




## MANNERISMS OF MILLENNIALS – A CROSS GENERATIONAL PERCEPTION



 Laura Christ Dass<sup>1\*</sup>

<sup>1</sup>Academy of Language Studies, Universiti Teknologi MARA, Selangor, Malaysia.

Email: [lauradass23@yahoo.com](mailto:lauradass23@yahoo.com)

 Geetha Subramaniam<sup>2</sup>


<sup>2</sup>Faculty of Business and Management, Universiti Teknologi MARA, Selangor, Malaysia.

Email: [geethamaniam@gmail.com](mailto:geethamaniam@gmail.com)

 Sharifah Muslia<sup>3</sup>

<sup>3</sup>Faculty of Education, Universiti Teknologi MARA, Selangor, Malaysia.

Email: [muzlia@uitm.edu.my](mailto:muzlia@uitm.edu.my)

 Hadayat Hasan<sup>4</sup>

<sup>4</sup>Academy of Language Studies, Universiti Teknologi MARA, Selangor, Malaysia.

Email: [hadayat@uitm.edu.my](mailto:hadayat@uitm.edu.my)



(+ Corresponding author)

### ABSTRACT

#### Article History

Received: 4 November 2020

Revised: 9 December 2020

Accepted: 28 December 2020

Published: 11 January 2021

#### Keywords

Millennials  
Attitudes  
Mannerisms  
Generation X  
Generation Y  
Values  
Politeness  
Respect  
Virtue.

Millennials, also known as Generation Y have a set of distinct universal characteristics that set them apart from the older generation. These characteristics among others include their lack of good mannerisms in their daily interactions regardless of whether it is with their own contemporaries or with those older. The aim of the study is three-fold, firstly to examine the perception of millennials of their mannerisms in their daily interactions; secondly to examine the perception of the older generation of the mannerisms of millennials in their daily interactions and finally to compare the differences in perception between the millennials and the older generation of the mannerisms of the millennials. Self-administered questionnaires were distributed to two groups of respondents comprising the millennials (Group A) and the older generation (Group B). A total of more than 100 respondents from each group participated in this questionnaire survey. The findings reveal that there is a vast difference in how millennials perceived their own mannerisms compared to the way the older generation perceived them. It is interesting to discern a certain degree of difference in the set of values held by our young of today in comparison to the generation before them.

**Contribution/ Originality:** This study contributes to the existing literature on the mannerisms of the young people of today - namely the millennials. It looks at whether the perception of the millennials of themselves in terms of mannerisms is in tandem with that of the older generation that nurtured this cohort.

### 1. INTRODUCTION

The younger generation today in particular the Generation Y (GenY) (born between early 1980 and early 2000) is different from the generations before them in many aspects including characteristics, outlook in life, dress pattern, film and literature, family pattern, knowledge of the English language, education level, food habit, religious behaviour, social behaviour, technology and so on. Arumugam et al. (2015) One aspect however stands out as most prominent over others, at least from the perspective of the older generation. It is the characteristics of these young people that have become an area of contention among Generation X or baby boomers regardless of race, culture, creed or religion. It is a universal trait today among the millennials that they lack values and respect not only for

parents, grandparents, teachers and elders but also for each other. Arumugam et al. (2015) in their book highlight this feature of the millennials as "...they are known to lack virtues highly regarded by societies of the earlier generations".

This is a worrying trend that needs to be addressed for without good values such as politeness and courtesy, society is at a risk of sliding backwards in civilisation. Politeness among human beings has always been a symbol of human civilization in all cultures, it has a crucial role in establishing and keeping good relationships and maintaining social harmony (Sezan, 2012). Good manners are part of having a good personality and the right personality is vital for successful learning in school. According to Dollah, Yusof, Hanafi, Sofurah, and Faiz (2017) how effectively a learner acquires knowledge and skills taught is determined by both the learner's individual personality and learning styles. There are many studies that show a link between attitude and behaviour (Li, Luqman, & Ishak, 2019) which brings to question the very attitude or core belief of our millennials. Therefore, this issue is a cause for concern, to ignore that there is a real problem with the mannerisms of our young people is akin to turning a blind eye to the 'elephant in the room' also referred to as 'willful blindness' by Heffernan (2012). The author stresses the dangers of willful blindness and the importance of acknowledging and addressing issues around us both big and small.

