

Racial Socialization in Two Cultures

Srisiuni Sugoto

Faculty of Psychology, University of Surabaya
Surabaya, Indonesia
e-mail: srisiuni@ubaya.ac.id

Aminuddin Mohd Yusof

School of Psychology and Human Development
Faculty of Social Sciences and Humanities
Universiti Kebangsaan Malaysia
e-mail: amykiz@pkrisc.cc.ukm.my

Abstract. The study of racial socialization is important because it expands the scope of past research on African American, Hispanic, or Asian people in the United States. The goal of this paper is to examine the differences of parent racial socialization in Malaysia and Indonesia (especially in Surabaya). The present study investigated whether the practice of four types of parental racial socialization are reflected in a sample of 400 parents (Malay Malaysians, Chinese Malaysians, Javanese in Surabaya, and Chinese in Surabaya). Parent racial socialization was assessed using yes or no answers to questions related to socialization practice in a family. Results indicated that no differences between father's and mother's racial socialization of all subjects. Based on ethnicity, there were significant differences which Malay Malaysia parents have highest score emphasizing racial pride and promotion of mistrust for their children. Implication will be discussed.

Keywords: racial socialization, parent, ethnic.

Abstrak. Studi sosialisasi rasial penting karena meluaskan liputan penelitian terhadap masyarakat Afrika Amerika, Hispanik, atau Asia di Amerika Serikat. Tujuan artikel ini adalah meneliti perbedaan sosialisasi rasial orang tua di Malaysia dan Indonesia (terutama di Surabaya). Studi ini menginvestigasi apakah praktik empat jenis sosialisasi rasial orang tua terefleksi dalam sampel sejumlah 400 orang tua (Melayu Malaysia, China Malaysia, Jawa Surabaya, dan China Surabaya). Sosialisasi rasial orang tua dinilai berdasarkan jawaban ya atau tidak terhadap pertanyaan terkait praktik sosialisasi dalam keluarga. Hasil menunjukkan tak adanya perbedaan antara sosialisasi rasial bapak dan ibudari semua subjek. Berdasarkan etnik, terdapat perbedaan yang bermaknadenagan Melayu Malaysia menunjukkan skor paling tinggi yang menekankan kebanggaan rasial dan promosikecurigaan untuk anaknya. Dibahas implikasi dari hasil temuan ini.

Kata kunci: sosialisasi rasial, orang tua, etnik

According to Coppel (2004), Indonesia's motto (*Bhinneka Tunggal Ika*) like that of the United States (*E pluribus unum*), suggests a multicultural unity in diversity appropriate to such a large nation comprising hundreds of ethnic groups (*suku bangsa*). Not every ethnic group has been treated in the same way, however. Ethnic Chinese Indonesians have been classified as people of foreign descent (*keturunan asing*) rather than as a *sukubangsa*, although

many peranakan Chinese families have been settled in Indonesia for centuries and have indigenous as well as Chinese ancestry. Why was it so difficult for peranakan Chinese to gain acceptance as Indonesians? Until this news was written, there were some Chinese in Surabaya, who had problem about citizen's status, they had no Identity Card, so they are called stateless (Apriliananda, 2007). Partha Chatterjee (Coppel, 2004) has written that nationalist thought in the Third World in its attitudes to the ethnic Chinese, has been heavily influenced by the policies and mentality of the Dutch colonial government. Even though Indonesian Chinese speak Indonesian language and are not able to communicate in any Chinese language, Indonesian Chinese are not regarded as one of the ethnic groups in Indonesia, so that Chinese do not feel "at home" in Indonesia. This is different from immigrant of Iban

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