stated that there would be significant differences for scores on perceived discrimination between ethnic status and for ethnic majority and ethnic minority participants. It was predicted that multiethnic and ethnic minority participants will report significantly higher perceived discrimination scores than monoethnic and ethnic majority participants. A non significant result was found between ethnic statuses and perceived discrimination but there were significant differences between perceived discrimination scores for ethnic majority and minority individuals and multiethnic individuals. There were significant differences between the multiethnic group and the monoethnic Indian group with the monoethnic Indian participants showing the highest perceived discrimination, and multiethnic participants had the lowest perceived discrimination. Hypothesis 4c was partly

confirmed because it showed that the monoethnic minority group (Indian) had the highest perceived discrimination, but the multiethnic group did not have significantly higher perceived discrimination. This result follows the consistent trend that ethnic minority groups report more perceived discrimination than the ethnic majority groups (Brody et al., 2006; Romero & Roberts, 1998).

Hypotheses 5a to 5e investigated whether ethnic states, ethnic majority and ethnic minority groups, self-esteem, perceived discrimination, antisocial behaviour and life satisfaction were linked to bully states. Hypothesis 5a was tested to see if bully states showed significant differences on self-esteem, perceived discrimination and life satisfaction. The results showed that hypothesis 5a was not supported because bully states did not exhibit significant differences for perceived discrimination, life satisfaction, and self esteem. These results contradict findings by Wild, Flisher, Bhana and Lombard (2004), Skues, Cunnigham and Pokharel (2005) and Hunter, Boyle and Warden (2007) who found differences in bully states on self-esteem. However, the current result does confirm findings from Seals and Young (2003) who found no significant differences on self esteem. Although there are no direct studies between bully states and perceived discrimination and life satisfaction, these two factors correlated well with self esteem. Also, perceived discrimination has been shown to sometimes correlate negatively with self esteem (Phinney, Madden & Santos, 1998) and sometimes positively (Brown & Harris, 1978).

Hypothesis 5b predicted that there will be no significant differences between ethnic identity and bully states and this was supported. Past literature has not mentioned any relationship between ethnic identity and bully states, and this is probably because other factors like power imbalance between the individuals (Ahmad & Smith, 1994; Naylor, Cowie, Cossin, de Bettencourt & Lemme, 2006) and trying to

establish dominance and status within the peer group (Pellegrini, 2002) are reasons which determine the occurrence of bullying and ethnic identity may not be a key factor.

Hypothesis 5c hypothesised that there would be significant differences between bullying states and anti social behaviour. The results showed that there were significant differences between bullying states and antisocial behaviour and there were significant differences between bullies with nonbullies/nonvictims and between bullies and victims. The post-hoc analyses showed that bullies had the highest mean and nonbullies/nonvictims had the lowest mean followed by victims in between. Therefore, bullies participated in more antisocial behaviour as compared to nonbullies/nonvictims and victims. This result is in agreement with findings from Solberg and Olweus (2003) who reported that individuals who bullied were more likely to engage in more aggressive and more antisocial behaviour as compared with individuals from other bully states. Therefore hypothesis 5c was supported and did show that individuals who bullied were more likely to be involved in antisocial behaviour than nonbullies/nonvictims or victims.

Hypothesis 5d hypothesised that there would be a significant relationship between bully states and chronological age and gender.Two correlational analyses were carried out between bullies and victims and age and another two correlational analyses was done between gender and bullies and victims. All four correlations did not show any significant relationships between chronological age and gender with bully states. In light of the results, hypothesis 5d was not supported. This result contradicts other research which has shown definite differences between gender (Pepler, Jiang, Craig & Conolly, 2008; Seals & Young, 2003; Skues, Cunnigham &

Pokharel, 2005; Solberg & Olweus, 2003) and chronological age (Frisen, Jonsson & Persson, 2007; Seals & Young, 2003; Solberg & Olweus, 2003).

Hypotheses 6a to 6f tested to see if ethnic identity, ethnic status, self esteem, bullying, antisocial behaviour, perceived discrimination, gender and age showed a link to life satisfaction. Hypothesis 6a hypothesized that there would be a significant positive correlation for ethnic identity scores and life satisfaction scores, and this prediction was supported by the results. When ethnic identity scores increased, life satisfaction would also increase. Studies have not shown a direct correlation between ethnic identity and life satisfaction scores but have shown significant differences between ethnic groups and life satisfaction. Diener et al. (1999) and Gilman et al. (2008) both found that participants from individualistic countries reported higher life satisfaction scores as compared to participants from collectivistic cultures.

The first part of hypothesis 6b tested to see if there were significant differences between monoethnic and multiethnic participants on life satisfaction, but the results showed no significant differences between the ethnic statuses (monoethnic and multiethnic). This result was consistent with Ward (2006) who also did not find significant differences between monoethnic and multiethnic individuals on life satisfaction. The second part of hypothesis 6b stated that there would be significant differences between ethnic majority, ethnic minority and multiethnic participants but the results showed no significant differences between the groups. In light of the analyses, hypothesis 6b was not supported. The results support findings that also show no significant differences in life satisfaction scores between ethnic status and ethnic minority and majority groups (Huebner, Suldo, Valois, & Drane, 2006; Ward, 2006).

Hypothesis 6c proposed that there would be a significant positive correlation between self-esteem and life satisfaction and this was supported by the results. As a result, when self esteem increased, life satisfaction also increased. This result reflects similar findings to Diener and Diener (1995) whose study did find a positive correlation between self esteem and life satisfaction. Hypothesis 6d stated that life satisfaction would have a significant negative correlation with perceived discrimination and anti social behaviour. The results confirmed that only life satisfaction had a significant negative correlation with antisocial behaviour and there were no significant relationships with perceived discrimination. This result was similar to the findings in Valois, Paxton, Zullig, and Huebner (2006) and Neto and Barros (2007) who also showed that life satisfaction was negatively correlated with antisocial behaviour. Therefore hypothesis 6d was only partially supported.

Hypothesis 6e hypothesized that there would be significant differences between genders for life satisfaction scores, but this was not supported by the results. The results showed no significant differences between males and females on life satisfaction scores, which differs from research showing differences between males and females (Martin & Huebner, 2007; Neto, 1993); females showed higher life satisfaction scores than males. Hypothesis 6f stated that chronological age would show significant differences for life satisfaction but the results showed that there were no significant differences between age groups, thus hypothesis 6f was not supported. The results differ from research that has shown differences for chronological age (Nickerson & Nagle, 2004; Park, 2005), but it supports findings by Gilman and Huebner (2003) and Huebner, Suldo, Valois, and Drane (2006) who show that life satisfaction was not related to chronological age.

Hypothesis 7a to 7f addressed whether ethnic identity, ethnic status, self esteem, perceived discrimination, life satisfaction, age and gender have a link with antisocial behaviour. Hypothesis 7a looked to address if there were significant negative correlations between antisocial behaviour and self esteem and life satisfaction. The results showed that both self esteem and life satisfaction had significant negative correlations with antisocial behaviour which was also found in Carroll et al. (2007) and Neto and Barros (2007). Therefore, hypothesis 7a was supported. Hypothesis 7b predicted that there would be a significant positive relationship between perceived discrimination and antisocial behaviour and this was supported by the results. Participants who perceived more discrimination were more likely to engage in more antisocial behaviours. There are no direct linkages and studies between perceived discrimination and antisocial behaviour but both are negatively related to self esteem (Carroll et al., 2007; Neto & Barros, 2007; Phinney, Madden & Santos, 1998; Umana-Taylor & Updegraff, 2007) and when a correlational analysis was run, perceived discrimination and antisocial behaviour showed to be positively correlated to each other.

Hypothesis 7c proposed that there would be significant negative correlation between ethnic identity and antisocial behaviour. Despite the predictions, the analyses did not support it. Ethnic identity had no relationship with antisocial behaviour. Majority of research has not studied the relationship between ethnic identity and antisocial behaviour but some have studied the relationship between identity development and antisocial behaviour. Jones, Ross and Hartmann (1992), Phillips and Pittman (2007) and White and Jones (1996) all showed that individuals with diffused identity states showed a positive correlation with antisocial behaviour. So it can be

assumed that if individuals do not have a high ethnic identity, they would be more likely to take part in antisocial behaviour.

Hypothesis 7d stated that there will be significant correlation with chronological age but the results showed no significant results, thus not supporting hypothesis 7d. This result differs from research findings showing that there are differences for antisocial behaviour between age groups (Bendixon & Olweus, 1999; Caprara, Barbaranelli, & Pastorelli, 2001; Carroll et al., 2007) but does support Juvonen and Ho (2008) which found no significant differences. Hypothesis 7e stated that there will be significant differences for gender but this was not supported by the results thus lending support to Juvonen and Ho (2008) and Ritakallio et al. (2008) whose results showed no gender differences. Hypothesis 7f stated that there will be significant differences for ethnic status but the results also did not support the hypothesis. This corroborates the assumption that multiethnic individuals may not have more behavioural problems than monoethnic individuals due to their multiple ethnicities (Poston, 1990; Root, 1990).

General discussion

Ethnic identity

With regards to ethnic identity between ethnic majority and minority groups, there were very few significant differences between ethnicities. There were non significant differences between ethnicities and age groups on ethnic identity. Past research has shown clear differences between ethnicities and these results are generally associated with ethnic majority and minority groups (Contrada et al., 2001; Kiang et al., 2006; Lee & Yoo, 2004; Liu et al., 2002; Martinez & Dukes, 1997; Romero & Roberts, 1998; Umana-Taylor, 2004). The lack of significant differences between ethnicities implies that the Malay, Chinese, and Indian ethnic groups do not have different ethnic identity levels from each other. Non significant differences between ethnic groups is theoretically important because it proposes that the ethnic groups in Malaysia identify with their ethnic groups at the same level and ethnic majority groups do not value their ethnic identity more than ethnic minority groups. These results may not generalise to other ethnic populations because majority of countries have significant differences (e.g., socioeconomic status, poverty) separating ethnic majority groups and ethnic minority groups. Historical events (e.g. the slavery of African Americans as compared to no slavery among the three main ethnic groups in Malaysia) also play a part in determining attitudes and outcomes towards other ethnic groups in the country. The results found in this current Malaysian sample is unique because there are no studies that have these same results.

