

## **LAZY MALAYS? THE RIDICULE OF DERISIVE STEREOTYPE FROM THE POST-COLONIAL COLONISTS**

*(MELAYU MALAS? KRITIKAN TERHADAP STEREOTAIP TIDAK MUNASABAH DARIPADA  
PENJAJAH PASCA-KOLONIAL)*

**Abdul Mutalib Embong**  
mutalib\_embong@umt.edu.my

**Kais A. Kadhim**  
kais.kadhim@umt.edu.my

**Leeky Minoq Michin**  
I.michin@umt.edu.my  
Universiti Malaysia Terengganu, Terengganu, Malaysia

**Aleksandra Piatnitskaia**  
aleksandra.piatnitskaia@edu.univ-fcomte.fr  
Université de Franche Comté. Paris, France

**Loi Hoang Huy Phuoc Pham**  
phhloi@hcmut.edu.vn  
Ho Chi Minh City University of Technology, Ho Chi Minh City, Vietnam

**Muhammad Luqman Hasan**  
luqman@geo.u-szeged.hu  
University of Szeged, Hungary

Received: 1st March 2023; Accepted 29th March 2022; Published: 19th April 2022

### ***Abstract***

Malays have long been stereotyped with certain negative characters and this has been prompting for decades. They had been blamed for their inability to compete against other races. The main objective of this study is an exploration of how British writers stereotyped the images of the native Malays through texts. A thematic content analysis involving articles published by Singapore Free Press were analysed. The findings showed that some of the article contents were misleading and far from being accurate. The British managed to portray Malays as lazy and apathy through the publications. These accusations were not explained in an intellectual manner, a result of civilizational and cultural discrepancies between the British colonial writers and their Malay subjects. Some writers were apparently not even familiar with the psychology of their day, felt no hesitation in declaring that the Malay as a nation of a pathological disorder of mind. The key disciplines in describing character study such as history, anthropology, psychoanalysis and

sociology, had never been applied when they depicted the Malays. Their conclusions on Malay character did not qualify as scientific hypotheses. As a result, such stereotype was planned ahead to legalize the colonization in the Malay land.

**Keywords:** biasness, British writers, newspapers, local people, subjugation

### ***Abstrak***

*Sejak berdekad orang Melayu sering distereotaipkan dengan watak-watak negatif. Mereka sering dipersalahkan kerana gagal bersaing dengan bangsa lain. Objektif utama kajian ini adalah untuk melihat bagaimana penulis Inggeris pada zaman kolonial menstereotaip imej orang Melayu di dalam penulisan mereka. Artikel yang diterbitkan oleh Singapore Free Press digunakan untuk tujuan ini. Metodologi yang digunakan adalah analisis kandungan tematik. Dapatan kajian menunjukkan terdapat beberapa kandungan artikel yang mengelirukan dan menyimpang jauh daripada kebenaran. Antaranya ialah orang Melayu digambarkan sebagai seorang yang pemalas dan bersifat tidak endah. Tuduhan sedemikian amat berat dan tidak berasas sama sekali. Tuduhan seperti ini tercetus akibat percanggahan tamadun dan budaya antara penulis British dengan orang Melayu. Situasi ini juga berpunca daripada kegagalan penulis British memahami psikologi orang Melayu sehingga terus melabelkan orang Melayu sebagai bangsa yang bermasalah mentalnya. Disiplin merupakan kunci dalam menghuraikan kajian watak sesuatu bangsa, iaitu yang memerlukan perincian dari sudut sejarah, antropologi, psikoanalisis dan sosiologi. Malangnya, penulis British gagal menerapkan disiplin ini dalam penulisan mereka. Dalam erti kata lain, mereka tidak layak membuat hipotesis berhubung perkara ini. Hasilnya, imej stereotaip terhadap orang Melayu berjaya dibina dan dirancang secara halus sehingga penjajahan Tanah Melayu oleh British dapat dilaksanakan dengan jayanya.*

**Kata Kunci:** bias, penulis Inggeris, surat khabar, orang tempatan, penaklukan

### **Introduction**

The sociology of knowledge has its own notoriety that individuals always have different perspectives towards others. It relies on social class, the intelligent vein, structure, the cultural ambiance, the power of hierarchy, and so forth. It also works based on a different context of time, geological areas, genders and certain circumstances (World Economic Forum, 2017) (Tabassum et al., 2019) & (Zafarullah, 2000). This is where stereotype will happen. Stereotypes were first characterized by Lippmann (1922) as intellectual moulds that imitate mental models of individuals of a specific group. Stereotypes allude to basic and overgeneralized attestations about members of social categories (Hamilton & Trolie, 1986; Synder & Miene, 1994). From an activation viewpoint, stereotypes can be seen as mental or intellectual structures in our memories in which attributes possessed by members of a social class are illustrative of that class (Dijksterhuis & Van Knippenberg, 1996; Hamilton & Trolie, 1986; Stangor & Lange, 1994). Furthermore, Stereotype

is made when there is a vague explanation and understanding regarding the meaning of stereotype. According to Nancy (2005), stereotype is a concept that refers to the attitude of a particular group of people or society which is created through their social or cultural characteristics in labelling their identity through their attitudes, characteristics, and actions, which give strong impacts on their surroundings (Nur Aqilah Rojudin & Salmah Jan Noor Muhammad, 2020).

For the current research purpose, stereotypes allude to convictions or conclusions about the “attributes or practices of individuals from groups” (Hilton & von Hippel, 1996, p. 240), and these convictions or opinions can be shared by individuals from a culture, however, every individual may have somewhat unique stereotypes about a group, those people have a consensus about the general content of those convictions (Whitley & Kite, 2009). Stereotypes are an inescapable part of human communication and assume a vital role in our social life by serving the elements of conscience safeguard and intellectual convenience (Synder & Miene, 1994). Stereotypes of and prejudices against other groups have been a common occurrence in the history of man (Syed Hussein Alatas, 1977). Psychologically, stereotyping disentangles data processing. Human beings have restricted intellectual capacity and tend to fall back on heuristic processing and straightforward categorization of approaching information (Lang, 2000; Chen & Chaiken, 1999). Instead of taking all related data into consideration (systematic processing), people tend to use available methods to make sense of approaching data about individuals from different social groups (Chen & Chaiken, 1999). In this way, stereotyping turns into a default methodology in this study/aka data-processing framework to spare cognitive energy. History also has appeared preceding to these conditions, it comes about stereotype and for this situation, and the Malays turn into the casualty.

Back home in Britain, the presence of the totalitarianism who ruled and workers could be seen as early as renaissance time. In this manner, many highlights of such image were presented to the Malays. The English who ruled were believed to be ethically outside, smart, high intellect, etc. The Malays, supplanting the worker group back home, were stamped or stereotyped as sluggish, boorish, etc. Neither culturally nor religiously has laziness (*malas*) been approved by the Malays (Syed Hussein Alatas, 1977). The negative image of the people portrayed by Western colonial powers, which dominated the colonial ideology, was drawn on the basis of cursory observations, sometimes with strong built-in prejudices, or misunderstandings and faulty methodologies (Syed Hussein Alatas, 1977). He also stated that from the point of view of modern religious or humanitarian philosophy by which national ends and values are defined, these stereotypes were dangerous since in The Malaysia they have influenced practical politics movement. The other contrast is that colonial ethnic bias as spoke to by its picture of the local was perpetrated by a minority upon the majority (Furnivall, 1984). These were regular in a large portion of the colonial areas: the negative attributes of stereotype were given over the way of life. Syed Hussein Alatas (1977) stated that some of the stereotyping were simply given with no aim or terrible significance. It was either a calling name or label from mouth to mouth.

## **Literature Review**

In general, the foreign depiction of Malay character has only stressed qualities which were viewed as negative by the observer. Judged by present-day scientific standard, the depiction is unsound and gullible. It reveals the eyewitness more than the observed. The strategy and the essential assumptions employed in the study were unrefined and amateurish. The study of Malay character was not that of disciplines relevant to it. Some writers were obviously not by any means even familiar with the psychology of their day, felt no hesitation in proclaiming that the Malay as a nation was a potential casualty of a pathological disorder of the psyche. The key disciplines in describing character study, for example, history, anthropology, psychoanalysis, and sociology, have never been applied by the scholar administrators and explorers. Their conclusions on Malay character do not qualify as logical theories. Nevertheless, the ideas expressed are of interest to us. Their writings have created an image of the Malays, or to use a technical term, a stereotype.

