COMPLIMENTS AND COMPLIMENT RESPONSES ACROSS BORDERS: LANGUAGE AND CULTURAL CHANGE AMONG THE NEW GENERATION OF MALAYS

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ABSTRACT

This conceptual paper provides an overview of previous studies on compliments and compliment responses in several parts of the world. It discusses compliments and compliment responses in both Western and Asian contexts and demonstrates the acquisition of similar values among respondents from different geographical regions in performing the speech act. As people are normally bound with their societies' traditional values and norms of interaction, they are expected to perceive compliments differently and act upon it based on the strategies prescribed in their cultures. However, cultural globalization or the acquisition of common cultures due to the online social networking experience and popular culture media has modified people's communication strategies and behavior. The acceptance of many foreign values has transformed the new generation of Malays into a modern society that appreciates differences and highly adaptable to various changes in their environment.

Keywords: Compliments, Positive Face, Politeness Strategy, Cultural globalization, Cultural change

INTRODUCTION

There are foundational works for all new studies done. This paper provides an overview of previous studies done in compliments and compliment response from the perspectives of language and cultural change.

The Speech Acts of Compliments and Compliment Responses

Compliments serve various purposes in communication, such as to maintain solidarity and strengthen relationships among friends and family members. As we are born, shaped and lived by certain values and traditions, we react to this speech act differently, and perceive it based on the norms of interaction that we carry and practice. Compliments and responses have been dissected and categorized by conditions (Pomerantz 1978), taxonomies (Herbert 1990), grammatical structure and sequential organization (Golato 2005), gender differences (Cedar 2006, Davis 2008), pragmatics (Schiffrin 1994, Hwang 2008, Giao 2008, Mughazy 2000), interaction adaptation (Burgoon& Hubbard in Gudykunst 2005, Ummul Khair & Koh 2010,

Mustapha 2010, Yu 2009, Al-Falasi 2007), and the notorious evil eye (Story 1877, Elworthy 1895, Mughazy 2000).

Pomerantz (1978) is one of the earliest researchers who classified responses to compliments into acceptance and decline, in the culture of the United States of America. Rejecting or declining compliments would be considered as face-threatening (Urano 2000). About ten years later, Herbert (1990 in CARLA 2010), established a taxonomy in which Pomerantz's condition of agreeing with the speaker or avoiding self -praise has been expanded to a more detailed semantic account which includes rejection and other tokens added to the strategies of compliment response. The tokens would include making a joke out of the compliments in order to ease the feelings of discomfort, to avoid self-praise and disagreement with the speakers.

Wolfson (1983) describes compliments as "social lubricants which create or maintain rapport" (Wolfson ,1983:86) while Holmes (1986) defines doing compliments as "a speech act which explicitly or implicitly attributes credit to someone other than the speaker, usually the person addressed, for some 'good' (possession, characteristic, skill) which is positively valued by the speaker and the hearer" (Holmes, 1986:485). Holmes (1986) further classifies compliments as a positive politeness strategy with an intention to make others feel good about him or herself. "The primary function of a compliment is most obviously affective and social, rather than referential or informative." A compliment is basically illustrated as "positively affected speech acts" serving or functioning as to strengthen and establish the solidarity between the speaker and addressee.

In other words, compliments can be used as a tool for building good rapport while maintaining solidarity in a society. People often use compliments for a variety of reasons; to express appreciation, to establish a social bond and strengthen relationship with one another. While Holmes believes compliment as a positive politeness strategy that portrays kindness and contributes to harmony and solidarity, other researchers illustrate compliment as a speech act that carries various functions. Johnson and Roen (1992) spell out that compliments carry both affective and referential meanings in the sense that certain compliments can be perceived as having a stronger referential message than others. It may depend on the personal relationship between the person who pays the compliments and the receiver. Herbert (1990) illustrates compliments as "praise" and "encouragement". He suggests that "compliments serve as expressions of praise and admiration rather than offers of solidarity."