This unique non significant finding between ethnic majority and minority groups in Malaysia may be due to the country's historical ethnic unrest and its effects on current national policy of multiculturalism. In 1969, Malaysia was turbulent with ethnic riots which consequentially led to the decision to enforce a national policy to

endorse multiculturalism (Haque, 2003). This effort was to ensure that there would be no future ethnic instability in Malaysia. Due to this multicultural policy in Malaysia, the diversity of cultures of various ethnic groups is recognised and promoted as a strength of the country and the three main cultures are seen to contribute to the nation equally. This position differs from other countries which may have previously had one ethnic group dominate the other (i.e. European Americans and African Americans), which may have led to more negative and detrimental feelings between the ethnic groups.

Erikson (1968) and Marcia (1980) both hypothesised that identity development occurs in adolescence and findings from Spencer et al. (2000) show that identity development occurs even in early adolescence (e.g around age 11 years old). Based on these findings, participants of the study were children and adolescents, ranging from ages 10 years old to 16 years old. However, there were no significant results across age groups which did not show any developmental trends as proposed by Erikson (1968), Marcia (1980) and Spencer et al. (2000). The MEIM has been said to capture these developmental changes and trends well because certain items on the MEIM capture aspects of ethnic identity that are likely to be differentially endorsed by early, middle or late adolescents (French et al., 2006). Therefore, it would be unlikely that the lack of significant results for chronological age was due to the structure of the MEIM.

The non significant results could have been caused by the participant age range used in the study. The current study used and compared participants from primary schools and secondary schools whereas other research (Martinez & Dukes, 1997; Romero & Roberts, 1998; Umana-Taylor, 2004) have compared participants from secondary schools and college/university. Participants in early and middle

adolescence definitely are in the process of developing their ethnic identities and may not have shown consistent trends for the age groups. In comparison to the participant sample recruited from high schools and college groups, participants who are in college already have a stronger and more stable sense of ethnic identity and analyses using these age groups will probably show more consistent results (Martinez & Dukes, 1997; Romero & Roberts, 1998; Umana-Taylor, 2004). Consequently, the lack of developmental trends should cause us to recognise that further research is needed in understanding how much influence chronological age has on ethnic identity development.

There was however one supported hypothesis which showed no significant differences between ethnic minority groups for ethnic identity scores. This result was also found in Kiang at al. (2006), Martinez and Dukes (1997) and Romero and Roberts (1998). This reveals that significant disparity or distinction is needed between ethnic groups in order to elicit a significant result. Usually ethnic minorities do not have big disparities between the ethnic groups (e.g. Latino and Asian) but when compared to the ethnic majority, the ethnic minorities are clearly disadvantaged by the ethnic majority by a number of socioeconomic factors.

Monoethnic and Multiethnic Individuals

Other research has shown that when monoethnic and multiethnic individuals are compared on ethnic identity, there are significant differences (Abu-Rayya, 2006; Spencer et al., 2000; Ward, 2006). The only exception to that are findings in Phinney and Alipuria (1996) which mirror the current study's results of non significant differences between monoethnic and multiethnic individuals. The non significant differences between monoethnic and multiethnic individuals suggest that the identity

development of monoethnic and multiethnic individuals either: 1) do not differ from each other but rather develop in the same or similar manner, or 2) multiethnic identity development does differ from monoethnic identity development but the ethnic identity measure used is not designed to capture the different development of multiethnic individuals.

The former reason is plausible because monoethnic and multiethnic individuals in Malaysia are brought up in similar ways and are not treated differently from the other. Multiethnic children and adolescents are sent to the same government schools and are not given preference at schools. The latter reason may reflect what other multiethnic individuals in other research has expressed about their multiethnic identity. Multiethnic individuals in Malaysia may have chosen a more dynamic ethnic identity like those found in Oikawa and Yoshida (2007) (e.g. "Unique Me" and "Model Biethnic") and Root (1996) (e.g. Multiple perspectives, Situational ethnicity, Multiracial central focus point, Home base and forays) and these dynamic ethnic identities may not have been captured or reflected well by the MEIM (Phinney, 1992). Spencer et al. (2000) are of the opinion that the MEIM (Phinney, 1992) does not fully capture a complete representation of ethnic identity in multiethnic individuals because the scale does not allow for the integration of several group identities as a part of the developmental process.

Another concern about the MEIM (Phinney, 1992) is that multiethnic individuals may use different ethnicities as reference points for different questions. For example, multiethnic Black/Asian people might reference their Black heritage in responding to whether they have pride in that ethnic group but reference their Asian heritage in responding to a question on whether they have explored their ethnic background (Spencer et al., 2000). The findings in the current study may also

contribute to research that indicate that ethnic identity development and the meaning attributed to an individual's identity might differ substantively for White and non-White individuals (Helms, 1990; as cited in Spencer et al., 2000; Lee & Yoo, 2004; Ward, 2006). So, further investigation regarding differences in ethnic identity between ethnicities and monoethnic and multiethnic individuals in Malaysia should be considered. Further testing and even development of new ethnic identity measures, especially measures that cater towards multiethnic identity development, should be carried out to fully understand which of the two explanations represent the results found.

Most of the research studying ethnic identity differences between monoethnic and multiethnic individuals has all compared individuals whose multiethnic mix has one parent who is a European American and this may account for why, in this sample, there are no significant differences. In this Malaysian sample, none of the multiethnic participants had European parentage, but all were from the three main ethnic groups in Malaysia. It is possible that multiethnic children or adolescents from an Asian-Asian mix do not develop their ethnic identity the same way multiethnic European – American mixed children and adolescents do. There is little research on Asian-Asian mixed parentage and these multiethnic mixes may well only show subtle or small differences in ethnic identity in comparison to multiethnic European mixes.

Relationships between Ethnic Identity, Self esteem and Life Satisfaction

Ethnic identity, however, was found to have a significant positive correlation with self esteem and ethnic groups did differ on self-esteem. Significant differences were shown between monoethnic Indian and Chinese groups, with the Indian ethnic group having the highest self esteem overall. These results indicate that participants in

the Indian monoethnic group had the highest self esteem although the ethnic group was smaller when compared to the other two main ethnicities in Malaysia. A possible reason for the result could be linked to a theory explaining perceived discrimination. This theory states that perceived discrimination encourages heritage culture maintenance as ethnic identity serves as a buffer (Ruggerio, Taylor, & Lambert, 1996). The more discrimination a participant receives about his or her ethnic groups, the more they are likely to increase their heritage culture maintenance. This increased heritage culture maintenance leads to increased ethnic identity which in turn leads to increased self esteem (Ruggerio, Taylor, & Lambert, 1996). Due to the fact that the Indian ethnic group is the smallest of the three main ethnic groups, they may feel slightly more sensitive and cautious when dealing with ethnic situations with the other two ethnic groups.

Ethnic identity was also found to have a positive relationship with life satisfaction. The significant positive correlation between ethnic identity and self esteem lends support to other psychological research that has found the same correlation between the two factors (Abu-Rayya, 2006; Bracey, Bamaca, & Umana-Taylor, 2004; Giang & Wittig, 2006; Martinez & Dukes, 1997; Neto & Barros, 2007; Phinney, 1992; Phinney & Alipuria, 1996; Roberts et al., 1999; Umana-Taylor, 2004). This confirms that a high ethnic identity will have a strong correlation with high self esteem. This result also lends cross-cultural support to past findings and also shows that the Rosenberg Self Esteem (RSE; Rosenberg, 1965) measure is reliable and valid across cultures.

Although there were no significant results between ethnicities for ethnic identity, there were differences in self esteem. Self-esteem has been found to be a strong and stable predictor of subjective well being (Lazarus & Folkman, 1984;

Werkuyten & Nekuee, 1999) and based on the current research finding, measures of self esteem may be a better indicator for well-being between the ethnic groups in Malaysia than ethnic identity. Also, there could be a possibility that there are other external factors like family or socioeconomic status that may influence self esteem and well-being for children and adolescents in Malaysia more than ethnic identity.

Ethnic identity was also found to have a positive relationship with life satisfaction and corroborates similar findings in Diener and Diener (1995). Life satisfaction has been found to be a key indicator in predicting optimal functioning among adolescents (Suldo & Huebner, 2006) and helps facilitate adaptive development (Antaramian, Huebner, & Valois, 2008). Life satisfaction has also been found to be a stable component (Diener et al., 1999; Suldo, Riley, & Shaffer, 2006) although life satisfaction self reports are sensitive enough to reflect changing life circumstances (Schwartz & Strack, 1999; as cited in Neto & Barros, 2007). Life satisfaction has also been found to not only be a product of subjective well-being but to have an influence over behaviours like depression, bullying and violence (Martin, & Huebner, 2007; Valois, Paxton, Zullig, & Huebner, 2006). The correlation between self esteem and life satisfaction in this current study confirms that self esteem and life satisfaction are highly related to each other and have a stronger relationship than ethnic identity in influencing psychological well-being.