From the standpoint of scientific objectivity, the stereotypes were inaccurate conclusions derived from unsound techniques (Syed Hussein Alatas, 1977). The writings of the foreign authors we have identified are not logically based, and also they are greatly uneven. They have formed a completely uneven picture of the character of the groups. As a delineation, we may take their writings on the Malays, which are fundamentally the same, with some minor contrasts, as their writings on different races. The picture drawn of the Malays by foreign scholars during the colonial period concluded that the Malays are nice; that they are touchy to affront; that they are inclined to brutal upheavals; that they are great imitators, lacking originality in thought and culture; that they are fond of idleness; however faithful to their chiefs and kings; that they are courteous; that they are ethically remiss; but that they lack incentive or initiative for acquiring wealth; and that they are misleading and wily. Thus, the perspectives toward the Malay society given by the Western orientalist have about the life of the Malays that the Malay reflect not only the resignation of the Western orientalist, the Malays were not only seen as a backward society in the aspects of customs and culture, but were also seen to be left behind in the political, economy, culture, and religion aspects (Nur Aqilah Rojudin & Salmah Jan Noor Muhammad, 2020, p.64). These qualities have been proposed by various authors over the span of around four centuries. The average Malay was treated with both disdain and paternalism which created somewhat eponymous “Native” who was simultaneously and somewhat paradoxically characterized as slow, ingenious, rude, refined, indolent, of physical dexterity, courageous, weak, not given hard labour, etc (Syed Hussein Alatas, 1977). Al-Attas also stated that the image of the native under colonial domination is the most unprovoked prejudice entertained by a dominant group towards the subjected people.

All in all, the foreign depiction of Malay character has only stressed qualities which were viewed as negative by the eyewitness. Judged by modern scientific standard, the portrayal is unsound and naive. It reveals the observer more than the observed. The technique and the essential presumptions employed in the study were unrefined and amateurish. The study of Malay character was not that of disciplines pertinent to it. In accordance with Syed Hussein Alatas’s work, the image of the lethargic Malay nation has no sound scientific basis. It emerged in light of the fact that the Malays stayed away from colonial capitalist plantation labour. There is no doubt that a proportion of the Malays were sluggish, but these were typically from the high societies. Similarly, there were the Malays who were cunning and treacherous but their cunning and treachery were linked to their profession and situation. What can be anticipated from them if their life and

livelihood relied upon victories against rivals who were similarly tricky and deceptive? The cunning and treachery of those The Malays in strife with the Dutch and Portuguese was part of the situational. This paper then is trying to highlight such statement as the stereotyping of Malays still exists even in this modern day. This paper intends to show few ideas of organic intellectuals and stereotype allays of the Malays from the colonial perspectives through their written work.

## **Methodology**

This paper uses a methodological systematic review of the literature, mainly works of social anthropologists in microhistory, a study of events and insignificant people with the object of validating and or refuting the subject or the Malays. It is conducted to identify existing guidance and recommended practice in conducting and reporting the discourse on the Malay people during the colonial times. Certain key focus or sub-themes which is stereotyping the Malays become the meta-ethnography analytic of this study. Newspaper is used because it has a wider circulation especially int those days where the message needed to spread fast and people did not have other means to communicate for that purpose. In addition, newspapers were cited as the most relied-upon source or tied for most relied upon on certain topics.

This dependence on newspapers for so many topics sets it apart from all other sources of news. This sense from the public that newspapers are a place where they can turn to for information. For the British, newspapers can be a good agent to spread their own propaganda in the Malay land.

## **Results and Discussions**

The last part of this findings will focus on the articles how Malays were being stereotyped as lazy. Wallace (1869) said that “The intellect of the Malay race seems rather deficient. They are incapable of anything beyond the simplest combination of ideas and have little taste or energy for the acquirement of knowledge.” Perhaps the most well-known stereotype was that of the indolence of the Malays. The Malays were stereotyped as lazy and unwilling to perform hard work. The pioneering work of Syed Hussein Alatas (1977) argued that the characterization of the Malays and other natives such as the Javanese and Filipinos as lazy was part of the ideological justification of the Europeans to rule the colonies as well as import foreign labour (as being cited by Edward, 1993):

“In the colonial system, racial segregation was not total. Neither was it absent. Indeed, it was a system of mini-apartheid that was founded on racist attitudes towards the Malays”.

A are the extracts from *Singapore Free Press* newspapers, which (1925) was on of the writers in the newspapers. He stated that it was difficult for the Malays to change from the Middle Ages to the 20th Century. It was doubtless Stoney (1925) could adapt himself to Western innovations in so short a time especially the Malays were well known for their *tidak apa* (never mind) attitude, an attitude that becomes sensible and philosophy in a torrid clime where “Western people” fail to understand and besides, their life was described as:

“...furnished a congenial means of livelihood to a people not yet content to compete in the commercial world”.

(Stoney, 1925, p. 14)

Stoney (1925) also claimed Malays were lazy in getting formal knowledge:

“...as a scholar the Malay is less inclined temperamentally to intense study than his Chinese or Tamil rivals”.

“...has shown no desire to struggle for an education”.

(Stoney, 1925, p. 14)

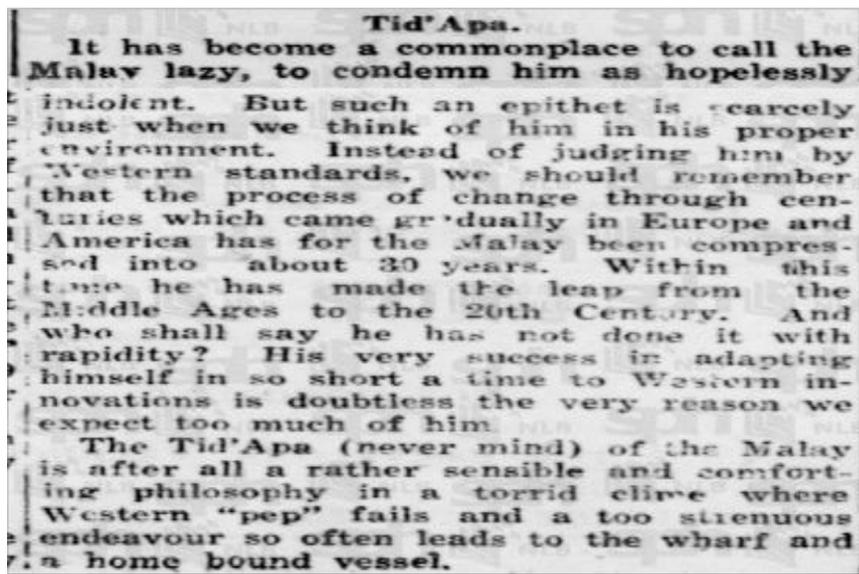


Figure 1: A snippet describing the Malays were lazy in getting formal knowledge<sup>1</sup>.

Stoney (1925) also lamented the Malays as:

“It has become a commonplace to call the Malay lazy, to condemn him as hopelessly indolent. But such an epithet is scarcely just when we think of him in his proper environment. Instead of judging him by Western standards, we should remember that the process of change through centuries which came gradually in Europe and America has for the Malay been compressed into about 30 years. Within this time, he has made the leap from the Middle Ages to the 20th Century. And who shall say he has not done it with rapidity? His very success in adapting himself in so short a time to Western innovations is doubtless the very reason we expect too much of him”.

(Stoney, 1925: 14)

<sup>1</sup> Adapted from *Mostly Malay* (Stoney, 1925, p.14).

<http://eresources.nlb.gov.sg/newspapers/Digitised/Article/singfreepressb19250716-1.2.75>

Malays were deemed as hopelessly lazy by the public but this accusation was unjustified simply because they were judged unfairly. They were judged by Western people using Western standards. The Malay people with the influence of Europe and America, had managed to improve themselves from Middle Ages to 20th Century. They had managed to adapt to the culture in a short period of time.

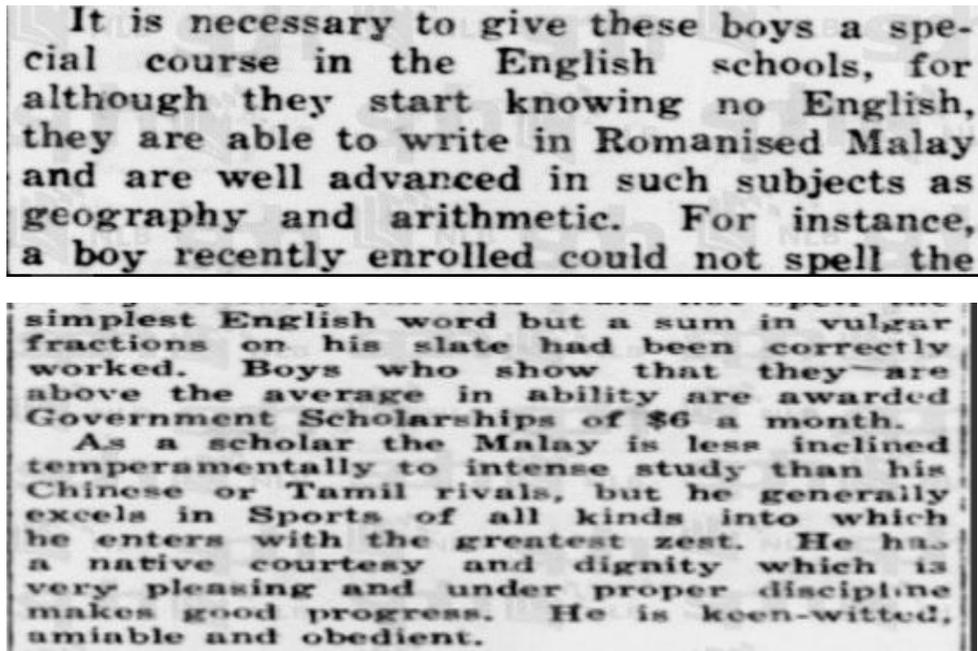


Figure 2: A snippet describing the lack of Malays compared to the others<sup>2</sup>.