Brown and Levinson (1987) propose that compliments act as a positive politeness strategy in many cultures. They suggest that a speaker, sometimes uses compliments to satisfy the receiver's 'wants'. When doing compliments, the speaker is actually showing his concern towards the receiver by offering positive assessments or comments that the receiver is waiting to hear. They relate the concept of positive face to the special sense of 'wanting' and give one natural situation to consider:

> "Mrs. B is a fervent gardener. Much of her time and effort are expended on her roses. She is proud of her roses, and she likes others to admire them. She is gratified when visitors say 'what lovely roses; I wish ours looked like that! How do you do it?' implying that they want just what she has wanted and achieved." (Brown and Levinson, 1987:63)

However, in certain circumstances, Brown and Levinson (1987) propose that a compliment can also be considered as "a face threatening act to the extent that it implies the speaker envies the addressee in some way; or would like something belonging to the addressee" (Brown and Levinson ,1978:66). Thus the act of doing compliments can also be seen as something negative instead of positive. This is especially true when the intended compliment serves as a face threatening act to the hearer's negative face, and no longer be a positive politeness strategy by the one doing the compliments. However, the differential use of compliments whether as a face threatening act or face politeness strategy may sometimes not be the intention of the ones giving the compliments, as compliment responses of the receivers may also vary or sometimes be misunderstood.

This is due to the fact that compliment responses vary in styles and patterns due to the differences of cultural values and traditions practiced by the speakers. Pomerantz (1978) suggests that the receivers would normally face certain conflicts in dealing with the two clashing principles of speech behaviours, when responding to compliments. These conflicts are either to agree with the speaker or to avoid self-praise by simply disagreeing with the speaker. As addressees or the receivers from different cultures employ various strategies in dealing with this naturally occurring speech act, such as downplaying, accepting or returning the compliment, Golato (2005) also suggests that receivers of compliments are under the pressure of two different dilemmas.

The first dilemma arrives from the fact that compliments, for some people, are perceived as assessments, "the speaker is positively evaluating some state of affairs, some objects or some actions and the preferred next action to it would be an agreement to the assessment" (Golato, 2005: 169). Compliment receivers therefore, are dealing with the second dilemma. They are uncertain about how to respond to compliments as agreeing to it might portray them as arrogant. Rejecting the compliments, however, will show a disagreement with the speaker's good intention or positive comments, and this might be construed as being rude.

Herbert (1986) however, reveals that people natural utterances might be slightly "different from the prescriptive norms of the language usage" (Herbert, 1986b:80), especially those who are exposed to different languages and cultural values. Lee Su Kim (2007) stresses that "the world today comprises more and more speakers who can speak not just their native language, but a repertoire of languages of which a dominant one is usually English" (Lee Su Kim, 2007:1). Therefore, in performing certain speech acts such as compliments, these bilingual or multilingual speakers who are exposed to different values and cultures may adapt their communication style to the prescriptive norms of the language or languages that they speak.

COMPLIMENTS IN THE WESTERN CULTURES: THE ESSENCE OF POSITIVE FACE AND POLITENESS STRATEGY THROUGH VARIOUS SYNTACTIC FORMULAS

Among the Americans for instance, compliments serve as a communication strategy that protects one's positive face. "If someone pays you a compliment, do not protest or deny the truth of the statement (as is required in many other cultures). Accept the compliment graciously and with thanks", wrote Elliot Essman (2007) in 'Life in the USA': a complete guide to American life for immigrants and Americans. Leech (1983) explains his concept of Modesty maxim and draws a comparison between how Japanese and Americans respond to compliments. He argues that, "in

Japan, the Modesty maxim is more powerful than it is as a rule in English-speaking societies, where it would be customarily more polite to accept a compliment 'graciously' by thanking the speaker for it rather than to go on denying it" (Leech, 1983a:137).