Relationships between Self esteem, Perceived Discrimination and Antisocial Behaviour

Self esteem, on the other hand, was found to correlate negatively with perceived discrimination and antisocial behaviour in this current study. Umana-Taylor and Updegraff (2007) also found a significant negative correlation between self

esteem and perceived discrimination although self-esteem has been shown to moderate and buffer the negative psychological and health effects of perceived discrimination (Cassidy, O'Connor, Howe, & Warden, 2004; Mossakowski, 2003; Phinney, Madden & Santos, 1998; Werkuyten & Nekuee, 1999; Wong, Eccles & Sameroff, 2003).This shows that when individuals experienced increased perceived discrimination, they are likely to experience a decrease in self esteem. Just like the other correlations, it is a phenomenon experience in other cultures and is not just specific to Malaysia.

The current study also found that there were significant differences for perceived discrimination for monoethnic and multiethnic participants. Monoethnic Indian participants showed the highest perceived discrimination and the multiethnic participants showed the lowest perceived discrimination. This result follows the consistent trend that ethnic minority groups report more perceived discrimination than the ethnic majority groups (Brody et al., 2006; Romero & Roberts, 1998). From the results, the monoethnic Indian group showed the highest self esteem as well as the highest perceived discrimination when compared to the other ethnic groups. This finding partially supports Ruggerio,Taylor, and Lambert's (1996) theory of heritage culture maintenance. The theory hypothesized that when individuals are faced with perceived discrimination, culture maintenance is increased, which in turn increases self esteem. Although there was no correlation between ethnic identity and perceived discrimination, it does give some strength towards the theory of heritage culture maintenance.The significant differences between the Indian and Chinese ethnic groups on perceived discrimination also shows that discrimination is still prevalent in Malaysia and it is experienced most by individuals who are Indian.

Parallel to the findings of Umana-Taylor and Updegraff (2007), Carroll et al. (2007) found that self esteem was negatively correlated to antisocial behaviour. The two significant correlations between self esteem and perceived discrimination and antisocial behaviour also confirm that self esteem is a crucial and reliable factor in predicting and influencing psychological well-being.

Relationships between Life Satisfaction and Antisocial Behaviour

Similar to self esteem, life satisfaction also showed a significant negative correlation with antisocial behaviour. Neto and Barros, (2007) also reported that antisocial behaviour was negatively correlated with satisfaction with life. Therefore individuals with lower life satisfaction were more likely to indulge in antisocial behaviour. Antisocial behaviour has been found to be highly related to family well-being and family attachment because low family attachment was a significant predictor of low school attachment which in turn was related to increased antisocial behaviour (Bendixon & Olweus, 1999; Henry, 2008). Perceived discrimination also showed a significant positive relationship with antisocial behaviour. Therefore when individuals experienced increased perceived discrimination, they are more likely to have increased antisocial behaviour.

Bullying

Bullying showed no significant relationship with self esteem but it has been noted that individuals who are bullies are more likely to have lower psychological well being, such as lower self-esteem and higher depression, which affect life satisfaction levels and thus should reflect differences among bully states (Wild, Flisher, Bhana & Lombard, 2004; Skues, Cunnigham & Pokharel, 2005; Hunter,

Boyle & Warden, 2007). It was predicted that there would be no significant differences between ethnic identity and bully states and this prediction was supported because the results showed no significant differences between ethnic identity and bully states. Past literature has not mentioned any relationship between ethnic identity and bully states, and this is probably because other factors like power imbalance between the individuals (Ahmad & Smith, 1994; Naylor, Cowie, Cossin, de Bettencourt & Lemme, 2006; Olweus, 1978) and trying to establish dominance and status within the peer group (Pellegrini, 2004) are reasons which determine the occurrence of bullying. Ethnic identity may not be a key factor. An individual may be bullied because of their ethnic identity but the thought and act of bullying does not seem to be related to the amount of identification the bully has with his or her ethnic background.

The results of the current study showed that there were significant differences between bullying states and antisocial behaviour and there were significant differences between bullies with nonbullies/nonvictims and between bullies and victims. The results showed that bullies had the highest mean for antisocial behaviour and nonbullies/nonvictims had the lowest followed by victims in between. So, bullies participated in more antisocial behaviour compared to nonbullies/nonvictims and victims. This result is in agreement with findings from Solberg and Olweus (2003) who reported that individuals who bullied were more likely to engage in more aggressive and more antisocial behaviour as compared with individuals from other bully states.

The lack of results for bullies, nonbullies/nonvictims, victims and bully-victims may also be caused by sampling issues and not because of the lack of bullying among males or older individuals. Schools involved in the study were more likely to

recruit participants from "better" classes because students are able to understand what is required of them and are more dependable as compared to recruiting students from "lower" classes which have higher chances of and have less proficiency in writing and understanding the questionnaire. However, it is usually in the "lower" classes, that bullying and victimisation occurs more frequently due to power imbalances and the need to establish dominance because these students usually come from lower income families and have less stable family structures. This background could have accounted for the lack of bullying and victimisation in schools. Also heads of schools' would like to protect the schools reputation as they would not like their schools to be tagged with the label of being a school with high antisocial behaviour so they are more likely to recruit better well behaved participants so that their school maintains a good reputation.

Age and Gender

Age and gender showed no significant results in this study. Ethnic identity was suppose to reflect changes with chronological age (Martinez & Dukes, 1997; Romero & Roberts, 1998; Umana-Taylor, 2004) but did not show any significant results. This was the same when chronological age was analysed between monoethnic and multiethnic participants. It was slightly expected that there would be changes especially with the middle adolescence sample as during that development period, females mature faster physically and emotionally as compared to males but ethnic identity did not seem to be affected or influenced by this maturation. However, it was proposed that there would be no relationship between chronological age and self-esteem and this was supported by the results. This result also lends further support to findings in Roberts et al. (1999) and Bracey, Bamaca, and Umana-Taylor

(2004) who also found a non significant relationship between age and self-esteem.

There was no correlation between age and bully states which also contradicts findings

in past research (Frisen, Jonsson & Persson, 2007; Seals & Young, 2003; Solberg &

Olweus, 2003). When chronological age was tested to see if there were significant

differences for life satisfaction, the results showed that there were no significant

differences between age groups. The results differed from research that has shown

differences for chronological age (Nickerson & Nagle, 2004; Park, 2005), but it

supported findings by Gilman and Huebner (2003) and Huebner, Suldo, Valois, and

Drane (2006) who showed that life satisfaction was not related to chronological age.

Chronological age was also tested to see if there were differences for antisocial

behaviour between age groups (Bendixon & Olweus, 1999; Carroll et al., 2007;

Pastorelli, 2001) but the current study's results supported Juvonen and Ho (2008) who

found no significant differences.

For gender, it was expected that males would show higher self esteem than

females (Martinez & Dukes, 1997; Romero & Roberts, 2003) but this assumption was

unfounded. It was especially interesting that males did not show higher self esteem

than females because males in Asian cultures, especially for the Chinese, are more

favoured as compared to females. A correlational analysis was also carried out to test

between gender and bully states and it also did not show significant results This result

contradicts other research which has shown definite differences between gender

(Pepler, Jiang, Craig & Conolly, 2008; Seals & Young, 2003; Skues, Cunnigham &

Pokharel, 2005; Solberg & Olweus, 2003). When gender was tested with life

satisfaction, there were also no significant results although past research showed that

females show higher life satisfaction than males (Martin & Huebner, 2007; Neto,

1993). Lastly, when gender was analysed with antisocial behaviour, the results

showed no gender differences thus lending support to Juvonen and Ho (2008) and Ritakallio et al. (2008) whose results showed no gender differences.

It is uncertain why there were no significant results for gender and chronological age when the sample had sufficient numbers of both genders and age groups. Not all age groups had the same amount of participants and there were fewer males than females but even despite that, trends for age and gender should have appeared in the study. Further testing will definitely be needed to understand the lack of results from chronological age and gender.

Limitations of the current study

Some concerns in this study that can be improved for future studies are regarding translation issues, sample size issues, errors in the rating scales provided and the lack of definition and clarification of terms used in the study.

Firstly, when translating questionnaires into another language, it is recommended that the questionnaires be translated into the chosen language by an individual who is proficient in the language and knowledge matter of the questionnaire. Then the translated questionnaire should be back translated into English by a different person to compare if the meanings of the questions have been correctly interpreted. Although this was carried out in the current study, it would have been useful to get the questionnaires translated by trained professional interpreters to ensure that questions have been correctly interpreted. In this study, it would have been also good to carry out a pilot test especially with participants of younger age groups as the terminology used in the questionnaires may have been at a level that was not easily understood or used by the younger participants. Although in Malaysia the Malay language is used as the language medium for schooling curriculum, many of

the participants in the study were not as comfortable answering the survey in Malay. Some participants during the study requested if they could do an English version of the questionnaire. In future studies, it would be beneficial to have questionnaires available in all three of the major written languages used in Malaysia, English, Malay and Mandarin, to accommodate participants who do not feel proficient in Malay. This will also ensure better collection of data because participants are able to understand it better in the language they prefer.

Although the sample size used in this study was of a good size, when multiethnic participants were divided into their ethnic mixes, the numbers of participants were too small for analyses. There are a growing number of multiethnic children and adolescents in Malaysia but parents of these children may be more hesitant and less willing to allow their children to be involved in studies which intend to test or analyse their mixed ethnic background. For this study, certain schools with higher numbers of students with mixed ethnicities were sampled from but previous studies have taken the approach of using the snowball technique of recruitment and have also used word of mouth techniques to recruit a larger sample of multiethnic participants (Martinez & Dukes, 1996). Although these techniques are good in recruiting multiethnic participants these sampling techniques often select participants who already actively self-identify as multiethnic and tend to be more homogenous in their ethnic identity (Bracey, Bamaca, & Umana-Taylor, 2004). These recruitment techniques can limit generalizability of the results as they may not encompass all multiethnic individuals but rather those that already identify strongly with their multiple ethnicities (Bracey, Bamaca, & Umana-Taylor, 2004). Better and more efficient sampling techniques should be sought in recruiting multiethnic participants for studies of this nature.