Compared to Chinese and Indian, the Malays were much lazier when it came to education matters. They were keen in focusing on sports rather than education. Stoney in his writing also mentioned other races in Malaya and compared them with Malays:

“As a scholar the Malay is less inclined temperamentally to intense study than his Chinese or Tamil rivals, but he generally excels in Sports of all kinds into which he enters with the greatest zest”.

(Stoney, 1925, p.14)

<sup>2</sup>Adapted from *Mostly Malay* (Stoney, 1925, p.14).

<http://eresources.nlb.gov.sg/newspapers/Digitised/Article/singfreepressb19250716-1.2.75>

**Tid'Apa.**  
It has become a commonplace to call the Malay lazy, to condemn him as hopelessly indolent. But such an epithet is scarcely just when we think of him in his proper environment. Instead of judging him by Western standards, we should remember that the process of change through centuries which came gradually in Europe and America has for the Malay been compressed into about 30 years. Within this time he has made the leap from the Middle Ages to the 20th Century. And who shall say he has not done it with rapidity? His very success in adapting himself in so short a time to Western innovations is doubtless the very reason we expect too much of him.  
The Tid'Apa (never mind) of the Malay is after all a rather sensible and comforting philosophy in a torrid clime where Western "pep" fails and a too strenuous endeavour so often leads to the wharf and a home bound vessel.

Figure 3: A snippet describing the *Tid'Apa* (never mind) attitude of the Malays.<sup>3</sup>

However, the perception by the Western that Malays was hopelessly lazy was not correct. It was notable that Malays were actually performing pretty well in adapting themselves to the Western standards which often demanded Malays to perform as good as the Western people. The Western had gone through hundreds of years in this process of changing their behaviours but on the other hand, the Malays were only given a highly compressed timeframe which was 30 years.

**His Education.**  
The Malay is 40 per cent. literate. Of course that means in his own language, learned through reading the Koran with his priest as teacher. Aside from his religious ambitions he has shown no desire to struggle for an education. But the British Government has set itself to make education attractive and accessible to the native. Free schools in the vernacular are provided and this year's reports show that there are 380 schools for boys with an average enrolment of 24,630, and 62 schools for girls with an enrolment of 2,780. An inquisitive Methodist Missionary visiting a Malay Girls' School in Singapore recently inquired of the Malay Head Mistress, a bright capable looking teacher, where she had obtained her education. The astonishing answer came back, "Mem Shellabear, habis, Mem Cherry!!!" Bearers of the Light! The late Mrs. W. G. Shellabear twenty years ago got together a small class of Malay

Figure 4: A snippet describing the Malays attitude towards education.<sup>4</sup>

<sup>3</sup> Adapted from *Mostly Malay* (Stoney, 1925, p. 14).  
<http://eresources.nlb.gov.sg/newspapers/Digitised/Article/singfreepressb19250716-1.2.75>

<sup>4</sup> Adapted from *Mostly Malay* (Stoney, 1925, p.14).  
<http://eresources.nlb.gov.sg/newspapers/Digitised/Article/singfreepressb19250716-1.2.75>

The author stated that only 40% of Malays were literate and it was only limited to their own language only. They would never put an effort to strive in other fields:

“The Malay is 40 percent literate. Of course, that means in his own language, learned through reading the Koran with his priest as teacher. Aside from his religious ambitions he has shown no desire to struggle for an education”.

(Stoney, 1925, p. 14)

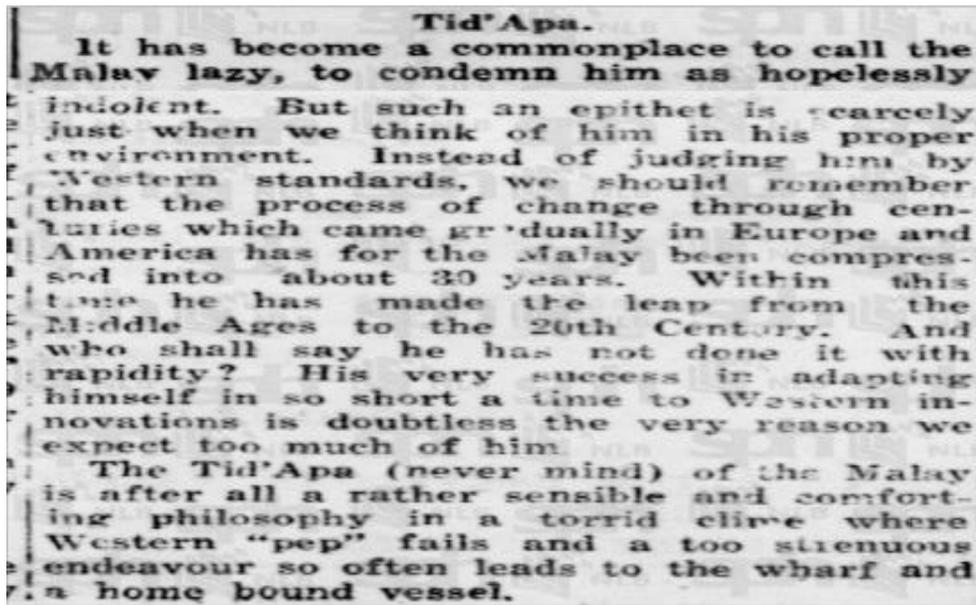


Figure 5: A snippet describing the *Tid'Apa* (never mind) attitude of the Malays.<sup>5</sup>

Besides Stoney (1925), another article detailed a statement of the expense of the Government for the past year divided Appendix No 7 into four classes, the immediate local expenses of each of the three settlements, the general combined charted which are debited to each in equal portions, the Military charges debited to Madras, and the expense of the Convict body (The Singapore Free Press, 1857, p. 3). In the report, the Malays were described not only lazy, but slothful, ignorant and unenterprising. They were attached to *kampung* life and living unsociably as it was hard to separate them from old ideas and habits.

“The Malayan peasantry are slothful, ignorant, and unenterprising, difficult to wean (stop) from old habits and ideas, living unsociably, not in towns and villages, but in separate detached Campongs. With all this, they have a high sense of honour, and are, at all times, ready to support their Chiefs, when they believe the hereditary rights end possessions of these Chiefs to be unjustly assailed”.

(Report on the Administration of the Straits' Settlement during the year 1855-56, 1857, p.3)

<sup>5</sup> Adapted from *Mostly Malay* (Stoney, 1925, p. 14).

<http://eresources.nlb.gov.sg/newspapers/Digitised/Article/singfreepressb19250716-1.2.75>

**78. The Malayan peasantry are slothful, ignorant, and unenterprising, difficult to wean from old habits and ideas, living unsociably, not in towns and villages, but in separate detached Campongs. With all this, they have a high sense of honor, and are, at all times, ready to support their Chiefs, when they believe the hereditary rights and possessions of these Chiefs to be unjustly assailed, and even the wretched little district**

**of Segamat, whose very position and boundaries are almost unknown, might, if attacked by the Tumongong with an armed force, cause a rising of the neighboring states and districts in its defence. To the arbitrament and decision of the British Government, they will readily submit, provided they be satisfied that the decision is the result of enquiry and discussion, and not the mere prompting of any interested party. It becomes necessary, in these cases, to be cautious in the exercise of any interference.**

Figure 6: A snippet describing the slothful Malays<sup>6</sup>.

The stereotyping of the Malays as being indolent was penned by Crawford (1967):

“It is, however, only fair to state here that in the official notes on Perak which were published in 1886, the Malays are described as being an indolent, contented, thriftless, unambitious, polite and peaceful race: mainly the reverse of the sullen, revengeful, silent, blood-thirsty people commonly portrayed in books of travel”.