Manes and Wolfson (1980) state that, "people give compliments as a way of stating favourable judgments or opinion. People say something nice to other individuals to create at least a minimal amount of solidarity, and they are cautious to avoid being mistaken or misjudged in terms of their social status." Because of this cautious feeling, many researchers have revealed that compliments in American cultures "are formulaic patterns" and acceptance by saying thank you is a very common response among the Americans. Manes and Wolfson (1981) added that Americans prefer a conventional pattern of compliments such as "I really like/love your skirt" in giving compliments to others in order to prevent a 'social distance' if the compliments given are inappropriate or improper in certain situations towards certain people. Wolfson and Manes (1981) believe that the speakers tend to employ the standard forms and certain lexical items in their compliments as they feel the needs to follow the communication patterns carried by the other members of their society or speech community.

Noriko Ishihara (2003) found that in America, compliments do not only serve as a genuine expression towards positive qualities, but are also used to substitute other speech acts, such as greetings and apologizing. Not only that, compliments also serve as a communication strategy people normally use to subtle negative expressions such as making criticism, scolding, demanding or requesting for something.

Herbert (1986;1990) gathered more than a thousand samples of compliment responses for a three year period of study and reveals that 386 out of 1062 compliment responses fall under the 'Acceptance' categorization which include accepting by just saying 'thank you' or thanking and elaborating with some positive explanations. Herbert (1986) outlines several responses in three categories, which are:

Table 2.1: Compliment Responses (Herbert, 1986)

Agreement	Appreciation Token
	Comment Acceptance
	Praise Upgrade
	Comment History
	Reassignment
	Return
Non-agreement	Scale Down
	Question
	Disagreement
	Qualification
	No Acknowledgement
Other Interpretation	Request Interpretation

Just like the Americans, compliments also bring positive vibes to the New Zealanders. Holmes (1987) analyzes the distribution of compliments between New Zealand women and men, based on a corpus of 484 naturally occurring compliments and compliment responses. The data were collected using an ethnographic approach and she categorizes her findings, according to some common syntactic patterning made by the speakers:

Table 2.2: Compliment Syntactic Patterns (Holmes 1987: 109)

Syntactic Formula:	Examples:
1. NP BE (LOOKING) (INT) ADJ	E.g. that coat is really great
2. I (INT) LIKE/LOVE NP	E.g. I simply love that skirt
3. PRO BE (a) (INT) ADJ NP	E.g. that's a very nice coat
4. What (a) (ADJ) NP!	E.g. What lovely children you have!
5. (INT) ADJ NP	E.g. really cool ear-rings
6. You (V) (a) really ADJ NP	E.g. You did a good job
7. You (V) (NP)really ADJ	E.g. You really handed that situation well
8. You have (a) ADJ NP!	E.g. You have such beautiful hair!
9. ADJ NP!	E.g. Nice game!
10. Isn't NP ADJ?	E.g. isn't this food wonderful?

Copula BE represents any copula verb; LIKE represents any verb of liking e.g. *love, enjoy, admire*; ADJ represents any semantically positive adjective; and INT represents any boosting intensifier, e.g. *really, very*. (Holmes, 1987:109)

Apart from that, Holmes (1988) also reveals that 61% of the New Zealanders accept the compliment while only 10% rejected the compliments being given to them. She proposes another three categorizations of compliment responses based on her own findings:

Table 3: Categorizations of Compliment Responses (Holmes, 1988a:495)

Accept	Appreciation/agreement token
	Agreeing utterance
	Downgrading/ qualifying utterance
	Return compliment
Reject	Disagreeing utterance
	Questions accuracy
	Challenge sincerity
Deflect/Evade	Shift credit
	Informative comment
	Ignore
	Legitimate evasion
	Request reassurance/repetition

In European countries, compliments serve similar functions, but come in various syntactic patterns. Creese (1991) compared the acts of compliments and compliment responses between eight American speakers and four Britons. His major aim of this contrastive study was to draw a comparison between people from these two western cultures in their perceptions towards compliment. The respondents were interviewed in obtaining their perceptions and how they

perceived compliments. A meticulous and in-depth analysis of complimenting across the two cultures was carried out by looking at "lexical predictability, compliment response, syntactic categories, and compliment topic". His findings reveal that the Britons tend to avoid compliments slightly more than the Americans.