Errors within the questionnaires used also pose possible problems for data analyses. For example, in the perceived discrimination questionnaire, one point on the response scale was mistakenly deleted. This may have caused some confusion to participants when answering the questionnaire as well as some bias and error in responding. The perceived discrimination questionnaire was still a valid measure to use despite that mistake but the mistake might have inadvertently caused some error in the data collected and may not be truly representative of the sample being studied. Also for the bullying questions, other studies (Bendixon & Olweus, 1999) have included a statement on the definition of bullying so that participants have a clearer understanding of the term bullying that was being used. This current study did not provide the definition of the term bullying and this may have impinged on participants' interpretation of it. If this study would be replicated, it would be wise to ensure that precautions are taken to remedy translation issues, sample size issues, errors in the rating scales and proper definition and clarification of terms are given in the questionnaire.

Implications for this study

Firstly, this current study has shown that The Multi-group Ethnic Identity Measure (MEIM; Phinney, 1992), the Rosenberg Self- Esteem Scale (RSE; Rosenberg, 1965), the Life Satisfaction Scale (Diener, Emmons, Larsen & Griffin, 1985),the Perceived Discrimination Scale (Phinney, Madden & Santos, 1998) and the Bergen Questionnaire on Antisocial Behaviour (Bendixen & Olweus, 1999) have been found to be statistically reliable measures after being translated into Bahasa Malaysia and was fit to be used with Malaysian children and adolescents in this sample. The Olweus Bully/Victim Questionnaire Scale (Olweus, 1996) was the only

scale that was not statistically significant because the scale only had 2 questions. However, because this study is one of the very few English studies done about Malaysian ethnic identity and its effect on well being, these measures should be further tested within Malaysia to ensure that it can be used in generalizability studies.

This study looked at ethnic identity and its links with well being of children and adolescents in Malaysia. It also studied to see if there were significant differences between monoethnic individuals and multiethnic individuals on ethnic identity. The results of this study have shown that there were no significant differences on ethnic identity between ethnic identities and between monoethnic and multiethnic individuals. These findings have been found to be different from previous research in the area of ethnic identity and multiethnic identity (Abu-Rayya, 2006; Contrada et al., 2001; Kiang et al., 2006; Lee & Yoo, 2004; Liu et al., 2002; Martinez & Dukes, 1997; Romero & Roberts, 1998; Spencer et al., 2000; Umana-Taylor, 2004; Ward, 2006).

Although the majority of hypotheses and analyses carried out in this study regarding ethnic identity did not produce significant results, these investigations allow researchers to critically look at the measures currently being used to measure ethnic identity and whether it is can be generalised to all cultures. Some of the subscales of existing measures of racial and ethnic identity have originated from early measures used to measure African American or Black identity (Phinney & Ong, 2007). These measures may although reliable, may not exactly capture the true experience of ethnic identity formation and identification in other cultures outside of the American African culture. An example would be the 3 factor structure for the MEIM that was found in Lee and Yoo (2004). The 3 factor structure for the MEIM was a new finding and could be due to the difference in development of ethnic identities in different ethnic groups and that because Asian Americans place greater emphasis on ethnicity instead

of race, could have caused an extra factor to emerge which may not have existed with other ethnic groups. Also, current ethnic identity measures are constantly changing and being updated. The MEIM used in this study had just been reanalysed and now includes only 6 question questions as compared to the 14 question version used in this study (Phinney & Ong, 2007). Ethnic identity is so dynamic and ever changing and evolving that even measures that we constantly use that are reliable need to always be restructured and kept up to date to keep up with the changing world trends. Phinney and Ong (2007) suggest that there is a need for evidence of measurement invariance as it is necessary understanding structural and developmental validity of ethnic identity. Further research regarding the identity development of multiethnic individuals also needs to be extended upon especially if multiethnic individuals develop their identity in a way that differs from monoethnic individuals.

The lack of significant results for ethnic identity within the Malaysian ethnic groups may also be reflecting the current multicultural trends in countries which have chosen to practice good multicultural national values. Malaysia's longstanding multicultural national policy may have had an indirect impact on identity formation and development of youth in Malaysia. Malaysia incorporates all the cultural holidays of the three main ethnicities (e.g. Hari Raya, Chinese New Year) and encourages all its citizens to take part in the festivities. Children are exposed from a very young age to these different cultures and although the celebrations are different from each other, children become acclimatised to these different celebrations. Therefore, children who are multiethnic usually are not forced to choose one ethnicity or culture over the other but are allowed to immerse themselves in both culture and ethnic backgrounds. The lack of results for ethnic identity may be reflective of the multiethnic upbringing in

Malaysia because the multiethnic child or adolescent does not see themselves as outsiders but accepted in society.

Besides ethnic identity, the results of this study have shown that self esteem and life satisfaction have been good indicators of psychological well being. Self esteem correlates positively to ethnic identity (Abu-Rayya, 2006; Bracey, Bamaca, & Umana-Taylor, 2004; Martinez & Dukes, 1997; Neto & Barros, 2007; Phinney, 1992; Phinney & Alipuria, 1996; Roberts et al., 1999; Umana-Taylor, 2004) and life satisfaction (Diener & Diener, 1995). Self esteem also correlates negatively with perceived discrimination (Hassel & Perrewe, 1993; Phinney, Madden & Santos, 1998; Umana-Taylor & Updegraff, 2007) and antisocial behaviour (Carroll et al., 2007; Neto & Barros, 2007). Similarly, life satisfaction also correlates negatively with perceived discrimination and antisocial behaviour (Bendixon & Olweus, 1999; Henry, 2008; Neto & Barros, 2007).In this current study, self esteem and life satisfaction have been better predictors of psychological well being than ethnic identity. So it would be recommended when studying well being in children and adolescents in Malaysia, to use self esteem and life satisfaction as factors to measure psychological well being.

Application of this study

This study adds to current research done with a Malaysian sample and can be used by the Malaysian government to promote unity and peace in the country. The results show that there are no differences between ethnic groups on ethnic identity and that there are no differences between monoethnic and multiethnic individuals. The Malaysian government can also use this study to gain a better understanding about the perceived discrimination that is faced by the Indian ethnic community in Malaysia

and make changes in government to ensure that all right of citizens of Malaysia are looked after.

The Ministry of Education, heads of government schools and teachers who counsel students in schools may take an interest in gaining a better understanding of what psychological factors influence bullying in schools and that bully-victims are the individuals who suffer the most negative repercussions from bullying in schools. They can also learn how self esteem is a good indicator of well being and can create initiatives or even nationwide educational policies that will encourage students to learn at school. Also teachers should learn how to teach students to appreciate themselves better and to build up their self esteem. If children and adolescents have strong self esteem, they are more likely to have better life satisfaction, suffer from less perceived discrimination and take part in less antisocial behaviour.

In academia, this research can be used to build up the knowledge base about different ethnicities and whether there are differences between ethnicities on identity development. This research also contributes to the expanding knowledge being gathered about monoethnic and multiethnic individuals worldwide across cultures. This research also lends support to past research regarding relationships between self esteem, life satisfaction, bullying, perceived discrimination and antisocial behaviour.

Future research

One of the areas that need to be further researched is the reliability and suitability of the current measures used to measure ethnic identity. It is important when doing cross cultural research whether the current measures being used are suitable to be used across cultures in different countries and are they "sensitive" enough to measure identity development that differs from the norm. The MEIM is a

valid and reliable measure to use but it has been found to have different factor structures with certain sample population. The MEIM in most studies has been shown to have a 2 factor structure (Roberts et al., 1999; Spencer et al., 2000) but other studies have found a 1 factor structure (Phinney, 1992), as well as a 3 factor structure (Lee & Yoo, 2004). Also Phinney and Ong (2007) have reanalyses and restructured a new MEIM which only has 6 items as compared to the current 12 or 14 item MEIM. Further studies need to be done to analyse the suitability of these testing measures to ensure valid results. Also, it would be good to use the MEIM is more countries, in different languages, to assess its reliability when used across cultures.

Future research should also aim to conduct longitudinal studies instead of cross sectional studies. A longitudinal study by Hitlin, Brown and Elder, Jr. (2006) found that adolescents "switched" ethnicities in a span of 5 years and adolescents with higher self-esteem were less likely to change ethnicities than those with lower self-esteem. Longitudinal data is needed to completely understand the developmental process related to ethnicity. A longitudinal study will also allow for interpretations regarding commonalities and differences between and within minority and majority ethnic groups (Romero & Roberts, 1998).

Currently there is a lot of research using university students as participants but not many of these studies use participants who are in their early adolescence or even in their middle to late adulthood (Kalsner & Pistole, 2003; Lee & Yoo, 2004; Stephan & Stephan, 1989). For future studies, research should be done using participants in early and middle adolescence as well as middle and late adulthood so researchers can gather more information about identity development in a longitudinal progression. Following an indivdual's identity development will help gain even more information regarding identity development and ethnic identity development.

When designing questionnaires for ethnic identity, subtle changes in wording have been found to have an effect on the way individuals respond to the questionnaire. Phinney and Ong (2007) have changed the wording in the new version of the MEIM and have found that theses changes allow for individuals who are currently exploring their ethnic identity to be included in the study when previously it was not as applicable to them. Readability of questionnaires is also an area that needs to be reviewed. Most of the current ethnic identity measure were made for adults and therefore suit the comprehension and language abilities of an adult. However, more recent research has been using participants in of younger ages and if these participants are not able to understand fully the questions being asked, reliable data cannot be collected.(Ponterotto, Gretchen, Utsey, Stracuzzi & Saya Jr., 2003).