(Crawford, 1967, p. 3)

From the nature of the countries which they inhabit, the Malays have necessarily been always a maritime people, and whether as pirates or as traders they have always been considered to be fearless and skilful navigators; whilst their bravery has been well tested by our constant fights with their armed Praos, or war-boats. Crawford considered “that they were seldom wanting in individual courage, and that when they are supplied with the confidence which discipline alone is adequate to confer upon a civilised army, they may be considered as formidable enemies.” In his time, every male, from the age of puberty, was armed for the protection of himself, his family, and his dwelling; therefore the inhabitants of the Malay countries must have been strictly an armed population. What they are now will I hope be fully described later on by some one else; but it is not probable that they have entirely lost all their fighting instincts. It is, however, only fair to state here that in the official notes on Perak which were published in 1886, the Malays are described as being an indolent, contented, thriftless, unambitious, polite and peaceful race: mainly the reverse of the sullen, revengeful, silent, blood-thirsty people commonly portrayed in books of travel. It is further stated in the report

<sup>6</sup> Adapted from *Report on the Administration of the Straits' Settlements, during the year 1855-56, 1857* (p. 3). <http://eresources.nlb.gov.sg/newspapers/Digitised/Article/singfreepresa18570625-1.2.6>

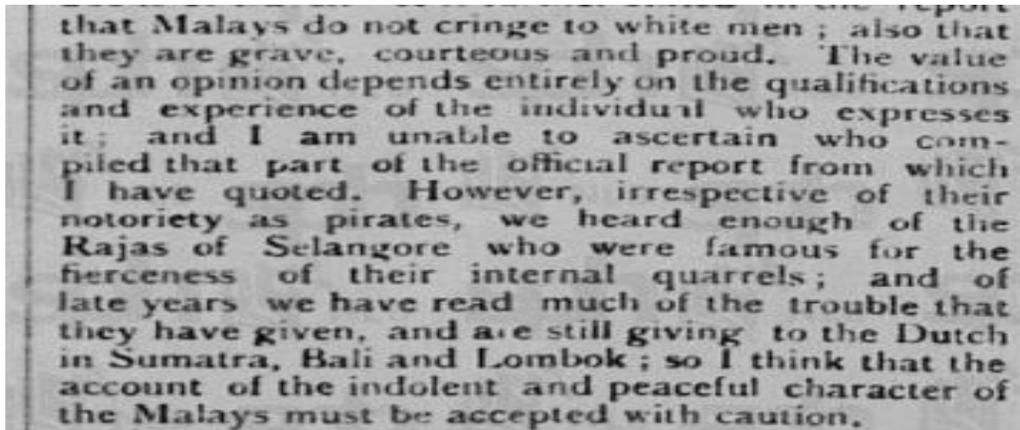


Figure 7: A snippet describing the indolence of the Malays.<sup>7</sup>

And this stereotyping was deliberated more in another article dated January 14, 1836:

“As the Malays were associated with piracy to complete the laziness attitude. In line, with the Malayan Archipelago that had been long noted as the haunt of pirates, so much so that with many persons, a Malay and a pirate were synonymous terms. The natural formation of this region affords secure means to the rude and uncivilized inhabitants Malay people. The writer described them as treacherous and rapacious, are, at the same time, indolent and unenterprising. The idle and least industrious, who appear to have no other means of subsistence than fishing, are the most notorious for their depredations”.

(The Singapore Free Press & Mercantile Advertiser, 1836, p.4)

It has been remarked that The Malayan pirates were described as cruel and sanguinary in their attacks as they seldom spared the lives of their captives:

“This system of piracy. It is well known is upheld and encouraged by most of the Malayan chiefs and rajahs who hold territory on the sea coasts. Far from considering it a crime to be pirates, they practise piracy as a praiseworthy occupation and furnish the boats and means of the offence to their feudal vassals who carry home the prizes to be shared with their princes: they also shelter their boats with other chiefs”.

(The Singapore Free Press & Mercantile Advertiser, 1836, p. 4).

The writer concluded by adding the evilness of the Malay pirates as pests, a character of disinterested humanity and it is difficult by the government to handle them. The same theme and piracy among the Malays was touched by Crawford (1895):

“From the nature of the countries which they inhabit, the Malays have necessarily been always a maritime people, and whether as pirates or as traders they have always been considered to be fearless and skilful navigators; whilst

---

<sup>7</sup> Adapted from *Malaya as A Possible Recruiting Ground for The Indian Army* (Crawford, 1895, p.3). <http://eresources.nlb.gov.sg/newspapers/Digitised/Article/singfreepressb18950720-1.2.18?>

their bravery has been well tested by our constant fights with their armed Praos, or war-boats”.

(Crawford, 1895, p. 3)

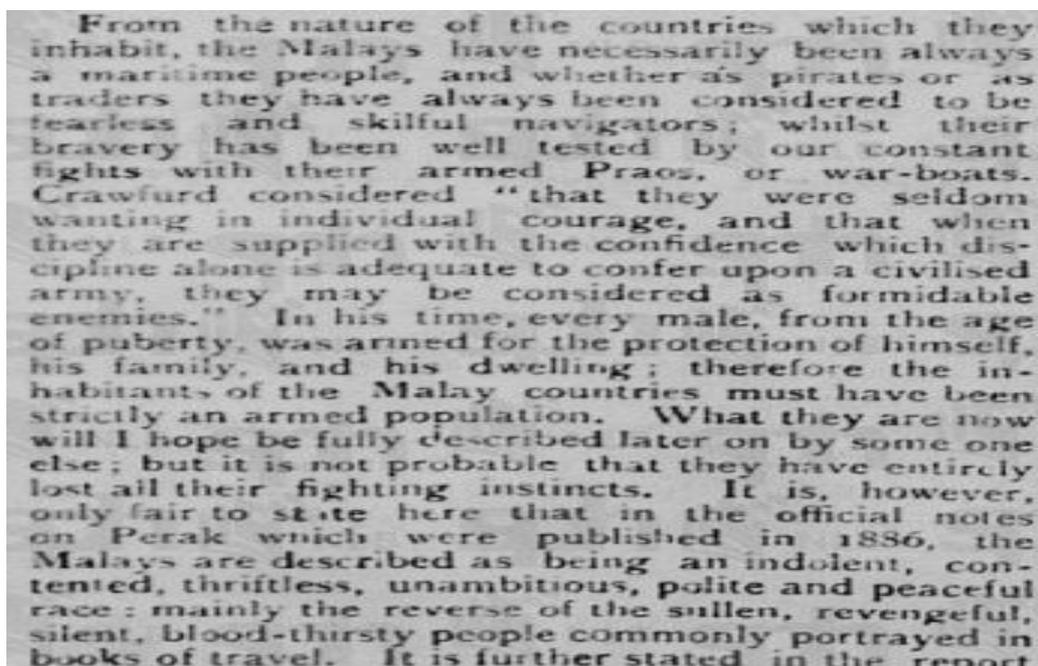


Figure 8: A snippet describing the piracy Malays.<sup>8</sup>

Malay people are considered maritime people because their occupations are traders and pirates. The Western people themselves acknowledge the Malay people due to their bravery in fighting against the Western people. They were not scared when they faced the Western people and were acknowledged by the Western people as formidable enemies. Given how skilful and courageous the Malay people were, it is not possible that they had changed that much to be considered as lazy.

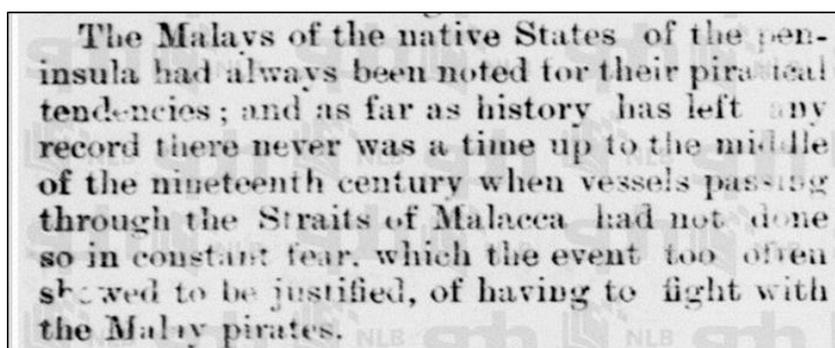


Figure 9: A snippet describing the piracy Malays.<sup>9</sup>

<sup>8</sup> Adapted from *Malaya as A Possible Recruiting Ground for The Indian Army* (Crawford, 1895, p. 3). Retrieved from <http://eresources.nlb.gov.sg/newspapers/Digitised/Article/singfreepressb18950720-1.2.18>

<sup>9</sup> Adapted from *In the Malay Peninsula*, Ireland, 1905, p. 346. <http://eresources.nlb.gov.sg/newspapers/Digitised/Article/singfreepresswk19050601-1.2.79?>

From the articles, the Malays were said to be actively robbing the vessels passing through the Straits of Malacca till middle of the 19th century, leaving fear to the merchants (Crawford, 1895). The Malays in the writers' eyes, were excessively credulous and superstitious, fond of external pomp and show; very revengeful; somewhat impatient of control, and unwilling to submit to insult.

“Such appear to be the chief vices inherent in those inlands which together with a special love of gambling, combined to give rise to those acts of desperate excess which were known by the term of running amuck (*amok*), and were universal throughout the Archipelago. The most usual form of *Amok* appeared to be when the desperado attacked indiscriminately friend and foe, killing and wounding all whom he met, until he killed himself”.