In an attempt to get a better understanding of this phenomenon, a study was done to gauge the general perspective of the older generation on the characteristics of the millennials. The purpose of this study therefore, is to gather information from two categories of people who could shed light on the mannerisms of the millennials. The first category of people includes parents, teachers and guardians, the very people responsible for raising and nurturing the millennials. The second category of people is none other than the millennials themselves, to find out what they perceive of the characteristics of young people like themselves.

The objectives of this study are three-fold; firstly to examine the perception of Malaysian millennials of their mannerisms in their daily interactions; secondly to examine the perception of the older generation of the mannerisms of Malaysian millennials in their daily interactions and finally to compare the differences in perception between Malaysian millennials and the older generation of the mannerisms of the millennials.

## 2. LITERATURE REVIEW

### 2.1. Defining the Millennials

Millennials, the first generation to come of age in the new millennium are those born between the early 1980s and early 2000. This means that in 2020, they are in their 20's to early 40 years of age and have mostly joined the workforce. This is a generation that was born in fast-phase era, surrounded by the modern technology such as digital media, the internet, mobile phones, instant communication and social networking. Many studies point to this reality, according to Pandian, Baboo, and Yi (2020) *'More crucially, the global and local world brings dramatic politics, current events, entertainment and celebrity news, scientific research ... impinge upon students' beliefs, ideas, values and decision-making capacities...'*. This generation grew up at a time when the world was being transformed by new technologies that changed the way people communicated, worked, and information exchanged information (Mulyana, Soeaidy, & Taufiq, 2019). All of these are said to have profound effects on their civic mindedness and sense of morality (Manning, 2013).

Being constantly connected via the social media, our younger generation form its own virtual world and is somewhat disconnected from the real world. This may result in their lack of interaction with the older generation and other members of the society. Unlike the earlier generations who were more obedient towards those older, the millennials have been brought up in a learning environment which encourages them to express their opinion and speak up for their rights (Spears, 2016; Twenge, 2014). Most of the time this straight-forwardness is seen as 'rude' in the eyes of earlier generations of parents, teachers and the elders.

### 2.2. *The Importance of Etiquette, Good Manners and Politeness*

Etiquette is a set of conventional rules that govern behaviour and guides one to practise good manners; while manners is personality - the outward manifestation of one's innate character and attitude toward each other (Post, 1984). A polite society would practise courtesy by behaving politely in a way that benefits others and to avoid conflict, for example, greeting someone, opening the door for someone, offering to help someone in need and saying please and thank you. Communication etiquette goes beyond being courteous. According to Choukimath (2006) "The tone and manner of how you communicate could determine whether you win, lose, satisfy or disappoint the person on the other side". Proper words or phrases in a suitable context which is determined by the rules established in a society should be used in social interactions while maintaining acceptable social distance (Uzair-ul-Hassan & Farooq, 2017). Practising good manners will ensure a harmonious society if every member observes the law of politeness.

### 2.3. *Effects of Modernization on Etiquette and Mannerisms of Young People*

Etiquette and manners vary from one culture to another and may change overtime. However, it can be said that generally, expectations on manners among youths towards older members of the society are similar across different cultures, religions and communities in which they are expected to show good manners including respect, kindness and consideration towards older people (Swarbrick, 2013). Unfortunately, modernisation and globalisation fuelled by industrialisation has threatened the traditional elder-respect beliefs and changed the way the new generation act towards those older. This can be observed in some studies on youth's morality as well as aging population and ageism.