Self esteem and life satisfaction have been shown in this study to have good correlations with well being. However, future studies should look into studying what other factors may have good correlations with or even be good predictors of psychological well being and how these factors might impact self esteem and life satisfaction. Further studies in the realm of family demographics and parenting styles should be done to understand the effect this has on a child's life satisfaction and well being. Life satisfaction has been shown in this study to strongly correlate with self esteem. Authoritative parenting was found to correlate with high self-esteem and life satisfaction and correlate with low depression (Milevsky, Schlechter, Netter, & Keehn, 2007). Satisfaction with the family domain was also an important predictor of life satisfaction (Park, 2005). Also, because that life satisfaction varies in response to life events, longitudinal studies should be carried out for future studies (Gilman et al., 2008).

Conclusion

Children and adolescents in Malaysia showed no differences on ethnic identity when compared by ethnic group and by ethnic state (monoethnic and multiethnic). Only the Indian and Chinese monoethnic groups showed significant differences on self esteem with the Indian participants showing the highest self esteem overall. The Indian monoethnic group also showed the highest perceived discrimination score and multiethnic participants showed the lowest perceived discrimination score. This study also found positive correlations between ethnic identity and self esteem, self esteem and life satisfaction and perceived discrimination and antisocial behaviour. There were significant negative correlations between perceived discrimination and self esteem, antisocial behaviour and self esteem, and antisocial behaviour and life satisfaction. Those who were bullies were also more likely to engage in antisocial behaviour as compared to nonbullies/nonvictims and victims.

The findings of this study give insight to the ethnic identity of Malaysian children and adolescence and what factors show good correlations with psychological well being. The results will allow researchers to critically look at the measures currently being used to measure ethnic identity and whether it is can be generalised to all cultures. This research will also be used to increase knowledge regarding ethnic identiy development among adolescents especially among individuals who are monoethnic and multiethnic. This research also lends support to past research regarding relationships between self esteem, life satisfaction, bullying, perceived discrimination and antisocial behaviour. Further research will definitely need to be undertaken to further understand the development of ethnic identity in individuals who do not originate from a Western background and whether identity develops differently depending on ethnicity.

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Appendix A

Part A. **(English Version)**

Please answer the following questions regarding your background information:

1. My ethnicity is **(Please circle ONE answer)**:
    1. Malay
    2. Chinese
    3. Indian
    4. White, Caucasian, Anglo, European American; not Hispanic
    5. Orang Asli –Bidayuh, Kelabit, Melanau
    6. Mixed (Describe):_____
    7. Other (Describe): _____

2. My father's ethnicity is **(Please use numbers above)** _____
3. My mother's ethnicity is **(Please use numbers above)**_____

In this country, people come from many different countries and cultures, and there are many different words to describe the different backgrounds or ethnic groups that people come from. Some examples of the names of ethnic groups are Malay, African American, Chinese, Filipino, Indian, European, and many others. These questions are about your ethnicity or your ethnic group and how you feel about it or react to it.

Please fill in: My first ethnic group is :_____
Please shade the circle that best fits your answer in regards to this ethnic group.

	Strongly disagree	Disagree	Agree	Strongly agree
	1	2	3	4
1. I have spent time trying to find out more about my ethnic group, such as it's history, traditions, and customs	O	O	O	O
2. I am active in organizations or social groups that include mostly members of my own ethnic group.	O	O	O	O
3. I have a clear sense of my ethnic background and what it means for me.	O	O	O	O
4. I think a lot about how my life will be affected by my ethnic group membership.	O	O	O	O
5. I am happy that I am a member of the group I belong to.	O	O	O	O
6. I have a strong sense of belonging to my own ethnic group.	O	O	O	O
7. In order to learn more about my ethnic background, I have often talked to other people about my ethnic group.	O	O	O	O
8. I have a lot of pride in my ethnic group.	O	O	O	O
9. I participate in cultural practices of my own group, such as special food, music, or customs.	O	O	O	O
10. I feel a strong attachment towards my own ethnic group.	O	O	O	O
11. I feel good about my cultural or ethnic background.	O	O	O	O

Appendix A

Bahagian A.   (Bahasa Malaysia Version)
Sila jawab soalan-soalan berikut mengenai latar belakang anda:
1. Bangsa saya adalah (**Bulat satu jawapan sahaja**):
    a.   Melayu
    b.   Cina
    c.   India
    d.   Caucasian/Berkulit Putih
    e.   Orang Asli –Bidayuh, Kelabit, Melanau
    f.   Bercampur (Sila tuliskan): _____
    g.   Lain-Lain (Sila tuliskan):_____

2. Bangsa bapa saya adalah (**Sila guna nombor di atas; 1-7**): _____
3. Bangsa ibu saya adalah (**Sila guna nombor di atas; 1-7**): _____

Di dalam negara kita , orang datang dari negara dan kebudayaan yang berbeza . Di samping itu, terdapat pelbagai nama digunakan untuk menggambarkan budaya dan golongan etnik atau bangsa yang berlainan. Beberapa contoh golongan etnik adalah orang Melayu, campuran orang Afrika Amerika, Cina, Filipina, India, orang Eropah, dan lain-lain lagi. Soalan-soalan di bawah adalah berkenaan dengan golongan etnik anda dan mengenai perasaan anda tentang golongan etnik anda dan reaksi anda terhadapnya. [Jika anda telah menandakan "Bercampur" dalam Soalan 9, kami ingin bertanya tentang dua golongan etnik yang anda berasal daripada].

Kumpulan etnik pertama saya adalah: _____
Sila jawabkan soalan-soalan di bawah dengan merujuk kepada golongan etnik anda dengan menghitamkan bulatan yang paling sesuai:

	Amat tidak bersetuju	Tidak bersetuju	Bersetuju	Amat bersetuju
	1	2	3	4
1. Saya telah meluangkan masa untuk mengumpul lebih informasi berkenaan sejarah, tradisi dan adat golongan etnik saya.	O	O	O	O
2. Saya aktif dalam pertubuhan atau kumpulan social yang majoritinya terdiri daripada golongan etnik saya.	O	O	O	O
3. Saya ada pengetahuan dalam mengenai latar belakang etnik saya dan maknanya kepada saya.	O	O	O	O
4. Saya telah banyak berfikir tentang bagaimana kehidupan saya akan dipengaruhi oleh hubungan saya dengan golongan etnik saya.	O	O	O	O
5. Saya berasa gembira kerana saya seorang ahli golongan etnik saya.	O	O	O	O
6. Saya mempunyai perasaan kuat terhadap pertalian/ perhubungan saya dengan golongan etnik saya.	O	O	O	O
7. Untuk belajar dengan lebih mendalam mengenai latar belakang etnik saya, saya sering berbual-bual dengan orang lain mengenai golongan etnik saya.	O	O	O	O
8. Saya rasa bangga berada dalam golongan etnik saya.	O	O	O	O

	Amat tidak bersetuju	Tidak bersetuju	Bersetuju	Amat bersetuju
9. Saya menyertai amalan kebudayaan golongan etnik saya, seperti makanan istimewa, muzik dan adat.	❍	❍	❍	❍
10. Saya mengalami hubungan yang kukuh terhadap golongan etnik saya.	❍	❍	❍	❍
11. Saya berasa baik tentang kebudayaan dan latar belakang etnik saya.	❍	❍	❍	❍

Appendix B
(English version)

Part B.
The questions below pertain to self-esteem. Please shade the circle that best fits your answer.

	Strongly Agree	Agree	Disagree	Strongly Disagree
	1	2	3	4
1. On the whole, I am satisfied with myself.	○	○	○	○
2. At times, I think I am no good at all.	○	○	○	○
3. I feel that I have a number of good qualities.	○	○	○	○
4. I am able to do things as well as most other people.	○	○	○	○
5. I feel I do not have much to be proud of.	○	○	○	○
6. I certainly feel useless at times.	○	○	○	○
7. I feel that I'm a person of worth, at least on an equal plane with others.	○	○	○	○
8. I wish I could have more respect for myself	○	○	○	○
9. All in all, I am inclined to feel that I am a failure.	○	○	○	○
10. I take a positive attitude toward myself.	○	○	○	○

Appendix B
(Bahasa Malaysia version)

Bahagian B.

Soalan-soalan berikut adalah mengenai persepsi harga diri. Sila jawab soalan-soalan di bawah dengan menghitamkan bulatan yang paling sesuai mengikut jawapan anda:

	Amat bersetuju	Bersetuju	Kurang bersetuju	Tidak bersetuju
	1	2	3	4
1. Secara keseluruhannya, saya berpuas hati dengan diri saya.	○	○	○	○
2. Ada kalanya, saya rasa saya tidak mempunyai sifat yang baik.	○	○	○	○
3. Saya berasa bahawa saya mempunyai beberapa sifat baik.	○	○	○	○
4. Saya boleh melakukan sesuatu yang dapat dilakukan oleh kebanyakan orang lain.	○	○	○	○
5. Saya tidak mempunyai banyak perkara yang dapat dibanggakan.	○	○	○	○
6. Kadangkala, saya berasa tidak berguna.	○	○	○	○
7. Saya berasa bahawa saya adalah seseorang yang bernilai, sekurang-kurangnya sama rata dengan orang lain.	○	○	○	○
8. Saya berharap saya dapat lebih menghormati diri-sendiri.	○	○	○	○
9. Secara keseluruhannya, saya berasa bahawa saya adalah satu kegagalan.	○	○	○	○
10. Saya mengambil sikap yang positif terhadap diri saya.	○	○	○	○

Appendix C
(English version)

Part C.
The questions below pertains to life satisfaction and attitude towards school. Please shade the circle that best fits your answer.