Crawford quoted official notes on Perak which were published in 1886, the Malays were described as being an indolent, contented, thriftless, unambitious, polite and peaceful race: mainly the reverse of the sullen, revengeful, silent, blood-thirsty people commonly portrayed in books of travel. Somehow, Crawford was unable to ascertain who compiled that part of the official report from which he quoted so he thought that the account of the indolent and peaceful character of the Malays must be accepted with caution. Mr. H. Sinclair, his opinion coincides entirely with that of Crawford (1895) “Malays on the coast are chiefly fishermen, with piratical; proclivities (p. 3). The stereotyping of the Malays was voiced by Enriquez (1927). The author gave a general description of the Malays. He might get the idea of the Malay identity as indolent in general. Malays were described to have a cluster of personalities: “...here a charming, passionate. indulgent, indolent population smokes the twos of undiluted peace” (Enriquez, 1927, p. 3)

“The Malays were just sitting on its doorsteps and watched in patient wonder the fret and worry of the twentieth century and its motors, and waited for its durians and coconuts to drop with a thud on the shaded ground, where other people would come and pick them up. The slow pace of The Malay life was associated with the time which sleeps too and this had happened for long. The people were considered lucky to have a nice life with some of the positive meanings are denoted to the surroundings: prosperity, wonderful, splendid, immaculate, and perpetual”.

(Ireland, 1905, p. 4)

An article mentioned, “this indolence attitude was naturally borne among the Malays and how these people lived their life in a simple manner” (“Five by Two”, 1911, p. 1). This can be seen with the usage of certain descriptions given to the way the Malays dealt with their surrounding:

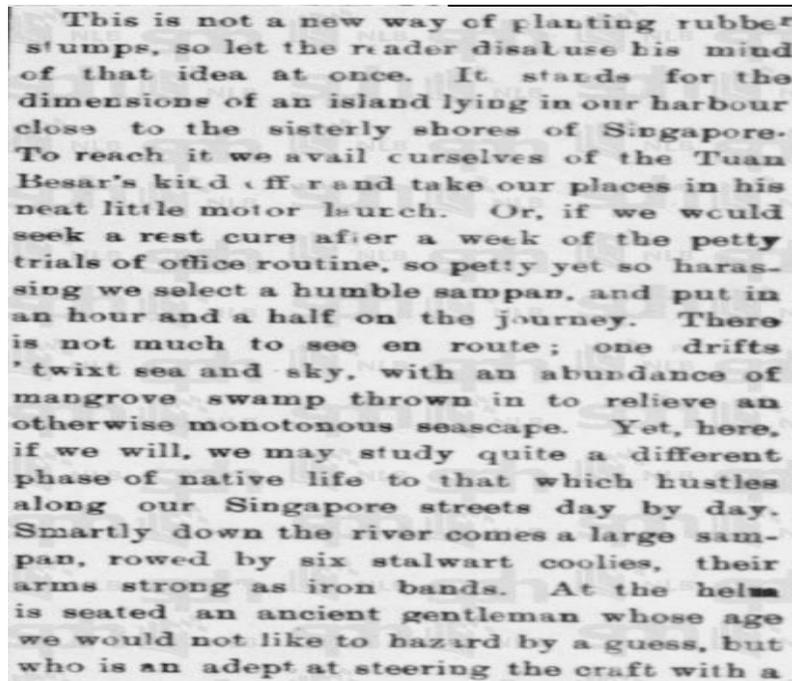
“... we select a humble sampan.”

“... with an abundance of mangrove swamp thrown in to relieve an otherwise monotonous seascape.”

“... we notice the Malay, our launch steaming past a native prahu.”

“... basking in the sun.”

(“Five by Two”, 1911, p. 1)



This is not a new way of planting rubber stumps, so let the reader disabuse his mind of that idea at once. It stands for the dimensions of an island lying in our harbour close to the sisterly shores of Singapore. To reach it we avail ourselves of the Tuan Besar's kind offer and take our places in his neat little motor launch. Or, if we would seek a rest cure after a week of the petty trials of office routine, so petty yet so harassing we select a humble sampan, and put in an hour and a half on the journey. There is not much to see en route; one drifts 'twixt sea and sky, with an abundance of mangrove swamp thrown in to relieve an otherwise monotonous seascape. Yet, here, if we will, we may study quite a different phase of native life to that which hustles along our Singapore streets day by day. Smartly down the river comes a large sampan, rowed by six stalwart coolies, their arms strong as iron bands. At the helm is seated an ancient gentleman whose age we would not like to hazard by a guess, but who is an adept at steering the craft with a

Figure 10: A snippet describing the simple life of the Malays.<sup>10</sup>

And as they were having this “*tidak apa*” life – the Malay wondered why there was a need to rush:

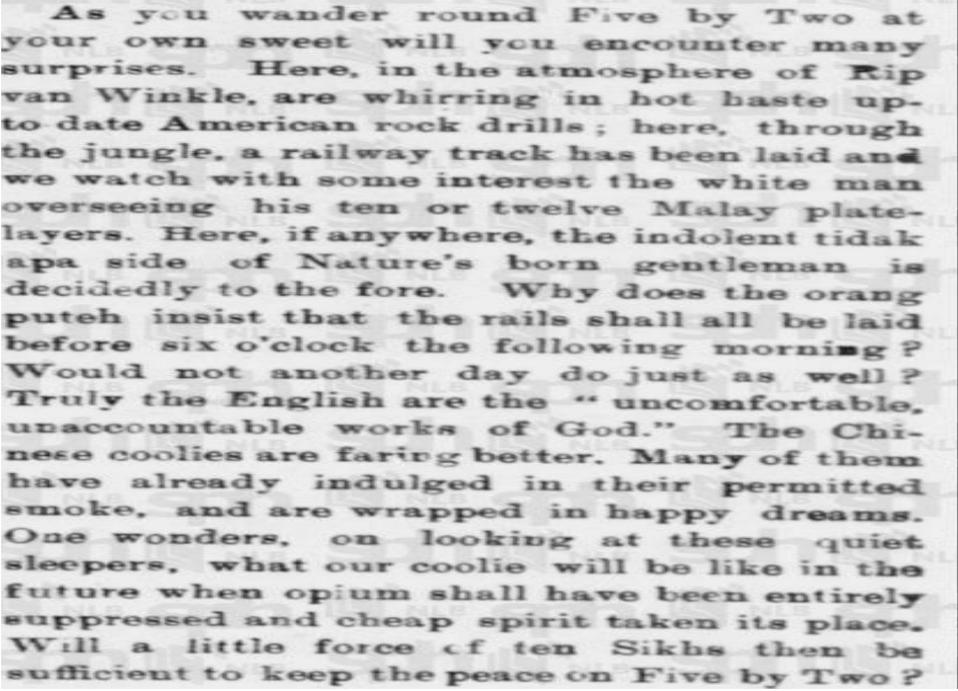
“Why does the *orang puteh* insists that the rails shall all be laid before six o'clock the following morning? Would not another day do just as well?”

(“Five by Two”, 1911, p.1)

---

<sup>10</sup> Adapted from *Five by Two*, (1911, p. 1)

Retrieved from <http://eresources.nlb.gov.sg/newspapers/Digitised/Article/singfreepressb19110412-1.2.3?>



As you wander round Five by Two at your own sweet will you encounter many surprises. Here, in the atmosphere of Rip van Winkle, are whirring in hot haste up-to-date American rock drills; here, through the jungle, a railway track has been laid and we watch with some interest the white man overseeing his ten or twelve Malay plate-layers. Here, if anywhere, the indolent *Tid'apa* side of Nature's born gentleman is decidedly to the fore. Why does the orang puteh insist that the rails shall all be laid before six o'clock the following morning? Would not another day do just as well? Truly the English are the "uncomfortable, unaccountable works of God." The Chinese coolies are faring better. Many of them have already indulged in their permitted smoke, and are wrapped in happy dreams. One wonders, on looking at these quiet sleepers, what our coolie will be like in the future when opium shall have been entirely suppressed and cheap spirit taken its place. Will a little force of ten Sikhs then be sufficient to keep the peace on Five by Two?

Figure 11: A snippet describing the *Tid'Apa* attitude of the Malays.<sup>11</sup>

The writer concluded that despite the manners, the British imperialists were still having a hope and believed that the city should possess one of the finest harbours of the world and had become an important naval base. In achieving such dream, they need the help of the Malays and other races. The indolence of the Malays was intolerable when the British started to compare the race to other races especially Chinese. The assistance of the Chinese was sought after by the British in Bencoolen and what an important part they played in the trading and industrial life of that station. History repeats itself when Captain Light, with a prescience for which the Britons can never be sufficiently appreciative, obtained for British trade its first permanent foothold in the Straits of Malacca by occupying Penang. No one could have been better acquainted with the virtues of the Chinese as colonist than Light. Unlike the earlier English pioneers on the West Coast of Sumatra who had no interest to attract the Chinese, the attitude of the British towards them changed and apparent from the following extract from a description of Penang dated March 30, 1784:

“There is a small colony of Chinese there who might be made useful in case any notice was taken to make a settlement on the island by European power”.

(Wright, 1912, p. 3)

---

<sup>11</sup> Adapted from *Five by Two*, 1911, p.1. Retrieved from <http://eresources.nlb.gov.sg/newspapers/Digitised/Article/singfreepressb19110412-1.2.3?>



at the time the British flag was hoisted. This is apparent from the following extract from a description of Penang dated March 30, 1784, supplied to the Government of India by either Light or his friend Captain Scott: "There is a small colony of Chinese there who might be made useful in case any notice was taken to make a settlement on the island by European power."

