



Gender Differences in Perceptions of Grandchildren towards Grandparent Nurturing

Muhammed Yusuf^{1*}, Mohammed Y. M. Mai², Maria Salih³

¹Department of Educational Studies, Faculty of Education and Human Development, Sultan Idris Education University (UPSI), Tanjong Malim, Perak, Malaysia, ²Department of Educational Studies, Faculty of Education and Human Development, Sultan Idris Education University (UPSI), Tanjong Malim, Perak, Malaysia, ³Department of Educational Studies, Faculty of Education and Human Development, Sultan Idris Education University (UPSI), Tanjong Malim, Perak Malaysia. *Email: kuanademola@yahoo.com

ABSTRACT

Persisting writing on grandparents' enthusiasm towards grandchildren's development shows that numerous grandparents take part in raising their grandchildren at a young age and preparing them for a better future. Grandparents motivate their grandchildren to excel scholastically and morally. The present study investigates grandchildren's perceptions towards their grandparents' nurturing educationally, culturally, socially, and religiously. One hundred and eighty one grandchildren from two Malaysia cities voluntarily responded to the parent-grandparent as educator questionnaire - children version. The cities are Ipoh and Tanjong Malim which were situated in Perak state. An independent t-test was used to answer the research question: Is there any significant difference between perceptions of grandchildren towards grandparents' nurturing according to the gender of the respondents? The results of the independent t-test show that there were no statistically significant differences in the scores of the male and female on their perceptions towards grandparents' upbringing educationally, culturally, socially, and religiously. These results suggest that both male and female were equally encouraged by their respective grandparents to perform well academically, to value culture, to involve in social activities, and to be religious by good practices.

Keywords: Parent-grandparent as Educator Questionnaire, Parent-grandparent, Education, Religious

JEL Classifications: I2, Z12

1. INTRODUCTION

The review of grandparent literature on grandchildren's nurturing shows that many grandparents are currently playing the role of parents and teachers. The role played seems to be obvious in matters that the grandparents have skills in. Numerous grandparents partake in raising their grandchildren at a youthful age, preparing them for better execution in life. Grandparents additionally motivate their grandchildren to exceed scholastically to make both parents and grandparents glad. For a few grandparents, the technological period of their grandchildren could be wistful since they have brought their own youngsters up in an age where technological innovations were not as cutting edge as it is now. Some of them may see the new types of communication as superfluous and tedious. As an illustration, they may not even be aware of recent forms of

technology communication channels such as online learning, Yahoo, Gmail, Facebook, and others. A judgment thusly might be detrimental to the progress of their grandchildren (Crosnoe and Elder, 2002).

Grandparents teach knowledge, offer skills, give guidance, and listen to their grandchildren. Certain skills like money investment and saving, family cooking formula, fishing, and social dancing may not be learned in school. Besides, grandchildren benefit academic support from the grandparents to establish and maintain learning behavior. Indeed, educated and devoted grandparents are more likely to mentor and support grandchildren, discuss their plans with them, and impart some specific skills (King and Elder, 1995; 1997). In addition, the grandparents shape the grandchildren's behaviour and instructive execution in school (Yusuf, 2014).

Further, culture can be characterized in distinctive ways, however, most definition agree that culture constitutes an arrangement of practices and rules that people use to comprehend the world and how to live in it. Culture ought not to be seen as homogenous. According to individuals in the same ethnic group, culture might differ. Therefore, culture is socially shared and transmitted patterns of values, norms, and beliefs that are indicated in everyday practices. Grandparents regularly instill these practices in their grandchildren (Spencer-Oatey, 2012). Grandparents have a key part to play in passing on cultural knowledge and skills to younger generations, especially in families that have migrated from their countries or communities of origin (Jessel et al., 2011).

Researchers on cultural traits of parents have shown that parent participation in high cultural activities, in particular reading behaviour, has positive effects on children's academic outcomes. Due to the grandparents' communication and Language skills, they are more keen and explicit to encourage good language and communication skills; they use language to tease their grandchildren politely. Many grandparents forbid negative use of language in their surroundings. Likewise, they regularly demoralize the utilization of jargon and slangs at home. In addition, grandparents appreciate listening to their grandchildren and while they listen, they give careful consideration to the way they talk and describe. This does help grandchildren's dialect abilities, as well as it makes them feel adored and listened to (De Graaf et al., 2000; Aschaffenburg and Mass, 1997).