A study conducted by Wachege and Rūgendo (2017) on youth morality in Kenya observed that modernisation has changed family values of young people to give way to individualism, new attitudes, beliefs and lifestyles. This study contends that negative influence of social media is blamed for providing information that erodes traditional ideals and moral values. As most parents are both working, less time spent with children may be another cause for this problem (Wachege & Rūgendo, 2017). Another study added that modernisation has led to a decadence of religious practices among Muslims in Pakistan and resulted in individualism, loss of faith and belief as well as lack of respect for elders and young ladies' politeness (Menhas, Umer, Akhtar, & Shabbir, 2015).

There are also some studies that explored the issue of youths' manners and morality from the point of view of the elders. A study conducted in Poland by Cybulski et al. (2013) found that most elderly people from nursing homes had negative perception towards young people. When asked about the positive behaviour of today's youth, a majority of them thought that although young people were willing to help, they lacked kindness, respect, trust, honesty, understanding of the elderly's needs, willingness to listen and sense of bonding. This study suggests that the youth should spend more time and interact with the elders to reduce inter-generational conflict. Previous studies also recorded positive changes in students' attitude towards the elders after involving in engaging intergenerational programs (Whiteland, 2016).

It is a popular believe that Eastern cultures have higher levels of appreciation for the aged. The concept of filial piety in the teaching of Confucianism demands their youths to obey, respect, care for and maintain contact with elderly people in Asian countries such as China (Ng, 2002) and others like Japan, Singapore, Hongkong and Korea. Similarly, the teaching of *Akhlak* (religious behaviour) and *Adab* (Islamic manners) in Islam, the formal religion of Malaysia calls every Muslim to be responsible of his or her actions and practise moral conduct to establish and maintain healthy social relationship (Shahril, Khilmy, & M., 2015).

Another study on the perception of an age friendly environment which was conducted in ASEAN Plus Three countries among elderly people also had similar results (Tiraphat et al., 2020). When asked if the elders felt respected and socially included by the society, 20% of Malaysian respondents rated bad, 41% rated fair and 39% rated good. Comparatively, 46% and 44% of Japanese participants rated bad and fair, respectively in response to the

statement while only 9.3% rated good (Tiraphat et al., 2020). This finding indicates that the dissatisfaction level among the elderly of the mannerisms of the younger generation is greater in a more advanced economy. Therefore, modernisation which stems from industrialisation comes with a price tag in the form of individualism, rapid aging population and loss of human values.

In conclusion, modernisation has negative effects on today's young people's morality, etiquette and manners. This is due to the exposure to social media where information changes their religious and traditional beliefs and practices. As a result, the youth show less respect towards their parents, teachers and the elders. Moral decadence can be significantly observed in modern, industrialised, developed nations globally. This is cause for concern as the wisdom and life experiences of the older generation are valuable which the younger generations can benefit from (Meng, 2019). If the young fail to humble themselves to respect and learn from the older generation, it is all but a loss for them.

However, the youth of today are not aware of the moral predicament they are in. A study on classroom etiquette and social behaviour among pre-service teachers in Laguna State Polytechnic University, showed that respondents generally had positive perception of themselves (Tamban & Lazaro, 2018). The respondents felt that they behaved politely in the classroom and agreed that it was slightly unacceptable to cheat in an exam, arrive late to class, answer phone calls during lesson, yawn in class or to be unresponsive to a question from teacher. In terms of social behaviour, they regarded helping others, being considerate of others' feelings, respecting others' opinion, respecting older classmates, being honest, helping lecturers carrying their things and respecting and honouring their parents as highly acceptable behaviour. Nonetheless, this study of perception did not clearly test if the pre-service teachers practised good classroom etiquette and social behaviour (Tamban & Lazaro, 2018). Today's youth may be aware of the morality, etiquette and manners expected of them but this awareness may not translate to them conforming to the societal expectations of them.

In reality, the millennials live their lives according to views, standards and morals they create (Twenge, 2014) thinking it is fine to be different, to not care about what others think about themselves and to do what they think is right. The author opines that conforming to the societal norms and social rules indicates dependency and narrow mindedness, thus today's youth often ask 'why?' when given instructions. It may not be a case of them questioning the older generation or being rude, but they think they should not blindly follow instructions. It can be said that millennials are moving from collectivism to individualism in the way they think and act.