After the British occupation of Penang the Chinese element in the population rapidly assumed considerable importance. Light in a despatch to Calcutta on June 20, 1790, wrote: "The Chinese may be taxed at the end of this year. The present inhabitants have sent their families to (in) China this month 10,000 dollars at a moderate calculation and as this may be regarded as an increasing tax paid annually to China a tax of six dollars per annum each man for the charge of protecting them would be reasonable." Captain Kyd in his Memorandum on Penang (dated April, 1791) prepared for the information of the Government at the time when they were meditating the abandonment of the settlement wrote:

Figure 12: A snippet describing the British's attitude towards the Malays.<sup>12</sup>

After the British occupation of Penang, the Chinese element in the population rapidly assumed considerable importance. Light (1790) wrote (as cited in Steuart, 1901):

"The Chinese may be taxed at the end of this year. The present inhabitants have sent their families to (in) China this month 10,000 dollars at a moderate calculation and as this may be regarded as an increasing tax paid annually to China a tax of six dollars per annum each man for the charge of protecting them would be reasonable".

(Steuart, 1901, p.3)

Kyd (1791) as cited in Steuart (1901) prepared for the information of the Government at the time when they were meditating the abandonment of the settlement wrote:

"The shops in the bazaar are now pretty extensive and are principally kept by Chinese. At present, there are sixty families and many more are expected to settle on the island soon. This very industrious and quiet people are spread over all the Malay countries and exercise almost".

(Steuart, 1901, p.3)

Light (1791) as cited in Steuart, 1901 found the Chinese knowledge of brickmaking valuable and he early engaged a number of the race for this purpose. His experiences are thus related in one of his earliest reports despatched at the end of 1787:

"The making bricks here is absolutely necessarily in case any public works are to be carried on. The Chinese demanded 5 Spanish dollars per Mil. This is too dear. I employed the Bombay peoples with the Caffres (slaves from Bencooleen), but they after a great deal of troubles and some expance produced bricks that would not burn. I have now engaged four Chinese with

<sup>12</sup> Adapted from *Bygone Day in Malay XI; Early Chinese Settlers at Penang* (Wright, 1912, p. 3). Retrieved from <http://eresources.nlb.gov.sg/newspapers/Digitised/Article/singfreepressb19120319-1.2.7?>

the Bombay people and Caffres and cleared some ground near the sea. The clay is excellent though white and I believe this brick will answer the purpose and reduce the price to 3 sp. dollars per Mil”.

(Steuart, 1901, p.3).

Mannington views on the subject were set out in an exhaustive despatch sent to Calcutta in Feb 1795. After a reference to the glowing prospects of Penang and to the eagerness shown by its inhabitants to establish themselves permanently in the place he wrote:

“It is highly necessary to advance these people 'Chinese and Malays a sum of money to enable them to commence and prosecute their plantations, particularly those of pepper which does not begin bearing in less than four years. This is an object I have much at heart, but I do not approve of the method generally adopted here in the cultivation of it which is on too expensive a plan. I have on this account wrote to Mr Broff to send me a few people who understand clearing the grounds and planting it at first, on which the whole depends. From the long experience, I have had of the indefatigable industry of the Chinese they are the only people I am confident who will effectually cultivate this island, and be serviceable as mechanics and merchants; they are satisfied and perfectly happy with their situation here and only wish themselves to be more numerous to convince the Company of their industry and fidelity. The Malays are naturally an indolent race. Compulsion only can be adopted to induce them to make plantations of rice etc. for their own existence”.

(Mannington, 1912, p. 3)

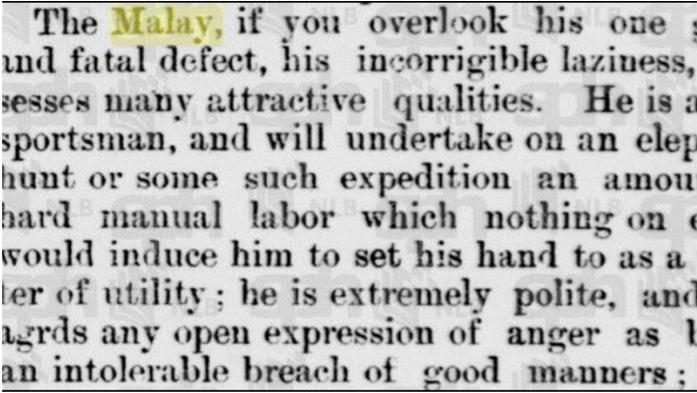
The Malays according to Mannington (1912) were satisfied with their life if they could beg, borrow, or steal for the sake of smoking opium and gambling. Prior to these attitudes, the Malays were said to be:

“Paralyzed beneath this touch and drowns through the long sun hours, while the Chinaman is up and doing, the Tamil is at his slave work, and all men are helping themselves from the fullness of his land. Content with a tiny patch of paddy, a cluster of coconut or plantain trees, he stubbornly resists all offers, all incentives that the Government may urge to stir him into life. Firmly, philosophically he sits upon his stoop calmly chewing betel, while the power of the land is passing irrevocably from his hand”.

(Mannington, 1912, p. 3)

The writer devotes an interesting section of her article to the Malay character and the influences that have operated to help to mould it into what it is. She sums them up by describing the Malays as "both proud and sensitive, showing courtesy and consideration if properly treated, and an obvious appreciation of it. Otherwise, they are sullen, silent, indolent, utterly immoral or unmoral, with a lively capacity for intrigue and deception”. The fatalistic facility with which the Malay accepts the facts of his surroundings and their influences, without caring much to stand up to circumstances and compel them to his advantage and advancement. The laziness of the Malays was voiced by some other prominent British people with other negative traits on 20 July 1895 (p. 3).

Wallace (1869) divided them into tribes; of which he terms four to be "great"; a few minor and semi-civilised; and a number of others who may be termed savages, The Malay language was described as the easiest and softest in the world. Hatton & Hatton (1886) to be fond of a military life, clean limbed, light of foot, patient under hardships and have great command of temper, a great degree - a hard strong built people, not near such a feeble race. According to Crawford (1967), Malays as being strong and robust, and capable in their own climate of withstanding much fatigue and privation; being able to support a degree of exposure, privation and fatigue. The Malays were seen to be more truthful, more capable of attachment and simpler in their manners than other eastern nations neither litigious, avaricious nor rapacious. Good-humoured and cheerful to a degree; no gross or abusive language ever occurs in their intercourse; and they are most hospitable. On the other hand, he found them to be excessively credulous and superstitious, fond of external pomp and show; very revengeful; somewhat impatient of control, and unwilling to submit to insult. This can be seen in one of the articles:



The Malay, if you overlook his one and fatal defect, his incorrigible laziness, possesses many attractive qualities. He is a sportsman, and will undertake on an elephant hunt or some such expedition an amount of hard manual labor which nothing else would induce him to set his hand to as a matter of utility; he is extremely polite, and regards any open expression of anger as an intolerable breach of good manners;

Figure 13: A snippet describing the both side elements of the Malays.<sup>13</sup>

Crawford's (1967) official notes on Perak which were published in 1886, the Malays were described as being an indolent, contented, thriftless, unambitious, polite and peaceful race: mainly the reverse of the sullen, revengeful, silent, blood-thirsty people commonly portrayed in books of travel. Somehow, Crawford was unable to ascertain who compiled that part of the official report from which he quoted so he thought that the account of the indolent and peaceful character of the Malays must be accepted with caution. Some other prominent British somehow, had their say about the subject, The Malays which been recorded in the same edition; 1 June 1905. Wallace (1869) mentioned "Quiet, impassive, undemonstrative; slow and deliberate in speech, the higher classes are exceedingly polite, and have all the ease and dignity of well-bred Europeans, but combined with a reckless cruelty and contempt of human life, which "is the dark side of their nature". Mundy (as mentioned in "Malaya as A Possible Recruiting Ground for The Indian Army" by Anonymous author, 1895, July 20), "Simple minded but independent people, who would resent ill-usage with more violence than discretion, and who appear to have but little idea of the wily craft requisite to enable them to contend with the Chinese". Brooke (1970) said, "Their vices are the vices of their condition and state of society, amongst which, laziness and the use of tine "Kris" (knife) are the most frequent. They are idle but capable of great exertion under excitement."

<sup>13</sup> Adapted from *In the Malay Peninsula*, Ireland, 1905, p. 346.