Accordingly, sensitive parenting, maternal responsiveness, and feedback that children received in their interactions with adults have also been shown to predict early language skills development (Hirsh-Pasek and Burchinal, 2006; Tamis-LeMonda and Bornstein, 2002; Tomasello, 1992; Tomasello and Farrar, 1986). The relationship between two children characteristics seem, to some extent shared genetic basis, as most human traits, quality and practices are somewhat heritable. This is particularly valid for cognitive development where numerous cognitive skills are genetically related (Plomin and Spinath, 2004).

Socialization is the process by which people acquire the knowledge, skills and value that empower them to participate as more or less active members of a society. Socialization starts from childhood and continues throughout life (Brim, 1966; Moschis et al., 1984). Grandparents also may promote children's social competence by providing opportunities for them to engage in positive leisure activities. Leisure time is an important developmental context for children and adolescents. Shaw (2009) investigated children who take part in relaxation exercises or engaging in a variety of leisure activities with their grandparents. It was concluded that children who enjoy leisure activities with their healthy grandparents may develop leisure appropriate skills in their rural areas, such as nurturing animals, county fair participation, sports, and other events.

Many grandparents want to stay involved in activities and occupations that are meaningful to them, including mentoring, volunteering, education, leisure and travel, fitness, and political

activities. In doing so, they help sustain their communities and contribute to multigenerational atmospheres, which may, in turn, make them feel younger (Arvidson and Carter-Novotni, 2011). Furthermore, Stevens-Ratchford (2011) reported that for older adults, continued participation in valued and productive activities not only helps them to feel useful, but also to "engender feelings of positive self-worth." Such of these social roles and public interactions are regularly exceptionally valuable, crucial, and precious to those aging groups, in addition to those with their interactive - intuitive friends, neighbours, and families (Rosel, 2003 as cited by Stevens-Ratchford, 2011).

There are numerous studies conducted on how different faith, specifically, Judaism, Christianity, Islam, and Buddhism influence peoples' spirituality, personality, health, and practices. Among their findings was the distinction of the individuals' religion affiliation influenced the intensity of their spiritual beliefs and health (Koenig, 2012).

According to DFES Report, 2004, spiritual development should be facilitated through pupils sensing the physical and natural world they live in and exploring questions such as when does life start and where does life come from? This may be manifested by acts of worship, prayer, or religious attendance that leads human beings to spiritual support and healing. Religion has high potential for self-control, coping, and detachment from suffering (Rangaswami, 1994; Ashraf, 1985). Young adult grandchildren view their grandparents as somebody who impacts their lives regarding the moral value, legislative issues, and religion (Smith, 2010).

Besides, Yusuf (2014) indicated that the influences of Malaysian grandparents on grandchildren are oblivious in religious thought and morality, communication and social interaction, culture and superstition, academic and skill development. The researcher further explained that grandparents' personal characteristics and family backgrounds influence grandchildren nutrition attitudes, emotional well-being, lifestyles, learning activities, and social skills. In another study conducted by Yusuf (2014) on Grandparents as educators, a study of socio-cultural and religion Perspectives, Malaysia grandparents were reported to be actively involved in educating and nurturing their grandchildren irrespective of gender, ethnicity, religion, and state.

2. METHOD OF THE STUDY

In this study, the researchers adopted parent-grandparent as educator questionnaire (PGEQ - children version). The PGEQ was developed by Yusuf (2014) to measure how parents, grandparents, and children minders educate and enlighten children. The PGEQ comprised three parts. Part one consisted demographic information. Part two contained parenting control approach using two types of five-point Likert scale to measure frequency and level of the parenting approach. Part three comprised 10 dimensions applying a five-point Likert type scale. Statistically, the validity results of the Principal Component Analysis and Confirmatory Factor Analysis indicated that the PGEQ is a multi-dimensional questionnaire which is capable of reliably measuring parenting religious thought, superstition, culture, morality, socialization,

economy, education, language, internationalization, and skill that pass on to children and grandchildren.

In this study, the total number of male grandchildren respondents is 84 while the total estimation of female grandchildren respondents is 91. Thus, one hundred and eighty one grandchildren from two Malaysia cities voluntarily responded to the PGEQ- translated version. The cities are Ipoh and Tanjung Malim which were situated in Perak state. The age of the grandchildren respondents ranges between 10 and 18 years. An independent t-test was used to answer the research question: Is there any significant difference between perceptions of grandchildren towards grandparents' nurturing according to the gender of the respondents?