Being encouraged to be confident, to speak up their minds and to stand up for themselves, generation X parents and teachers grow children into a 'me, myself and I' generation. This modern parenting (Spears, 2016) and new pedagogical approach (Twenge, 2014) may be the reason millennials see themselves as equal with the older generation. To them, respect should go both ways; the elders will earn their respect if they show respectable behaviours towards the young. Obviously, millennials' mindset and attitudes are different from the older generation's, thus leading to an inter-generational conflict. However, not many studies have examined the millennials' manners in Malaysia and how they are perceived by the society in particular their parents, teachers and guardians.

### 3. METHODOLOGY

Using a non-experimental research design, a questionnaire survey was conducted on two groups of people using online Google forms. Using purposive sampling the respondents were identified based on a set of selection criteria mainly age and role of the older generation. A survey link was distributed to 400 respondents, 200 in Group A who comprised of millennials and 200 respondents in Group B who comprised of the older generation. Group A comprised of Gen Y which is also termed as millennials while Group B comprised of older generation who constitute parents, teachers or guardians of millennials. Within a time period of two weeks, there was a response of 126 usable questionnaire from Group A and 101 from Group B.

The questionnaire for both groups were divided into two sections where section A consisted of demographic questions and Section B had ten questions on mannerisms and behaviour. The questions in Section B were adapted from Kerrigan (2020) where good mannerisms for children and adults were listed. The good mannerisms enlisted were further grouped into categories such as manners at home, manners at mealtimes, manners when having guests at home, manners when being a guest and manners in public places. In this study, 3 categories of mannerisms were chosen namely manners at home, manners when having guests and manners in public places.

Section B consisted of ten questions which were in the form of situations encountered and the responses were in the form of manners/ behaviours which the millennials will display in response to the given situation. The responses were in a 5-point Likert scale ranging from 1- most polite to 5 – least polite. For the purpose of analysis, the options were recoded into 3 categories of mannerisms namely “polite”, “less polite” and “not polite”.

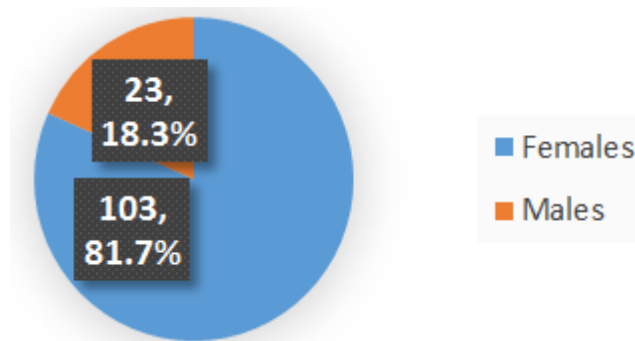


Figure-1. Millennials – Gender.

A total of 126 millennials responded to the google form survey. 103 (81.7%) of them were females while only 23 (18.3%) were males.

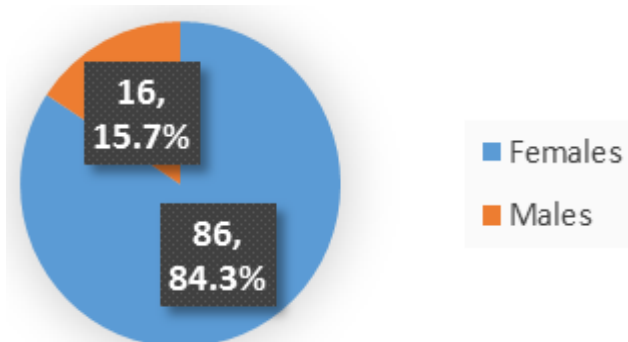


Figure-2. Older generation – Gender.