<http://eresources.nlb.gov.sg/newspapers/Digitised/Article/singfreepresswk19050601-1.2.79?>

It was British political policy that did not forbid the entrance of the commercial and industrial forces of other nations. The British Government gave an open door to its subjects, protection to life and property; but its policy is not the promotion of individual interest. Prior to that there were competitions among the white people like Germans, Americans, French and Dutch. The competition was stiffer because it was not confined to races of the white race. It was more quite belonging as much to the brown and the yellow peoples. In it the Malay is hardly a factor. The Malay is the child of contented indolence in *Singapore: Where the White, Yellow and Brown Meet in Competition*:

“Give him a piece of fish and a sand bank on the seashore, where he can bask in the sun, and he is happy. He is unwilling to become a competitor in the world's commercial and other strive. The Burmese, too, of a higher type, is likewise reluctant. In one month, he can earn enough to support himself the other eleven; why should he seek to transmute a land ordained for ease into a country of achievement?”

(Thwing, 1908, p. 10)

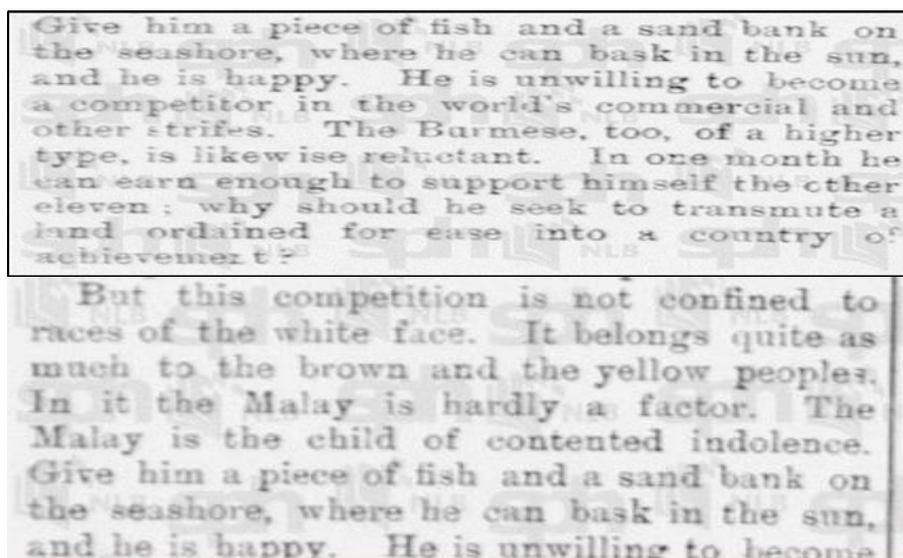


Figure 14: A snippet describing the laziness of the Malays.<sup>14</sup>

And from another paragraph:

“The whole Malay race, are indolent, easy-going, impassive, as are the Hawaiians and as are most people who live in a permanently high temperature”.

(Thwing, 1908, p. 10)

<sup>14</sup> Adapted from *Singapore: Where the White, Yellow and Brown Meet in Competition* (Thwing, 1908, p.10)  
Retrieved from <http://eresources.nlb.gov.sg/newspapers/Digitised/Article/singfreepressb19080523-1.2.50?>



industrious member of society after the methods pursued by the Dutch in their East Indies." "In fact nothing could have been more smiling than the general prospect had it not been that the easy going indolent temper of the Malay population prevented them rising to the opportunities put before them." Yet our author is honest enough to point out that the native penghulus or headmen proved themselves to be very capable and useful magistrates, according to the F.M.S. report of 1901, and he pays a high compliment to the British administration. It has abolished slavery and piracy, small pox and cholera; it has established the reign of law and equity throughout the land; it has made the raiat the equal of the Rajah before the law; it helped him to build his mosque, to drain and irrigate his padi fields. In return it only asked a small quit rent if he were a landowner. Observe, however, that Mr. Egerton adds: "Perhaps in sober truth his only legitimate cause of complaint could be that he was not compelled to work and to become an industrious member of society after

Figure 15: A snippet describing the indolence of the Malays.<sup>15</sup>

A Beit (as mentioned in *Through Official Eyes*, 1923, July 25) said that Malays in general failed and compelled to work and being industrious member of society after the opportunities pursued by the British.

From the written statement above, it was a common belief among most of the British colonialists that the Malays were of lesser ability and motivation than the other Asian communities. This was shown directly or even indirectly. However, myths do not become true because many people believe them or even if knowledgeable scholars repeat them. Myths can appear to be true if institutionalized policies are formed in accordance with such myths. This is the well planned idea brought by British to legalise the colonialism. It is in line with Syed Hussein Alatas (1977) who criticised such beliefs or myths as ranging "from vulgar fantasy and untruth to refined scholarship", which "The images of the indolent, dull, backward and treacherous native have changed into that of a dependent one requiring assistance to climb the ladder of progress".

Much has been made of Malay stereotypes and how the holding of inaccurate and degrading views was detrimental to social harmony. More interesting is the question of to what extent the stereotypes held by the population conform to the views held by outside analysts of the Malay society. Although the associated attributes or perceived stereotypes could actually be traced back to as early as colonial era and may affect the sensitivities of local Malay community, it is worth mentioning. The truth is that the perceived stereotypes towards the Malays have always been

---

<sup>15</sup> Adapted from *Through Official Eyes*, Beit, 1923, p.6.

<http://eresources.nlb.gov.sg/newspapers/Digitised/Article/singfreepresswk19230725-1.2.12?>

maintained although with some minor evolutions that have taken place. The next part of this chapter will discuss why such stereotype occurs.

The images of savages and under a sweltering array of stereotypes can also be given to North African and Arabs. The latter are also seen as fanatics who trust in a dissimilar god, who don't worth human life as much as we do, they are intent on destroying us (the West) with their oil or with their violence (Meland, 2012; Kessler, 2012). The Latin America are represented as the one invokes poverty, a rural environment, shantytowns, exotic indigenous, economic and technological backwardness. Native Americans who are were depicted in current media as rough, embryonic, remote, dangerous people (Pagden, 1982). In the case of the colonial image given to the Malays, it was not part of the conscious interaction pattern of the native Malay but only of the British rulers. The lack of inhibition in the expression of the dominant minority is also a conspicuous factor. Imagination ran wild in forming the image of the native (Syed Hussein Alatas, 1977).

This lack of inhibition, such as calling the natives animals who could be made to work only by force, characterized the colonial image-builders. Some openly preached in favour of the poverty of the natives on the grounds that poor people were easier to govern. This outlook had dominated colonial administration for centuries. This is supported by Said (1978) who advanced the hypothesis that the European perspective on the East, that has been shaped throughout the 18th and 19th centuries by Orientalism, a mystified vision of an exotic Elsewhere, symmetrically different from and characterized by the Irrational (as opposed to the West as cradle of civilisation and rationality), continued to be heavily influenced by this ideal.

In his view, what we get nowadays from the media is the result of this stereotypical vision of the East that we have not yet managed to discharge and question. On the whole, the foreign portrayal of Malay character has exclusively emphasized traits which were considered negative by the observer. Judged by modern scientific standard, the portrayal is unsound and naïve (Donaldson & Abdul Shariff Aboo Kassim, 2021). It reveals the observer more than the observed. The method and the basic assumptions employed in the study were crude and amateurish. The study of Malay character was not that of disciplines relevant to it. Some writers were apparently not even familiar with the psychology of their day, felt no hesitation in declaring that the Malay as a nation was a potential victim of a pathological disorder of the mind. The key disciplines in describing character study such as history, anthropology, psychoanalysis, and sociology, have never been applied by the scholar administrators and travellers. Their conclusions on Malay character do not qualify as scientific hypotheses. Nevertheless, the ideas expressed are of interest to us. Their writings have created an image of the Malays, or to use a technical term, a stereotype.

From the point of view of scientific objectivity, the stereotypes were inaccurate conclusions derived from unsound methods. The writings of the foreign authors we have identified are not scientifically based, and in addition they are extremely one sided. They have formed a totally unbalanced picture of the character of the communities. As an illustration we may take their writings on the Malays, which are basically the same, with some minor differences, as their writings on other races. The picture drawn of the Malays by foreign writers during the colonial period concluded that the Malays are easy-going; that they are sensitive to insult; that they are prone to violent outbursts; that they are good imitators, lacking originality in thought and culture;

that they are fond of idleness; but loyal to their chiefs and kings; that they are polite and dare to take the risk for a better life (Nurul Aina Ibrahim & Siti Nurani Muhammad Apandi, 2021), that they are morally lax; but that they lack incentive or initiative for acquiring wealth; and that they are treacherous and wily .

These traits have been suggested by different authors in the course of approximately for centuries. In line with al-Atas and Khairuddin's work, the stereotype Malays as an indolent nation has no sound and scientific basis. Tracing the history, it arose because the Malays avoided colonial capitalist plantation and mining labour. Indeed, under very strict *ulamak*, the Malays were adhered to their belief and local wisdom (Mustaffa Abdullah, 2020). There is no doubt that a proportion of Malays were lazy, yet it happens like other races. Similarly, there were Malays who were cunning and treacherous but their cunning and treachery were linked to their profession and situation. What can be expected of them if their life and live hood depended on successes against opponents who were equally cunning and treacherous? The cunning and treachery of those Malays in conflict with the Dutch and Portuguese was part of the situational. In short, it justified some of the negative traits portrayed by them to be at the safe side.