3. FINDINGS OF THE STUDY

3.1. The Respondents' Perception on Education According to Gender

An independent t-test (Table 1) was conducted to compare students' perceptions on education. The results show that there was no a statistically significant difference in the score of male ($M = 1.53$, Standard deviation [SD] = 0.65) and female ($M = 1.62$, $SD = 0.75$), $t(179) = -0.79$, $P = 0.43$. These findings suggest that both male and female were equally encouraged by grandparents to strive hard in order to achieve high grade in academic result, to learn basic knowledge at home before schooling, and to discuss learning problems with teachers and classmates.

3.2. The Perceptions on Culture According to Gender

An independent t-test (Table 2) was used to explore the difference between grandchildren's perceptions on their culture. Accordingly, there was no a statistically significant difference in the score of the male ($M = 1.66$, $SD = 0.82$) and female ($M = 1.88$, $SD = 0.94$), $t(179) = -1.64$, $P = 0.1$. These results indicate that both male and female feel the same for their culture. Similarly, the grandparents taught the grandchildren the importance of custom in daily life, the cultural taboo, and the traditional dishes.

3.3. The Respondents' Perceptions on Religious thought According to Gender

An independent t-test (Table 3) was conducted to compare grandchildren's perceptions on religion. Accordingly, there was no a statistically significant difference in the score of male ($M = 1.49$, $SD = 0.80$) and female ($M = 1.51$, $SD = 0.84$), $t(179) = -1.36$, $P = 0.89$. These results show that both male and female share the same understanding on religious thought. The grandchildren in this study were similarly and religiously taught by their grandparents to forgive people, to follow the rules of religion, to read the noble books such as the holy Qur'an, to be grateful in all situations, and to pray during periods of difficulty.

3.4. The Respondents' Perceptions on Cognitive According to Gender

An Independent t-test (Table 4) shows grandchildren's perceptions on cognitive development. Accordingly, the results reveal no a statistically significant difference in the score of male ($M = 1.68$, $SD = 0.81$) and female ($M = 1.79$, $SD = 0.67$), $t(179) = -1.36$, $P = 0.35$. Relying on these results, we can say that grandchildren

Table 1: The students' perception on education according to gender

Group	N	Mean (M)	SD	Df	t	Significant P
Male	84	1.53	0.65	179	-0.79	0.43
Female	97	1.62	0.75			

$P < 0.05$, SD: Standard deviation

Table 2: The students' perceptions on culture according to gender

Group	N	Mean (M)	SD	Df	t	Significant P
Male	84	1.66	0.82	179	-1.64	0.1
Female	97	1.88	0.94			

$P < 0.05$, SD: Standard deviation

Table 3: The students' perceptions on religion according to gender

Group	N	Mean (M)	SD	Df	t	Significant P
Male	84	1.49	0.80	179	-1.36	0.89
Female	97	1.51	0.84			

$P < 0.05$, SD: Standard deviation

Table 4: The students' perceptions on cognitive according to gender

Group	N	Mean (M)	SD	Df	t	Significant P
Male	84	1.68	0.81	179	-0.94	0.35
Female	97	1.79	0.67			

$P < 0.05$, SD: Standard deviation

have the same opinion regarding their cognitive development. They were told by their grandparents that amendment of the mistakes is a sign of intelligence, using brilliant mind yields better results, to be thankful, and appreciate self.

4. DISCUSSION AND CONCLUSION

According to Independent t-test findings, there were no statistically significant differences between gender of the grandchildren and their perceptions on education, culture, religion, and cognitive. It was observed that there was no a borderline between grandchildren gender and education. They were equally motivated to obtain better education and needed skills.

According to Noonan (2012), there was no support for the hypothesis that level of rejection would differ, on average, when rating a male character versus a female character in education. Indeed, both genders agree that education plays an important role in human life. Smith (2010) in his research about perceptions of education as an avenue to life course success reported that both genders considered a college degree certificate as an important step to success later in life. This study also indicates that other factors such as income and employment status did not significantly affect respondents' perceptions on education. Numerous grandparents motivate their grandchildren for better education (Crosnoe and Elder, 2012). Imperially, Yusuf (2014) shows that grandparents, usually called their grandchildren at a tender age to learn some domestic skills, such as cooking and reflexology. One of the interviewees declares this:

"I always told my grandchildren to learn to cook. They also frequently ask for help when they do not know how to do a specific job, let say cooking. I make sure that they do the job with care." Since education has become the core requirement of the present age, the grandchildren were equal and always encouraged by grandparents to be educated. On this, one of the grandparent state thus: "At an early age, my grandchildren have been taught to recognize ABC and I always advise my grandchildren to study hard in order to be successful in their life, thus, my grandchildren are very interested in study."