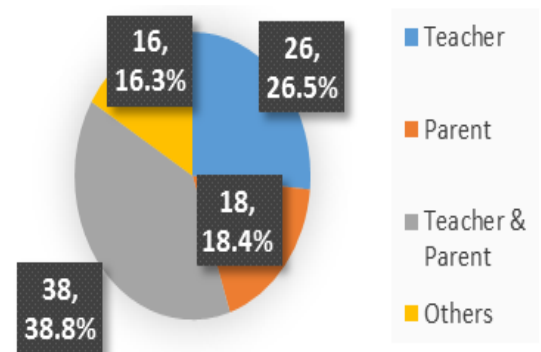


Figure 3. Older generation – Role.

For the older generation category, a total of 102 respondents answered the survey. 86 (84.3%) were female while 16 (15.75 %) were male. They assumed various roles such as teachers (N=26, 25%), parents (N=18, 18.4%), teachers who were also parents (N=38, 38.8%) and others (N=16, 16.3%).

Data was analysed using SPSS 26 and interpreted using descriptive analysis and chi square analysis.

#### 4. FINDINGS AND DISCUSSION

##### 4.1. Perception of Millennials of their Mannerisms in their Daily Interactions

In an attempt to identify how Malaysian millennials perceive their own manners and behaviour in terms of their daily interaction, ten questions in the form of situations were asked.

Table 1 shows the results of frequency analysis for all the ten situations. In a majority of the situations (nine out of ten) millennials perceived themselves as being polite when responding to the elderly. For example, the top

three situations where millennials viewed themselves as polite are 'when talking to someone older', 'when talking to their friends with a teacher doing her work in the same room' and 'when you are in discussion with an older person'. The millennials claimed that for each situation respectively, they would show respect by looking at the older person when they speak (N=120, 95%), they always remind each other to speak in a low tone so as not to disrupt the teacher's work (N=112, 90%) and they would always for their turn to speak (N=108, 87%).

**Table-1.** Frequency analysis of perception of millennials on their mannerisms in their daily lives.

	Polite		Less polite		Not polite	
	N	%	N	%	N	%
1. When you are talking to someone older.	120	95	3	3	3	2
2. When you see your teacher or an older person you know outside your classroom or on the street.	36	29	77	61	13	10
3. When you are at the door with an older person.	105	83	3	3	18	14
4. When you notice your teacher carry a load.	67	53	46	37	13	10
5. When you are talking to your friends with your teacher doing her work in the same room.	112	90	8	6	5	4
6. When you have a visitor(s) coming to your home.	105	83	2	2	19	15
7. When talking to an older family member e.g. parents, grandparents, uncle, aunt etc.	100	80	16	12	10	8
8. When you are in discussion with an older person.	108	87	8	6	9	7
9. When you are in disagreement with your parents/guardian.	101	80	10	8	15	12
10. After an episode of disagreement (with parents/guardian)	60	49	42	34	20	17

In terms of disrespectful mannerisms, the millennials' responses showed only one situation where a majority of the respondents behaved in a less polite manner. When they see their teacher or an older person they knew outside their classroom or on the street, a majority (N=77, 61%) responded by saying 'they would not make an effort to approach them to greet'. Instead, they would only greet them when they met face to face (61%).

These findings show that the Malaysian millennials feel it is fine to be different and to go ahead with what they think is right. As [Twenge \(2014\)](#) found that this kind of mannerism which does not conform to the societal norms and social rules does not seem to be wrong to them. It also conforms to studies by [Tamban and Lazaro \(2018\)](#) where millennials' generally had positive perception of themselves. Could this also be a reason for the expectation of higher than reasonable salary by over 32% of Malaysian fresh graduates ([Kadir, Naghavi, Subramaniam, & Aâ, 2020](#)).