However, the major difference lies in their syntactic preference where the participants from Britain preferred "NP is/looks (intensifier) ADJ" (40%), for example "You look very beautiful" while Americans preferred "I (really) like/love NP" (42%), such as "I really like your coat". The other difference was on the topics of compliments. 66% of Americans prefer to give compliments on appearance while the other 33% are more concerned about one's ability. On the other hand, only 39% of the Britons prefer to give compliments on appearance while the other 54% are more interested in the ability achieved by others. Creese (1991) concludes that the Americans prefer to compliment on appearance while the Bris prefer to compliment others on their skills and abilities.

Lorenzo-Dus (2001), studying over one thousand compliment responses among the speakers in Britain and Spain; focuses on cross-cultural differences and preferences according to gender. The compliments given by the researcher contains varied levels of social distance and included a variety of topics such as outward appearance, skills/work, personality, and possessions. Lorenzo-Dus categorizes her findings into four main conclusions which are; both Britons and Spanish prefer to "question the truth of the compliment, and in turn, the solidarity of the relationship". Apart from that, both groups of respondents also "utilized humor and irony in their responses." Most of the Britons also ask for a repetition of the response they received from the speaker. Apart from that, they also try very hard to avoid self-praise, especially on natural talent and intelligence.

By using recordings from naturally occurring talk-in-interaction between friends and family members, Andrea Golato (2005) makes extensive analysis of compliments and compliment responses that occurred in a natural conversation among Germans. This recent study employed Conversational Analysis (CA) as a method of analyzing video-taped and audio- taped face to face encounters and spontaneous telephone conversations. The studies established the evaluation of the entire complimenting sequence within a large communication context by meticulously examining the functions of linguistic resources, the interrelation of "sequence organization", the pattern of turn taking as well as the different functions of the turns. A total of 34 women and 37 men were recorded in 30 hours of non-elicited videotaped face to face conversations and 6 hours of audio taped telephone conversations. According to Golato (2005), out of 62 compliment sequences recorded, "nearly half of them are made without any explicit referring expressions, approximately a quarter of all compliments contain a full Noun Phrase (NP) and another quarter contain some forms of pronoun" (Golato, 2005:30).

In contrast to Wolfson and Manes's (1980) findings, Golato (2005) discovered that 35% of all compliments contained no verb (like/love) at all, 35% contained some verb to be and only 10% used the verb 'to have'. Golato's (2005) most interesting finding would be how German native speakers not only accept compliments open heartedly and overwhelmingly. Golato (2005) also reveals a striking result that is totally different from the other studies. Unlike Holmes (1988) and Herbert (1986) who found that compliment patterns as very limited among their participants, Golato (2005) reveals that "there is no pattern with regard to compliment responses could be discerned between male and female as they tend to employ all the response types with no single type is associated with the gender of the speakers" (Golato, 2005:192). Based on her research findings, Golato (2005) also suggests that men actually paid more compliments than women,

which totally contradicts Holmes (1988) who claims that women dominate compliments in most situations.

COMPLIMENTS AS FACE THREATENING ACTS: THE QUINTESSENCE OF THE MALAY TRADITIONAL CULTURAL VALUES

If compliment brings or enhances positive energy in communication among speakers in many western countries, in the Malay traditional culture, however, the acts of giving or accepting compliments is not seen as a common occasion in people's daily interaction. Traditional cultural values in this context are specifically referred to the norms and ethical beliefs, practiced by the older generations in their daily interaction. Asmah Haji Omar (1992) gives two different scenarios between a Western setting and a Malay setting in giving and accepting compliments.