Furthermore, the present results indicate that both male and female have the same feeling on their culture. The grandparents informed them about the importance of custom and cultural taboo as guideline in life. Further, culture shapes the content of gender stereotypes towards of whatever traits or attributes are culturally valued (Amy et al., 2010). This shows that culture is strong enough to influence gender's perceptions. In addition, culture and gender play important role in students' awareness. According to Roxas and Stoneback (2004) the more the understanding about the relationship of gender and ethics towards culture, the better chance of education and training programs will be to improve ethical sensitivity and awareness of students.

In addition, this study shows that both male and female share the same understanding on religious thought. They were taught to follow the principles of religion, such as forgiving people, being grateful in all situations, and to pray during periods of difficulty. Accordingly, practicing religion regulations among human is crucial to live satisfactory lives (Charles and Linda, 2004). Religion also can affect human behaviour and their decision. Torlak et al. (2013) found that religious participants in their research with higher levels of religious orientation indicate more positive attitudes towards religious brand names.

According to Rangaswami (1994) religion has high potential for self-control. Empirically, grandparents inspire young adult grandchildren's moral values (Smith, 2010). Additionally, Yusuf (2014) in a qualitative research titled, the role of grandparents in grandchildren totality development reported that grandparents started the religious teaching for their grandchildren during the tender age. They send them to worship places like mosques to be socially and spiritually nurtured. In this, one of the grandparents asserts that: "Since the age of 3 to 4 years my grandchildren have begun to follow my husband, their grandfather, to the mosque. The grandfather took them together to attend the holy Qur'an studies in the mosque. In addition, the grandfather also brought them to hear religious talk and told them to pray in congregation. The grandfather always told them to say 'Subhanallah' if things fall" (Subhanallah, is an Islamic term to be saying when surprising things or events occur).

Finally, an Independent t-test results reveal no a statistically significant difference in the score of male and female on cognitive indicating that both genders have the same opinion regarding their cognitive development. They were told by their grandparents to use their brilliant mind in daily activities and amend their mistakes. Certainly, statements like these are crucial to develop children

cognitively since the student's personal capacity to self-regulate is assumed to largely depend on modes of learning and development (Bandura, 1986 as cited by Barry, 1989).

In conclusion, the grandparents' contribution is extremely essential to actualize the absolute educational goals in the areas of childcare provision. Also, involving grandparents with grandchildren nurturing not only benefits the grandchildren, but also, energizes the grandparents to be active pillars of the family who pass some historical and cultural facts to grandchildren. Thus, grandparents serve as a venue to transfer human heritage and knowledge to young generation. Indeed, grandparents' interaction with grandchildren partially serves as a balanced personality growth, which allows grandchildren to expose to various approaches of child development through their real parents, grandparents, school orientation, and social involvement. This is vital, since the child's total personality development is the golden lost of this era.

5. ACKNOWLEDGMENT

Oh Allah, all thanks to you for making this research possible. Then, I would like to express my utmost gratitude to the dean of the Faculty of Education and Human Development, his deputy for research and innovation, and the Research Management and Innovation Centre, (UPSI) for funding the phase two of the research on grandparents as educators. Finally, the research enumerators thank you all.

REFERENCES

- Amy, J.C.C., Susan, C., Jihye, C., Michael, I.N. (2010), Men as Cultural Ideals: How Culture Shapes Gender Stereotypes. Harvard Business School, Working Paper, 10, 097.
- Arvidson, A.R., Carter-Novotni, S. (2011), Here's to long life: Aging-in-place programs are changing entire communities. *Planning*, 77, 10-15.
- Aschaffenburg, K., Mass, I. (1997), Cultural and educational careers: The dynamics of social reproduction. *American Sociological Review*, 62, 573-587.
- Ashraf, S.A. (1985), *New Horizons in Muslim Education*. Cambridge: The Islamic Academy.
- Barry, J.Z. (1989), A social cognitive view of self-regulated academic. *Journal of Educational Psychology*, 3, 329-339.
- Brim, O.G. (1966), Socialization through the life cycle. In: Brim, O., Wheeler, S., editors. *Socialization after Childhood*. New York: John Wiley & Sons, Inc.
- Charles, C., Linda, W. (2004), A New Settlement: Religion and Belief in Schools. *Westminster Faith Debates*. Available from: <http://www.faithdebates.org.uk/debates/2012-debates/religion-and-public-life/richard-dawkins-faith-in-schools/>.
- Crosnoe, R., Elder Jr, G.H. (2002), Successful adaptation in the later years: A life course approach to aging. *Social Psychology Quarterly*, 309-328.
- Crosnoe, R., Elder, G.H, Jr. (2012), Life course transitions, the generational stake, and grandparent-grandchild relationships. *Journal of Marriage and Family*, 64(4), 1089-1096.
- De Graaf, N.D., De Graaf, P.M., Kraaykamp, G. (2000), Parental cultural capital and educational attainment in the Netherlands: A refinement of the cultural capital perspective. *Sociology of Education*, 2, 92-111.
- DFES. (2004), *Every Child Matters: Change for Children*. GOV. UK:

- Department for Education. Available from: <https://www.education.gov.uk>.
- Hirsh-Pasek, K., Burchinal, M. (2006), Mother and caregiver sensitivity over time: Predicting language and academic outcomes with variable- and person-centered approaches. *Merrill-Palmer Quarterly*, 3, 449-485.
- Jessel, J., Kenner, C., Gregory, E., Ruby, M., Arju, T. (2011), Different spaces: Learning and literacy with children and their grandparents in east London homes. *Linguistics and Education*, 22, 37-50.
- King, V., Elder, G.H. (1995), American children view their grandparents: Linked lives across three rural generations. *Journal of Marriage and the Family*, 1, 165-178.
- King, V., Elder, G.H. (1997), The legacy of grand parenting: Childhood experiences with grandparents and current involvement with grandchildren. *Journal of Marriage and the Family*, 59, 848-859.
- Koenig, H.G. (2012), Religion, spirituality, and health: The research and clinical implications. *International Scholarly Research Notices*, 2012, 33.
- Moschis, G.P., Moore, R.L., Smith, R.B. (1984), The impact of family communication on adolescent consumer socialization. In: Kinnear, J.C., editor. *Advances in Consumer Research*. Provo, UT: Association for Consumer Research. p314-319.
- Noonan, J.J. (2012), *The Impact of Education and Gender on Perception of Borderline Personality Disorder*. Theses, Spring. p5.
- Plomin, R., Spinath, F.M. (2004), Intelligence: Genetics, genes, and genomics. *Journal of Personality and Social Psychology*, 1, 112-129.
- Rangaswami, K. (1994), Self-actualisation and beyond: Union with universal self, the highest motive from Indian perspective. *Indian Journal of Clinical Psychology*, 2, 45-50.
- Roxas, M.L., Stoneback, J.Y. (2004), The importance of gender across cultures in ethical decision-making. *Journal of Business Ethics*, 50, 149-165.
- Shaw, S. (2009), *Leisure time, family. The Child: An Encyclopedic Companion*. Chicago: The University of Chicago Press.
- Smith, P. (2010), *Perceptions of education as an avenue to life course success: Study of Millennials*. Thesis. The Department of Sociology, University of Central Florida.
- Spencer-Oatey, H. (2012), *What is Culture: A Compilation of Quotations. Global PAD Core Concepts*. Available from: <http://www.go.warwick.ac.uk/>.
- Stevens-Ratchford, R.G. (2011), Longstanding occupation: The relation of the continuity and meaning of productive occupation to life satisfaction and successful aging, activities. *Adaptation and Aging*, 2, 131-150.
- Tamis-Lemonda, C.S., Bornstien, M.H. (2002), Maternal responsiveness and early language acquisition. In: Kail, R.V., Reese, H.W., editors. *Advances in Child Development and Behaviour*. Vol. 29. New York: Academic Press. p89-127.
- Tomasello, M. (1992), The social bases of language acquisition. *Social Development*, 1, 67-87.
- Tomasello, M., Farrar, M.J. (1986), Joint attention and early language. *Child Development*, 57, 1454-1463.
- Torlak, O., Tiltay, M.A., Doğan, V., Özkara, B.Y. (2013), The effect of brand image and religious orientation on the attitudes towards religious brand names: A study on youth consumers. *İşletme Araştırmaları Dergisi Journal of Business -Research-Türk*, 5(3), 37-46.
- Yusuf, M. (2014), Grandparents as educators: A study of socio-cultural and religion perspectives. *Procedia - Social and Behavioral Sciences*, 140, 337-342.