#### 4.2. Perception of the Older Generation on Millennials' Mannerisms in their Daily Lives

In a bid to understand how the older generation perceived the mannerisms of the millennials, they were asked to rate the behaviour of the millennials in the same ten scenarios. The older generation's perceptions were then analysed using frequency analysis as shown in [Table 2](#). It is very interesting to note that a majority of the older generation under study perceived the millennials as being polite in only two situations, with percentages of not more than 60%. The two situations were 'when talking to an older family member (parents, grandparents,



uncle, aunt etc.), millennials lowered their voice and smiled to show respect (N=55, 54%); and when in a discussion with an older person, millennials always waited for their turn to speak (N=40, 39%).

**Table-2.** Frequency analysis of perception of elderly towards millennials' mannerisms in their daily lives.

	Polite		Less polite		Not polite	
	Freq	%	Freq	%	Freq	%
1. When a millennial is talking to someone older.	40	39	1	1	<b>61</b>	<b>60</b>
2. When a millennial meets an older person they know on the street. What does he or she do?	11	10	<b>78</b>	<b>77</b>	13	13
3. When a millennial is at the door with an older person	39	39	-	-	<b>62</b>	<b>61</b>
4. When a millennial notices a teacher carry a load.	19	19	<b>70</b>	<b>69</b>	12	12
5. When talking to friends with their teacher doing his/her work in the same room.	33	32	<b>47</b>	<b>46</b>	22	22
6. When a visitor(s) comes to the house.	28	28	3	3	<b>70</b>	<b>69</b>
7. When talking to an older family member e.g. parents, grand parents, uncle, aunt etc.	<b>55</b>	<b>54</b>	31	30	16	16
8. When in a discussion with an older person.	<b>40</b>	<b>39</b>	38	37	24	24
9. When in disagreement with their parents/ guardian.	34	35	21	21	<b>43</b>	<b>44</b>
10. After an episode of disagreement (with parents/guardian)	21	21	<b>51</b>	<b>51</b>	28	28

On the other hand, the older generation perceived millennials as being less polite in four situations. For instance, 'when a millennial meets an older person they know on the street'. A majority (N=78, 77%) of the response was 'They only greet on face to face encounter or depends on their mood or if they like the person'. When a millennial noticed a teacher carry a load, they only offered to help if they knew the teacher or they liked the teacher (N=70, 69%). When talking to friends with their teacher doing his/her work in the same room, they were too engrossed in their own conversation or they forget to tone down (N=47, 46%). After an episode of disagreement (with parents/guardian), they only apologised and spoke if they believed they were wrong, or they sometimes apologise, or it depended on their upbringing (N=51, 51%).

In four of the given situations, many in the older generation perceived the millennials as 'not polite'. When a millennial is talking to someone older, 'they do not look at them but they listen', or 'they continue to do their work but they listen' (N=61, 60%). In another situation, when a millennial was at the door with an older person, they would go in first if they were in a hurry, or go in first if they got to the door first' (N=62, 61%). When a visitor(s) comes to the house, they would only come out to greet if it was their personal visitor not a family visitor, or they would not come out if they were busy (N=70, 69%). When in disagreement with their parents/ guardian, the millennials were said to raise their voice if angry, walk away before the conversation ended, or go into their rooms (vent anger - bang the door, throw things etc) (N=43, 44%).

This shows that the older generation perceived the millennials very differently in a majority of the instances. [Cybulski et al. \(2013\)](#) confirms this in study which found that most elderly people had negative perception towards the young people in terms of kindness, respect, trust, honesty and understanding of the elderly's needs. These findings also show the expectations that the older generation have of the millennials and claim that this phenomenon could be contributed by modernisation which has resulted in changing the family values of young people ([Wachege & Rügendo, 2017](#)) as well as decadence of religious practices among Muslims ([Menhas et al., 2015](#)).

#### 4.3. Differences in Perception between Millennials and the Older Generation

It is quite alarming to note the difference in how the millennials perceived themselves compared to how the older generation perceived them in terms of similar daily interactions. Both the older generation's and millennials' self-ratings were summated and averaged to get a composite score. The two groups' ratings were compared to see whether the older generation's perception of the millennials is significantly different from the self-ratings of the millennials themselves.