## **Conclusion**

Malays were stereotyped with negative features since colonial time and to some scholars it was from the result of misrepresentation of the Malays by the west particularly in political, social and economic order. Such attempt distorts the social reality and contradict to main presuppositions false consciousness towards the Malays. Such wrong image becomes a large extent condition which prolong from one generation to another. To some, those features and characteristics lead to the present characters of Malays today. Prior to that, the idea of stereotyping Malays with negative traits is definitely arise tense and uneasiness among the Malays. Such ideologies are dominated by uncritical and superficial kind. There is a need to unmask the stereotype as its influence is still strong. It is the time to prove the features were propagated for certain reasons and by certain people. The persistence of the bad image of the Malays still exerts a strong influence especially among non-Malays. It will impair the effort towards national integration as there exists certain discriminatory practices in the employment of Malays. Many people think that by nature Malays are not endowed with the capacity to have responsibilities in many aspects of life. All these ideas derive their origin from colonial image of the Malays which has be proven in this paper.

## REFERENCES

- Beit, A. (1923, July 25). Through official eyes. *Singapore Free Press*.  
<http://eresources.nlb.gov.sg/newspapers/Digitised/Article/singfreepresswk19230725-1.2.12?>
- Brooke, S. (1970). *Queen of the head-hunters: The autobiography of H.H. the Hon. Sylvia, Lady Brooke, The Ranee of Sarawak*. Oxford University Press.
- Chen, S. & Chaiken, S. (1999). The heuristic-systematic model in its broader context. In S. T. Chaiken (ed.), *Dual processes theories in social psychology* (pp. 97-116). New York, NY: Guilford Press. C.
- Crawford. (1895, July 20). Malaya as a possible recruiting ground for the Indian army. *Singapore Free Press*.  
<http://eresources.nlb.gov.sg/newspapers/Digitised/Article/singfreepressb18950720-1.2.18?>
- Crawford, J. (1967). *History of the Indian archipelago: Containing an account of the manners, arts, languages, religious, institutions, and commerce of its inhabitants*. (Volume 2). Cambridge University Press.
- Donaldson, J. A., & Abdul Shariff Aboo Kassim. (2021). *Dreams realised, dreams deferred: Understanding and addressing the racial gap in educational achievement in Singapore*. Centre for Research on Islamic and Malay Affairs (RIMA).
- Dijksterhuis, A., & Van Knippenberg, A. (1996). The knife that cuts both ways: Facilitated and inhibited access to traits as a result of stereotype activation. *Journal of Experimental Social Psychology*, 32, 271-288.
- Edward, S. (1993). *Culture and imperialism*. London.
- Enriquez, C. M. (1927). *Malaya: An account of its people, flora and fauna*. Hurst & Blackett.  
Five by Two. (1911, April 12). *Singapore Free Press*.  
<http://eresources.nlb.gov.sg/newspapers/Digitised/Article/singfreepressb19110412-1.2.3?>
- Furnivall, J. S. (1948). *Colonial policy and practice*. Cambridge University Press.
- Hamilton, D. I., & Trolier, T. K. (1986). Stereotypes and stereotyping: An overview of the cognitive approach. In J. Dovidio & L. Gaerter (Eds.), *Prejudice, discrimination, and racism: Theory and research* (pp.127-163). Academic Press.
- Hatton, F. & Hatton, J. (1886). *North Borneo: Explorations and adventures on the equator*. Scribner & Welford.
- Hilton, J. L. & von Hippel, W. (1996). Stereotypes. *Annual Review of Psychology*, 47, 237-277.

- Ireland, A. (1905, June 1). In the Malay Peninsula. *Singapore Free Press*.  
<http://eresources.nlb.gov.sg/newspapers/Digitised/Article/singfreepreswk19050601-1.2.79?>
- Kessler, J. (2012). *Patrick Harrington Interviews, Jack Shaheen author of "Reel Bad Arabs"*.  
<https://www.thirdway.org/files/articles/antiarab.html>
- Lang, A. (2000). The limited capacity model of mediated message processing. *Journal of Communication, 50*, 46-70.
- Lippmann, W. (1922). *Public opinion*. Toronto, Canada: Collier-Macmillan.
- Mannington, J. W. (1912, March 19). Bygone day in Malay XI: Early Chinese settlers at Penang. *The Singapore Free Press and Mercantile Advertiser. Singapore Free Press*.  
<http://eresources.nlb.gov.sg/newspapers/Digitised/Article/singfreepressb19120319-1.2.7?>
- Meland, C. (2012, November 22). Stereotypes in sports, chaos in federal policy. *Star Tribune*.  
<https://www.startribune.com/stereotypes-in-sports-chaos-in-federal-policy/180435801/>
- Mustaffa Abdullah (2020). Perjuangan ulama Islam tempatan pada awal abad ke-20 dalam usaha memurnikan pemikiran orang Melayu. *Journal of Malay Studies (JOMAS)*, 21(1), 152-170.  
<https://ijie.um.edu.my/index.php/JPM/article/view/25670>
- Nur Aqilah Rojudin and Salmah Jan Noor Muhammad (2020). The orientalist mind on the lazy Malays stereotype: Is it true?. *International Journal of Academic Research, 10*(4), 62 - 72.
- Nurul Aina Ibrahim & Siti Nuranis Muhammad Apandi. (2021). Tradisi merantau masyarakat Melayu menerusi teks terpilih karya Hamka. *Journal of Malay Studies (JOMAS)*, 32(1), 89–104. <https://ijie.um.edu.my/index.php/JPM/article/view/29657>
- Pagden, A. (1982). *The Fall of the Natural Man: The American, Indian and the Origins of Comparative Ethnology*. Cambridge University Press.
- Report on the Administration of the Straits' Settlement during the year 1855-56. (1857, June 25).  
*The Singapore Free Press*.  
<http://eresources.nlb.gov.sg/newspapers/Digitised/Article/singfreepressa18570625-1.2.6>
- Said, E. W. (1978). *Orientalism*. Pantheon Books.
- Stangor, C., & Lange, J. (1994). Mental representations of social groups: Advances in conceptualizing stereotypes and stereotyping. *Advances in Experimental Social Psychology, 357-416*.
- Stangor, C., & Lange, J. E. (1994). Mental representations of social groups: Advances in understanding stereotypes and stereotyping. In M. P. Zanna (Ed.), *Advances in experimental social psychology, Volume 26*, (pp. 357–416). Academic Press.  
[https://doi.org/10.1016/S0065-2601\(08\)60157-4](https://doi.org/10.1016/S0065-2601(08)60157-4)

- Steuart, A. F. (1901). *A short sketch of the lives of Francis and William Light*. Sampson Low, Martson and Company.
- Stoney. (1925, July 16). Mostly Malay. *Singapore Free Press*. <http://eresources.nlb.gov.sg/newspapers/Digitised/Article/singfreepressb19250716-1.2.75?>
- Syed Hussein Alatas. (1977). *The myth of the lazy natives*. University of Singapore.
- Synder, M. & Miene, P. (1994). On the function of stereotypes and prejudice. In M. P. Zanna (Ed.). *The Psychology of Prejudice: The Ontario Symposium* (pp. 33-54). Erlbaum. S.
- Tabassum, N., Shafique, S., Konstantopoulou, A., & Arslan, A. (2019). Antecedents of women managers' resilience: Conceptual discussion and implications for HRM. *International Journal of Organizational Analysis*, 27(2), 241–268.
- The Singapore Free Press and Mercantile Advertiser Singapore. (1908, May 23). *The Singapore Free Press*. Where the white, yellow and brown meet in competition. <http://eresources.nlb.gov.sg/newspapers/Digitised/Article/singfreepressb19080523-1.2.50?>
- Through official eyes. (1923, July 25). *The Singapore Free Press*. <http://eresources.nlb.gov.sg/newspapers/Digitised/Article/singfreepresswk19230725-1.2.12?>
- Thwing, W. E. (1908, May, 23). Singapore: Where the white, yellow and brown meet in competition. *Singapore Free Press*. <http://eresources.nlb.gov.sg/newspapers/Digitised/Article/singfreepressb19080523-1.2.50?>
- Wallace, A. R. (1869). *The Malay archipelago*. Macmillan.
- Whitley, B. E., & Kite, M. E. (2009). *The psychology of prejudice and discrimination*. Wadsworth. Z.
- Wright, A. (1912, March 19). Bygone day in Malay XI: Early Chinese settlers at Penang. *Singapore Free Press*. <http://eresources.nlb.gov.sg/newspapers/Digitised/Article/singfreepressb19120319-1.2.7?>
- World Economic Forum. (2017). *Global gender gap report 2017*. [http://www3.weforum.org/docs/WEF\\_GGGR\\_2017.pdf](http://www3.weforum.org/docs/WEF_GGGR_2017.pdf)
- Zafarullah, H. (2000). Through the brick wall and the glass ceiling: Women in the civil service in Bangladesh. *Gender, Work and Organization*, 7(3), 197–209.