" … It is customary in a Western setting that guests praise their hostess for the delicious meal she serves them, and the hostess is supposed to thank them for the compliment. This is not a custom among the Malays. The meal may be out of this world, but one eats in silence. The gesture that is acceptable is to quietly tell the hostess that it must have been a difficult meal to cook, and that is definitely time consuming…She gets the message that her cooking is extremely delicious and she is delighted. …" (1992: 178)

As Asmah Haji Omar (1992) illustrates above, it is normal for the Westerners to say 'thank you' as a reply to one's compliment, but not among the Malays. In Malay culture, one's reply to the compliment is by neutralizing it, or says something which contradicts to the praise as a sign of modesty. In the traditional Malay culture, one could never really feel good all the time when being complimented, since some of the reasons for complimenting include (6) expressing envy, (7) a desire for hearer's possessions and (8) as a verbal harassment, apart from (1) expressing solidarity, (2) expressing positive evaluation, (3) admiration, (4) appreciation and (5) praise as studied by Holmes (1995). If, in case, a person compliments out of envy and received an enhanced acceptance, there might be conflicts instead of social rapport. Traditional Malays, according to Thilagavathi (2003) "do not favour compliments given on a beauty of a person, or for work well done. Therefore, in order to brush aside a compliment or a praise, the Malays may adopt the use of a contradictory technique that has the effect of distancing the recipient from the compliments" (Shanmuganathan, Thilagavathi 2003:137).

Furthermore, the Malays who observe traditional values are very well known with the attitude of indirectness in their interaction. In normal daily communication with community members or others, they always reflect this natural attitude of self-closeness. Expressions are often indirect in order to protect one's face and as a mark of respect to the other person's opinion. They are not used to reveal their real feelings or expressions, direct to the face of the speaker, especially in situations that are concerned with the negative response that they have to imply. Modesty has always been expressed through the rejection of compliments as they believe that it is important to maintain the attitude of being humble by not accepting any compliments being given to them. To accept or to agree to a compliment that they receive will portray an image of an arrogant, or a boastful person (Asmah Haji Omar 1992).

THE PROFOUND EFFECT OF GLOBALIZATION AND ITS BORDERLESS SOCIETY: A NEW PERSPECTIVE OF COMPLIMENTS AND COMPLIMENT RESPONSES AMONG THE MODERN MALAY COMMUNITY

The N-Fluence Networks Model

The development of science and technology in communication had flattened the world, remove boundaries and unleash all the freedom that people could possibly have in communication. People become part of the international society, simply by using the Internet and other broadcasting media as their passports. After twelve years of observations, Tapscott (2009) found that people of the new generation (Generation Y) are open-minded, tolerant, concern about the world, less prejudice and willing to make friends with people from different parts of the world. Some of the norms of Gen Y revealed by Tapscott (2009: 34) would be (1) the need of freedom in everything they perform, (2) the interest in customizing and personalizing things according to their likings, (3) the interest in scrutinizing- getting to know things in detail, (4) the attitude of being openness and integrity as well as (5) the value of collaboration and relationship.

As relationship and collaboration are among the important characteristics of Gen Y, Tapscott (2009) proposes a framework of N-Fluence Networks that describes the expansion of one's social circle in relation to his or her online social networking experience and activities. The framework is divided into three categories, each one functions differently with some overlap each other. Even a personal message between good friends, according to Tapscott (2009), can spread over the world in a short time.