	Strongly disagree	Disagree	Slightly disagree	Neither agree nor disagree	Slightly agree	Agree	Strongly Agree
	1	2	3	4	5	6	7
1. In most ways my life is close to my ideal.	○	○	○	○	○	○	○
2. The conditions of my life are excellent.	○	○	○	○	○	○	○
3. I am satisfied with my life.	○	○	○	○	○	○	○
4. So far I have gotten the important things I want in life.	○	○	○	○	○	○	○
5. If I could live my life over, I would change nothing.	○	○	○	○	○	○	○

Appendix C
(Bahasa Malaysia version)

Bahagian C.

Soalan-soalan berikut adalah mengenai kepuasan hidup dan perasaan terhadap sekolah. Sila jawab soalan-soalan di bawah dengan menghitamkan bulatan yang paling sesuai dengan jawapan anda:

	Amat tidak bersetuju	Tidak bersetuju	Sedikit tidak bersetuju	Mahupun bersetuju ataupun tidak bersetuju	Sedikit bersetuju	Bersetuju	Amat bersetuju
	1	2	3	4	5	6	7
1. Dalam kebanyakan aspek, hidup saya adalah rapat dengan jati diri.	○	○	○	○	○	○	○
2. Keadaan hidup saya adalah cemerlang.	○	○	○	○	○	○	○
3. Saya berpuas hati dengan kehidupan saya.	○	○	○	○	○	○	○
4. Setakat ini, saya telah mencapai perkara-perkara penting yang saya ingin dalam kehidupan saya.	○	○	○	○	○	○	○
5. Jika saya dihidupkan kembali, saya tidak akan mengubah apa-apa.	○	○	○	○	○	○	○

Appendix D
(English version)

Please shade the circle that best fits your answer in regards to this ethnic group.

	Strongly disagree	Somewhat disagree	Not sure/ Neutral	Somewhat agree	Strongly agree
	1	2	3	4	5
1. I think that others have behaved in an unfair or negative way towards my ethnic group.	○	○	○	○	○
2. I don't feel accepted by Malaysians.	○	○	○	○	○
3. I feel Malaysians have something against me.	○	○	○	○	○
4. I have been teased or insulted because of my ethnic background.	○	○	○	○	○
5. I have been threatened or attacked because of my ethnic background.	○	○	○	○	○

How often do the following people treat you unfairly or negatively because of your ethnic background in regards to this ethnic group?

	Never	Rarely	Sometimes	Often	Very Often
	1	2	3	4	5
6. Teachers	○	○	○	○	○
7. Other adults outside school	○	○	○	○	○
8. Other students	○	○	○	○	○
9. Other kids/teens outside school	○	○	○	○	○

Appendix D
(Bahasa Malaysia version)

Sila jawabkan soalan-soalan di bawah dengan merujuk kepada golongan etnik anda dengan menghitamkan bulatan yang paling sesuai dengan jawapan anda:

	Tidak bersetuju	Kurang bersetuju	Tidak pasti/ Neutral	Agak Bersetuju	Paling bersetuju
	1	2	3	4	5
1. Saya berpendapat bahawa orang lain telah berkelakuan negatif atau tidak adil terhadap golongan etnik saya.	O	O	O	O	O
2. Saya tidak berasa diterima oleh rakyat Malaysia.	O	O	O	O	O
3. Saya berasa rakyat Malaysia menentang saya.	O	O	O	O	O
4. Saya telah diusik atau dihina kerana latar belakang etnik saya.	O	O	O	O	O
5. Saya telah diugut atau diserang kerana latar belakang etnik saya.	O	O	O	O	O

Berapa seringkah rakyat melayani anda secara tidak adil atau negative kerana latar belakang etnik anda dengan merujuk kepada golongan etnik anda?

	Jarang Sekali	Kadang kala	Sering	Sangat kerap
	1	2	3	4
6. Guru-guru	O	O	O	O
7. Orang dewasa lain di luar sekolah	O	O	O	O
8. Pelajar-pelajar lain	O	O	O	O
9. Kanak-kanak /Remaja-remaja lain di luar sekolah	O	O	O	O

Appendix E
(English version)
Please shade the circle that best fits your answer.

Have you taken part in these activities this year?

	Never	Once	Twice or more
	1	2	3
15. Avoided paying for such things as movies, bus or train ride or food?	O	O	O
16. Scribbled on the school building, outside or inside, or on things belonging to your school?	O	O	O
17. Stolen money or other things from members of your family?	O	O	O
18. Cursed at a teacher?	O	O	O
19. Taken things worth less than RM 10 from a store without paying?	O	O	O
20. Skipped one or two lessons?	O	O	O
21. Purposely destroyed or broken such things as windows, benches, telephone booths or mailboxes?	O	O	O
22. Without permission taken a bicycle or car that did not belong to you?	O	O	O
23. Skipped school a whole day?	O	O	O
24. Skipped school a half day?	O	O	O
25. Had a violent quarrel with a teacher?	O	O	O
26. Signed someone else's name to get money or other things you wanted?	O	O	O
27. Purposely broken chairs, tables, desks, or other things in your school?	O	O	O
28. Broken into a shop, house or apartment and taken something?	O	O	O
29. Broken into a parking meter or the coin box of a pay phone?	O	O	O
30. Stolen wallet or purse while the owner wasn't around?	O	O	O
31. Been sent out of the classroom because of something you did?	O	O	O
32. Been called up to the head teacher because of something you did?	O	O	O
33. Been kept in school at the end of school day because of something you did?	O	O	O
34. Drunk so much beer, wine or liquor that you clearly felt drunk?	O	O	O
35. Smoked cigarettes or pipes?	O	O	O
36. Sniffed glue, paint, thinner, or gasoline?	O	O	O
37. Used marijuana or illegal drugs (amphetamine or cocaine)?	O	O	O
38. Got into a fight in a public place (in the street, at a club or in a similar place)?	O	O	O
39. Beaten someone up so badly that they probably needed a doctor?	O	O	O
40. Taken part in a fight with the police?	O	O	O

41. Been a member of a group or gang that has drunk alcohol and then been noisy and rowdy?	○	○	○
42. Been a member of a group or gang that has bullied or pestered other people?	○	○	○

Appendix E
(Bahasa Malaysia version)

Sila jawab soalan-soalan di bawah dengan menghitamkan bulatan yang paling sesuai dengan jawapan anda:

Pernahkah anda mengambil bahagian dalam aktiviti berikut tahun ini?

	Tiada	Sekali	Dua kali atau lebih
	1	2	3
15. Mengelak daripada membayar untuk perkara-perkara seperti tiket panggung wayang, tiket bas, tiket LRT atau makanan?	○	○	○
16. Menconteng atas bagunan sekolah, di luar atau di dalam, atau di atas barang hak milik sekolah anda?	○	○	○
17. Curi wang atau barang-barang lain daripada ahli keluarga anda?	○	○	○
18. Meyumpah atau menggunakan ayat-ayat kesat kepada seorang guru?	○	○	○
19. Telah mencuri barang-barang bernilai kurang daripada RM 10 dari sebuah kedai/ stor tanpa membayar?	○	○	○
20. Ponteng satu atau dua kelas?	○	○	○
21. Sengaja memusnahkan atau memecahkan tingkap, bangku, telefon awam atau peti surat?	○	○	○
22. Mengambil sebuah basikal atau kereta tanpa kebenaran yang bukan kepunyaan anda?	○	○	○
23. Ponteng sekolah untuk sehari?	○	○	○
24. Ponteng sekolah untuk separuh hari?	○	○	○
25. Bertelingkah dengan seorang guru?	○	○	○
26. Meggunakan tandatangan orang lain untuk mendapat wang atau barang-barang lain yang anda mahu?	○	○	○
27. Sengaja memusnahkan kerusi, meja atau barang-barang lain dalam sekolah kanda?	○	○	○
28. Pecah masuk ke dalam sebuah kedai, rumah atau pangsapuri dan telah mengambil sesuatu?	○	○	○
29. Memecahkan meter letak kereta atau kotak duit syiling telefon berbayar?	○	○	○
30. Mencuri dompet ketika pemilik tidak berada disitu?	○	○	○
31. Telah diminta meniggalkan kelas kerana sesuatu yang anda lakukan?	○	○	○
32. Dipanggil oleh pengetua sekolah kerana sesuatu yang anda lakukan?	○	○	○
33. Ditahan di sekolah pada akhir hari kerana sesuatu yang anda lakukan?	○	○	○
34. Minum terlalu banyak bir,alkohol, wain atau minuman keras sehingga anda tidak dapat berfikir dengan jelas?	○	○	○
35. Merokok?	○	○	○
36. Menghidu gas dari gam, cat, thinner atau petrol?	○	○	○

	Tiada	Sekali	Dua kali atau lebih
37. Menggunakan ganja atau dadah yang haram(seperti amfetamin atau kokain)?	○	○	○
38. Terlibat dalam satu pergaduahan di tempat awam (jalanraya, jamuan, di sebuah kelab, atau di pasar raya)?	○	○	○
39. Memukul seorang dengan teruk sehingga mereka memerlukan seorang doktor?	○	○	○
40. Terlibat dalam satu pergaduhan dengan polis?	○	○	○
41. Berada dalam kumpulan kawan atau 'gang' yang telah minum alkohol dan kemudian membuat bising dan kacau-bilau?	○	○	○
42. Berada dalam kumpulan kawan atau 'gang' yang telah membuli atau mendesak orang lain?	○	○	○

Appendix F
(English and Bahasa Malaysia version)

Please shade the circle that best fits your answer.