From "The world" being described as the weakest tie to "Best Friends" as the strongest tie, one's social circle in the online communication environment expands in no time. The 'world' is the biggest group of people who the users do not know in person, but remain in contact through online communication (Tapscott, 2009). "When today's youth broadcast their opinions to friends and family on public blogs, or on sites such as Amazon, MySpace or YouTube, they also influence the world around them…Today's young people are the first generation in which the audience has a voice that rivals the power of traditional broadcast networks" (Tapscott 2009: 200).
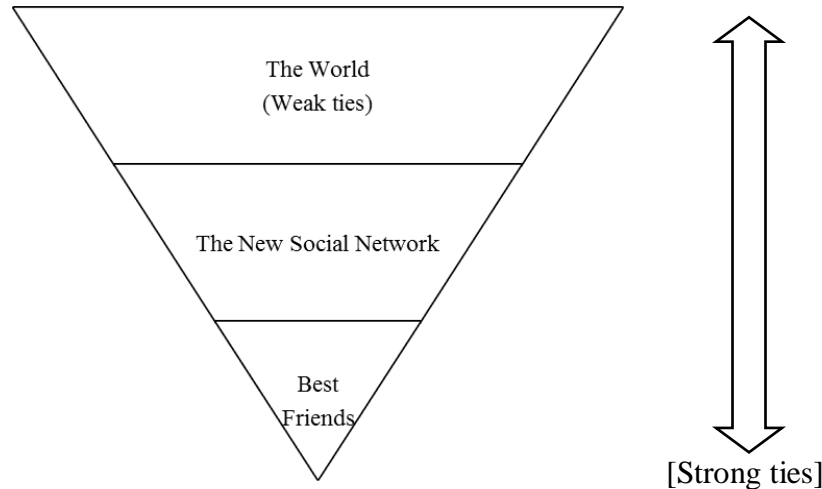
Figure 1: Tapscott (2009:198), Model of N-Fluence Networks among Gen Y Internet Users.

The framework indicates that 'the world' stands as part of one's big social circle in the virtual world society. It also indicates an unlimited exposure and a huge coverage of experience through social networking activities that involves a high level of interpersonal communication among people from various cultures and nationalities. This exposure might also influence people's values, ideas, and the way they see and accept each other. This model is seen as a suitable underpinning concept that depicts the current scenario. It explains the transformation of human behaviour and change of values due to cultural globalization.

CULTURAL GLOBALIZATION: CHANGING VALUES IN COMPLIMENTS AND COMPLIMENT RESPONSES AMONG THE MODERN MALAYS

Cultural globalization is the acquisition of common cultures due to the online social networking experience and popular culture media. It involves a construction of modern cultures, which include shared values, norms and knowledge that people have, in relation to their individual and collective cultural identities. Among the recent studies that highlight cultural globalization would be the research on compliments and compliment responses on Twitter, by Siti Yuhaida Anniqah Mohd Yusof and Tan Bee Hoon (2014). Their findings indicate how compliments are made directly, and used in showing admiration and building solidarity among the respondents. The majority of their respondents accepted the compliments by agreeing to them and not rejecting them. Some of their respondents even accepted the compliments by saying '*Alhamdulillah*' (the act of praising and thanking God) as a sign of modesty and humility, instead of rejecting them.

Azianura Hani Shaari and Lee Su Kim (2010) found that the new generation of Malays, not only appreciate and give compliments straight to the face of the receivers, but also employ various syntactic formulas and lexical items. If Holmes (1998) found that English native speakers are not that creative in doing compliments (as their compliments are remarkably formulaic and restricted to a limited number of lexical items and narrow sentence patterns), the new generation of Malays on the other hand, show a different attitude towards this speech act. Their finding suggests that the Malays are more creative when giving compliments in their own mother tongue. They are more vibrant in terms of the patterns and employ various words and

language structures. Azianura Hani Shaari and Lee Su Kim (2010) suggest that there could be an influence of other cultures that resulted in these differences in communication styles performed by these Malay participants. Their findings also reveal that the majority of the Malays responded to the compliments by saying 'thank you'; a pattern of compliment response that used to be very unusual among the Malays who practice the traditional culture.

However, their most salient finding would be the code switching phenomenon that occurred in almost all compliment responses, using the word 'thank you'. Almost all the speakers switched to 'thank you', instead of saying 'terima kasih' (which means 'Thank You' in the Malay Language), and this trend is significantly relevant with "the qualities of directness and neutrality in English are appealing as it allowed speakers to express their innermost feelings...Knowing English allows them to express these feelings in that particular language and frees them from the 'cultural load' then if they were to express themselves in their native language" (Lee Su Kim, 2007:7). As accepting compliments (especially by saying thank you) is never being part of the traditional Malay culture and implies an attitude of pride and conceit, showing their appreciation in English would portray a different interpretation from the others especially when interacting with people from different cultures. At the same time, this might avoid misinterpretation and they will not be perceived as being snobbish. Therefore, code switching into English is seen as the easiest way to express their feelings and real intention (Azianura Hani Shaari and Lee Su Kim 2010).

Shanmuganathan (2003) also found similar findings as she revealed that the majority of Malays who live in urban areas accepts compliments by saying "thank you" and not rejecting the compliment. She concluded that "it is essential to acknowledge that Western culture has somewhat influence the way in which the different ethnic groups respond to compliment" (Shanmuganathan 2003:129). She believes that the influence may occur through varied ways, such as after years of studying and living abroad as well as exposure to internet or other channels of electronic and mass media.

In another study on compliments among modern Malaysians, David (2002) suggests that embracing the differences of values and cultural norms carried by each community is highly important in maintaining the harmony and solidarity. Her findings reveal that 20% of the subjects accepted the compliments by saying a simple "Thank You" or elaborated it by adding "Yes, I like it too", and 18.7% of the samples believe that it is necessary to provide a reason after accepting the compliment. David (2002) found that another favorite pattern of compliment responses among the Malaysians is to joke while responding to the compliment. She categorizes the responses into several categories:

Table 2.1: Compliment Responses offered by David (2002:115)

Accepting:	Rejecting:
1. Accepting by saying thank you	7. Doubting and /or Rejecting
2. Accepting by providing reason	8. Rejecting Compliment by denying/ saying
3. Accepting and returning the compliment	'No'
4. Accepting and Joking	9. Rejecting and returning the compliment
5. Accepting and Questioning	10. Rejecting and Providing Reason
6. Nonverbal response	11. Degrading

In one comparative study, Marlyna Maros (1998) found that most of the compliments given by the Malays are direct compliments. Her findings indicate that compliments are not common in the Malay culture, but, it is normally uttered straight to the face of the receivers when there is the need to do so. This is in contrast with Asmah Haji Omar's (1992) findings that indicate how unusual for the Malays to compliment straight to the face of the person, as indirectness is very important in the Malay culture. As the practice of some important traditional values are still being emphasized in most Modern Malay's family nowadays, the fact that the Malays have received a great exposure of Western cultures and norms through various forms of media is always undeniable (Marlyna Maros 1998).

Studies have indicated how modern Malay speakers do not respond to compliments as prescribed by their traditional culture anymore. The rapid advancement in the Information and Communication Technology provides an unlimited and greater access for people to get to know other languages and cultures. It changes people's perspective, attitude, personality and communication behaviour. Marlyna Maros (1998) states that,

> "…the results nevertheless put the assumptions of cultural values in new perspectives. Although one can always assume that traditional customs still exist, one cannot deny the fact that Malays have been in contact with and exposed to Western values and culture via varieties of media channels. This can greatly contribute to the change in people's perceptions and attitudes in adopting communication skill most suitable to them. …" (1998:37)

CONCLUSION

As previous researchers clearly demonstrate, modern Malays may not necessarily respond to compliments according to their traditional values and practice. The acceptance of modern values in people's norms of communication is something undeniable. This influences their perception towards many different things such as the concept of politeness and ways of portraying certain manners in conversation. As compliment is just a small element in human conversation that is always being overlooked, the fact that discussions on this speech act are always painted with a broad brush although some aspects are described in a little more detail than the others. The entire discussion of this paper however, has proven that the Malay speakers have various attitudes and perceptions in performing this speech act, thus signifies their consumption of various cultures and adaptation of modern values in a practical manner.

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