	Never	Once or twice	Sometimes	About once a week	Several times a week
	1	2	3	4	5
43. How often have you been bullied this year?	O	O	O	O	O
44. How often have you bullied other children this year?	O	O	O	O	O

Appendix F
(Bahasa Malaysia version)

Sila jawab soalan-soalan di bawah dengan menghitamkan bulatan yang paling sesuai dengan jawapan anda:

	Tiada	Satu atau dua kali	Kadangkala	Sekali seminggu	Beberapa kali seminggu
	1	2	3	4	5
43. Berapa kali anda telah dibuli tahun ini?	O	O	O	O	O
44. Berapa kali anda telah membuli kanak-kanak lain tahun ini?	O	O	O	O	O

Appendix G

<u>Selection criterion</u>

1. Mixed and if possible an even number of girls and boys

2. Equal numbers of ethnic groups.

3. Half the number of participants should be monoethnic participants, half
   multiethnic participants (if possible)

4. From a variety of mixed socioeconomic background

5. Must be Malaysian mix (Malay, Chinese, Indian or Others). No Caucasian
   mixes please.

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Appendix H

Information Sheet: **Investigating the well-being of single ethnic and dual ethnic children and adolescents in Malaysia.**

Ruth Lum
MSc Student
Email: *Ruth.Lum@vuw.ac.nz*

Paul Jose, PhD
Senior Lecturer
Paul.Jose@vuw.ac.nz
+64-04-463-5769

What is the purpose of this research?
- This research will allow us to examine the relationships between ethnic identity and the well being of male and female single ethnic and dual ethnic children and adolescents (ages 10-16 years old) in Malaysia. The current study aims to explore the effects that ethnic identity may have on areas of national and ethnic self- identification, ethnic exploration, perceived discrimination, life mastery, life satisfaction, self-esteem, attitudes towards other groups, school adjustment and behavioural problems in single ethnic and dual ethnic children and adolescents in Malaysia.

Who is conducting the research?
- Ruth Lum is conducting this research as part of her MSc in Psychology degree and Dr. Paul Jose will be supervising it. This research has been approved by the School of Psychology, Victoria University of Wellington, New Zealand ethics committee.

What is involved if you agree that your child can participate?
- If you agree to your child participating in this study, he or she will be asked to complete a series of self-reported questionnaires. We anticipate that your child's total involvement will take no more than an hour.
- The study will be held at your child's school.
- The following are examples of the types of questions your child will be asked to answer.
  - **My Ethnic Identity:** For example, 'I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs.'
  - **My National Identity:** For example, 'I am proud to be a Malaysian.'
  - **Perceived Discrimination:** For example, 'I have been teased or insulted because of my ethnic background.'
  - **Self-Esteem:** For example 'I feel that I have a number of good qualities.'
  - **Life satisfaction:** For example, 'I am satisfied with my life.'
  - **Perception towards others**: For example, 'About how many of your close friends at school would you say are from the same ethnic group as you?'.
  - **Feelings to toward school:** For example, 'I like school very much.'
  - **Bullying activity:** For example, 'What do you do when you see a child of your age being bullied at school?'.
  - **Anti-social behaviour:** For example, 'Purposely broken chairs, tables, desks, or other things in your school?'.
- During the research, your child is free to withdraw, without any penalty, at any point.

Privacy and Confidentiality
- We will keep your consent forms and child's data for at least five years after publication.
- Your child will never be identified in this research project or in any other presentation or publication. The information your child provides will be coded by number only (ie. no names).
- In accordance with the requirements of some scientific journals and organisations, your child's coded data may be shared with other competent researchers.
- Your child's coded data may be used in other related studies.
- A copy of the coded data will remain in the custody of Ruth Lum and Dr. Paul Jose.

What happens to the information that your child provides?
- The data your child provides may be used for one or more of the following purposes:
  - The overall findings may be submitted for publication in a scientific journal, or presented at scientific conferences.
  - The overall findings will form part of my Masters thesis that will be submitted for assessment.
    If you would like to know the results of this study, they will be available approximately May 2008 from the following sources:

    Ruth Lum   Ruth.Lum@vuw.ac.nz
    Dr. Paul Jose   Paul.Jose@vuw.ac.nz

    Centre for Cross cultural Research
    http://www.vuw.ac.nz/cacr/people/CCstudents/cc-students.aspx

If you have any further questions regarding this study please contact any one of us above.

Appendix I
Parental/Legal Guardian Consent Form

Investigating the well-being of single ethnic and dual ethnic children and adolescents in

Malaysia.

I have been given and have understood an explanation of this research project. I understand that I may withdraw my child (or any information my child has provided) from this research project before data collection and analysis is complete without having to give reasons or without penalty of any sort.

I understand that any information my child provides will be kept confidential by the principal researcher and primary supervisor, the published results will not use my child's name and that no opinions will be attributed to my child in any way that will identify my child.

I understand the data my child provides will not be used for any other purpose or released to others without my written consent.

☐ Please tick this box if you wish to receive a summary of the results of this research when it is completed. Please give your address or e-mail if you would these results

_____

_____

_____

_____

_____

I understand the information above and I agree to let my child take part in this research.

Parental/Legal Guardian Signature:
_____

Name of Participant:
_____
(Please print clearly)

School/Group:
_____
(Please print clearly)

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Appendix J

Debriefing statement

Thank you for participating in this research.

The proposed research looked at the well-being of Malaysian children and adolescents with single and dual ethnicities and investigated the relationships that ethnicity has on areas of national and ethnic self-identification, ethnic exploration, perceived discrimination, life mastery, life satisfaction, self-esteem, attitudes towards other groups, school adjustment, bullying and behavioural problems.

During adolescence, identity formation is crucial and a person's ethnicity contributes to that identity formation. People with a good sense of ethnic identity have been shown to have better well-being like higher self-esteem, life satisfaction, self-confidence, and less anxiety and depression. However, the majority of past research has come from the United States of America, Europe and even Israel, but little research has been done in Asia.

This research was conducted to examine whether or not Western principles and findings about ethnic identity and well-being apply to and are found in an Asian context. This research will contribute to the increasing body of cross-cultural knowledge regarding the well-being of single ethnic (e.g. both parents are Malay) and dual ethnic (e.g. one parent is Chinese and the other parent is Malay) children and adolescents and will provide further information about the effects of ethnic identity in a multicultural Asian context.

This kind of research is very important to psychologists who study the development of children and how their identity is shaped. It is increasingly applicable in today's world where globalisation has increased awareness and knowledge about different cultures and where mixed marriages are becoming more common. For Malaysia, this research will help schools understand students better and may provide schools with information to provide a better, well-rounded schooling atmosphere which meets the needs of single and dual ethnic children and adolescents. Parents with dual-ethnic children and adolescents may also be able to use the research results to better understand the psychological and socio-cultural needs and development of their children. This research may also provide information useful to policy makers and educators interested in building up and strengthening the multi-cultural foundation of Malaysian society.

Thank you again for participating in this research.

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Appendix H
Senarai Maklumat: Penyiasatan kesejahteraan kanak-kanak dan remaja-remaja di Malaysia yang mempunyai satu latarbelakang etnik dan dua latarbelakang etnik.

Ruth Lum
Pelajar MSc
Email: *Ruth.Lum@vuw.ac.nz*

Paul Jose, PhD
Pensyarah kanan
Paul.Jose@vuw.ac.nz
+64-04-463-5769

Apakah tujuan penyelidikan ini?
- Penyelidikan ini akan membenarkan kami untuk menyelidiki hubungan-hubungan antara identiti etnik dan kesejahteraan kanak-kanak dan remaja-remaja lelaki dan perempuan yang berusia 10-17 tahun yang mempunyai satu latarbelakang etnik dan dua latarbelakang etnik. Penyelidikan ini bertujuan untuk menjelajahi kesan-kesan identiti etnik atas pengenalpastian identiti nasional dan identiti etnik, penerokaan identity etnik, persepsi diskriminasi, persepsi harga diri, kepuasan hidup, sikap-sikap terhadap kumpulan lain, perasaan terhadap sekolah, aktiviti membuli dan kelakuan anti sosial kanak-kanak dan remaja-remaja yang mempunyai satu latarbelakang etnik dan dua latarbelakang etnik di Malaysia.

Siapakah yang menjalankan penyelidikan ini?
- Ruth Lum sedang menjalankan kajian ini untuk ijazah MSc dalam Psikologi dan Dr. Paul Jose akan menyelianya. Penyelidikan ini telah diluluskan oleh jawatankuasa etika Pusat Pengajian Psychology, Victoria University Wellington, New Zealand.

Apakah yang terlibat jika anda membenarkan anak kamu menyertai penyelidikan ini?
- Jika anda membenarkan anak kamu menyertai penyelidikan ini, dia akan diminta untuk menyiapkan satu soal selidik. Kita menjangka penglibatan anak anda tidak akan mengambil masa lebih daripada satu jam.
- Penyelidikan ini akan dijalankan di sekolah anak kamu.
- Berikut ialah beberapa contoh soalan yang anak anda akan diminta menjawab.
    Identiti Etnik Saya: Contohnya, 'Saya menggunakan masa yang banyak untuk mengumpul lebih informasi berkennan sejarah, tradisi dan adat kumpulan etnik saya.'
    Identiti Nasional Saya: Contohnya, 'Saya bangga menjadi seorang rakyat Malaysia.'
    Persepsi Diskriminasi: Contohnya, 'Saya telah diusik atau dihina kerana latar belakang etnik saya.'
    Persepsi Harga Diri: Contohnya, 'Saya berasa bahawa saya mempunyai beberapa sifat baik.'.
    Kepuasan Hidup: Contohnya, 'Saya berpuas hati dengan kehidupan saya.'
    Sikap-sikap terhadap kumpulan lain: Contohnya, 'Di sekolah, berapakah banyak kawan-kawan rapat kamu adalah daripada kumpulan etnik yang sama dengan kamu?

Perasaan terhadap Sekolah: Contohnya, 'Saya sangat suka sekolah.'
Aktiviti Membuli: Contohnya, 'Apakah yang kamu buat apabila kamu melihat seorang kanak-kanak umur anda dibuli di sekolah?
Kelakuan Anti Sosial: Contohnya, 'Sengaja memusnahkan kerusi-kerusi, meja-meja atau benda-benda lain dalam sekolah kamu?'

- Semasa peyelidikan ini dijalankan, anak anda boleh menarik balik penyertaan dia dalam penyelidikan ini pada bila-bila masa tanpa sebarang penalti.

Privasi Dan Konfidaliti
- Kita akan menyimpan borang persetujuan kamu dan data anak kamu sekurang-kurangnya lima tahun selepas penerbitan.
- Anak kamu tidak akan dikenal pasti dalam projek penyelidikan ini atau dalam mana-mana penyampaian atau penerbitan yang lain. Maklumat anak kamu hanya akan dikodkan oleh nombor (ie.Tiada nama)
- Selaras syarat-syarat beberapa jurnal saintifik dan organisasi, data anak kamu yang dikodkan boleh dikongsi dengan penyelidik-penyelidik cekap yang lain.
- Data anak kamu yang dikodkan boleh digunakan dalam kajian-kajian lain yang berkaitan dengan penyelidikan ini.
- Satu naskhah data yang berkod akan kekal dalam jagaan Ruth Lum dan Dr. Paul Jose.

Apakah yang akan berlaku kepada maklumat yang anak kamu menyumbangkan?
Data yang anak kamu meyumbangkan mungkin digunakan untuk satu atau lebih tujuan berikut:
- Penemuan penyelidikan ini mungkin diserah untuk penerbitan dalam satu jurnal saintifik, atau disampaikan di persidangan saintifik.
- Penemuan penyelidikan ini akan menjadi sebahagian daripada kajian tesis Masters saya yang akan diserahkan untuk penilaian. Jika anda akan ingin mengetahui hasil dan penemuan kajian ini, satu lapuran boleh didapati kira-kira dari Mei 2008 daripada sumber-sumber berikut:

    Ruth Lum   Ruth.Lum@vuw.ac.nz
    Dr. Paul Jose   Paul.Jose@vuw.ac.nz

    Centre for Cross cultural Research
    http://www.vuw.ac.nz/cacr/people/CCstudents/cc-students.aspx

Jika kamu ada soalan-soalan lain mengenai kajian ini, sila hubungi satu daripada kami di atas. Terima kasih.

Appendix I

Borang Persetujuan Ibu Bapa/ Penjaga yang Sah

Penyiasatan kesejahteraan kanak-kanak dan remaja-remaja di Malaysia yang mempunyai satu latarbelakang etnik dan dua latarbelakang etnik.

Saya telah diberikan penjelasan tentang projek penyelidikan ini dan memahami penjelasan ini. Saya memahami yang saya boleh mengeluarkan dan menarik balik penyertaan anak saya (atau apa-apa maklumat anak saya telah menyumbangkan) daripada projek penyelidikan ini sebelum pengumpulan dan analisis data adalah lengkap tanpa penjelasan atau tanpa penalti sebarang jenis.

Saya memahami bahawa apa-apa maklumat yang anak saya menyumbangkan akan disimpan sulit oleh penyelidik utama dan penyelia, keputusan bercetak atau laporan tidak akan menggunakan nama anak saya dan tiada pendapat akan dianggap berpunca daripada dan mengenalpasti dalam apa-apa cara anak saya.

Saya memahami bahawa data yang anak saya menyumbangkan tidak akan digunakan untuk tujuan lain atau dibebaskan kepada orang lain tanpa persetujuan bertulis saya.

☐ Sila tandakan kotak ini jika kamu mahu menerima ringkasan laporan keputusan penyelidikan ini apabila ia siap. Sila tuliskan alamat atau e-mel kamu di bawah jika kamu mahu menerima ringkasan laporan keputusan penyelidikan ini.

_____

_____

_____

_____

_____

Saya memahami maklumat di atas dan saya bersetuju untuk memberi kebenaran untuk anak saya mengambil bahagian dalam penyelidikan ini.

Nama Ibubapa/Penjaga yang sah (Sils tulis dengan

kemas):_____

Nama Anak (Sila tulis dengan

kemas):_____

Nama Sekolah (Sila tulis dengan

kemas):_____

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Appendix J

Kenyataan maklum balas:

Terima kasih kerana mengambil bahagian dalam penyelidikan ini.

Penyelidikan ini telah membenarkan kami memeriksa hubungan-hubungan antara identiti etnik dan kesejahteraan kanak-kanak dan remaja-remaja yang mempunyai satu latarbelakang etnik dan dua latarbelakang etnik. Penyelidikan ini bertujuan untuk menjelajahi kesan-kesan identiti etnik atas pengenalpastian identiti nasional dan identiti etnik, penerokaan identity etnik, persepsi diskriminasi, persepsi harga diri, kepuasan hidup, sikap-sikap terhadap kumpulan lain, perasaan terhadap sekolah, aktivit membuli dan kelakuan anti sosial kanak-kanak dan remaja-remaja yang mempunyai satu latarbelakang etnik dan dua latarbelakang etnik di Malaysia.

Semasa peringkat remaja, pembentukan identiti adalah penting dan keetnikan seseorang menyumbang kepada pembentukan identiti. Orang yang mempunyai identiti etnik yang kukuh menunjukkan lebih kesejahteraan seperti harga diri yang lebih tinggi, lebih kepuasan hidup, lebih keyakinan diri, dan kurang bimbang dan depressi. Bagaimanapun, majoriti peyelidikan dijalankan di Amerika, Eropah dan juga Israel, tetapi hanya sedikit penyelidikan dijalankan di Asia.

Penyelidikan ini telah djalankan untuk mengkaji jika prinsip-prinsip dan penemuan negara-negara Barat tentang identiti etnik dan kesejahteraan budaya Barat boleh digunakan dan ditemui di Asia. Penyelidikan ini akan memberi sumbangan kepada badan pengetahuan tentang budaya-budaya mengenai kesejahteraan kanak-kanak dan remaja-remaja yang mempunyai satu latarbelakang etnik (contohnya, kedua-dua ibubapa dari golongan etnik Melayu) dan dua latarbelakang etnik (contohnya, ibu dari golongan etnik Cina dan bapa dari golongan etnik Melayu). Penyelidikan ini akan menyumbangkan lebih informasi tentang kesan identiti etnik dalam satu konteks Asia yang pelbagai budaya.

Penyelidikan seperti ini sangat penting untuk pakar psikologi untuk mengkaji perkembangan kanak-kanak dan bagaimana identiti mereka dibentukkan. Ia semakin boleh digunakan dalam dunia ini di mana globalisasi sering meningkatkan kesedaran dan pengetahuan orang mengenai kebudayaan lain dan perkahwinan bercampur semakin menjadi lebih lazim. Untuk Malaysia, penyelidikan ini akan membantu pihak sekolah memahami pelajar-pelajar dengan lebih baik dan boleh membantu mereka menyediakan suasana sekolah

yang sesuai untuk keperluan pelajar-pelajar. Ibu bapa yang mempunyai anak yang mempunyai dua latarbelakang etnik boleh juga menggunakan hasil penyelidikan ini untuk memahami keperluan psikologikal, sosio-kebudayaan dan pembangunan anak mereka. Penyelidikan ini mungkin juga menyediakan maklumat berguna untuk pembuat-pembuat dasar dan para pendidik untuk membina dan mengukuhkan kebudayaan masyarakat Malaysia.

Sekali lagi, terima kasih kerana mengambil bahagian dalam penyelidikan ini.

Appendix K
Assent Form

My parent/guardian knows about this study and allows me to be in the study if I want to. This study is looking at ethnic identity and well-being of children and teenagers. This questionnaire will take 50 minutes to finish.

I know that all the personal information I give is private and confidential and will not be told to the school or my parents. My name will not be written on the questionnaire. Only the researchers will have access to the information.

I can ask the researcher to explain the questionnaire to me at any time if I have any questions.

I want to be in the study, and I understand that I can stop being in the study at any time if I feel uncomfortable doing it and I will not be scolded or punished for it.

☐ Yes I want to be in the study.

If you decide you want to be in this study, please sign your name.

I, _____ (Print your name here) want to be in this research study.

_____   _____
         (Sign your name here)   (Date)

☐ No, I do not want to be in the study

Appendix K
Assent form

Ibu bapa / penjaga saya mengetahui tentang kajian ini dan membenarkan saya mengambil bahagian dalam kajian ini jika saya mahu. Kajian ini menyelidiki identiti etnik dan kesejahteraan kanak-kanak dan remaja-remaja. Soal selidik ini akan mengambil masa 50 minit untuk dihabiskan.

Saya mengetahui bahawa semua maklumat peribadi yang saya memberi adalah privat dan sulit dan tidak akan diberitahu kepada sekolah atau ibu bapa saya. Nama saya tidak akan ditulis di atas soal selidik. Hanya penyelidik-penyelidik yang akan mempunyai akses kepada maklumat saya.

Saya boleh meminta penyelidik-penyelidik untuk menjelaskan soal selidik ini untuk saya pada bila-bila masa jika saya ada soalan mengenainya.

Saya ingin mengambil bahagian dalam kajian ini, dan saya memahami bahawa saya boleh berhenti pada sebarang masa jika saya berasa tidak selesa semasa menjawabkan soal selidik dan saya tidak akan dimarahi atau dihukum kerana berhenti menjawabnya.
☐ Ya, Saya ingin mengambil bahagian dalam kajian ini.

Jika anda sudah membuat keputusan dan ingin memasuki kajian ini, sila menandatangani nama anda di bawah.

Saya, _____ ingin mengambil bahagian
                    (Tulis nama kamu)

dalam penyelidikan ini.

_____   _____
        (Tandatangan kamu)   (Tarikh)

☐Tidak, Saya tidak ingin mengambil bahagian dalam kajian ini.