**Table-3.** A comparison of the differences in perception between the two groups of participants.

Situations	Group	Mean	Std. Dev	t	Df	Sig
1. When a millennial is talking to someone older.	Millennials	1.07	.339	-11.180	120.655	.000
	Older generation	2.21	.978			
2. When a millennial meets an older person they know on the street. What does he or she do?	Millennials	1.82	.599	-2.811	225.992	.005
	Older generation	2.02	.487			
3. When a millennial is at the door with an older person.	Millennials	1.31	.710	-7.909	176.906	.000
	Older generation	2.23	.979			
4. When a millennial notices a teacher carry a load.	Millennials	1.57	.674	-4.412	224.886	.000
	Older generation	1.93	.552			
5. When talking to friends with their teacher doing his/her work in the same room.	Millennials	1.14	.453	-9.031	161.391	.000
	Older generation	1.89	.730			
6. When a visitor(s) comes to the house.	Millennials	1.32	.723	-9.977	189.947	.000
	Older generation	2.42	.897			
7. When talking to an older family member e.g. parents, grandparents, uncle, aunt etc.	Millennials	1.29	.605	-3.633	193.060	.000
	Older generation	1.62	.745			
8. When in a discussion with an older person.	Millennials	1.21	.558	-6.906	177.657	.000
	Older generation	1.84	.780			
9. When in disagreement with their parents/ guardian.	Millennials	1.32	.677	-7.174	176.796	.000
	Older generation	2.09	.886			
10. After an episode of disagreement (with parents/guardian)	Millennials	1.74	.811	-3.275	219.398	.001
	Older generation	2.07	.700			

The results in Table 3 show that the ratings for all ten situations were found to be significantly different between the two groups. All mean scores show the millennials' ratings were significantly lower than those of the older generation's ( $p < .05$ ). Since the manners were recoded into 1 as polite and 3 as not polite, the means indicate that the millennials perceived themselves differently from the way the older generation perceived them. In all situations, more millennials perceived themselves to be polite whereas more of the older generation viewed the millennials as being less polite.

It is so very interesting to note the variation in perception between how millennials perceived themselves and how others (the older generation) perceived them. As the millennials have always been encouraged 'to stand up for themselves' (Twenge, 2014) and see themselves as equal to others including the older generation (Spears, 2016) they did not think that their behaviour or mannerism was 'not respectful'.

To them, respect should go both ways; the elders will earn their respect if they showed respectable behaviour towards the young. Obviously, millennials' mindset and attitude are different from the older generations', thus leading to an inter-generational conflict.



#### 4. CONCLUSION

Based on the findings above, it can be concluded that there is an obvious difference in how millennials perceived their mannerisms and behaviour compared to how the older generation perceived them. Millennials generally rated themselves higher on the scale of attitudes and mannerisms and claim that they are 'polite' and well mannered. This is in stark contrast to the reality of how the older generation – that is their parents, teachers or guardian perceive them. The differences in the ratings for some of the questions exceeded 60% between the 2 groups of participants.

Mannerisms vary from one culture to another, but generally in an Asian cultural context, traditions emphasise on respect towards elders manifested through various forms of interactions. This finding clearly shows that the millennials may not hold up to the expectations of the older generation with regards to good mannerisms. They rated themselves and those of their generation as more polite, with better attitudes and mannerism compared to the perception of the older generation of them.

Some of the contributing factors to this phenomenon as indicated by both groups of participants include issues related to dual career parents and peer environment. The lack of parental guidance due to both parents working and hence not taught good manners at home or at school could be an underlying factor to this phenomenon. While another important factor could be the peer environment such as peer pressure and peer influence where there is a greater tendency to learn from being treated in a similar manner from their peers is high. Apart from that, young people are also easily influenced by the social media and they also lack good role models.

This study focussed on a small, Malaysian sample, future studies on this topic could focus on larger samples across cultures. This would further strengthen the findings on the mannerisms of millennials as perceived by two very pertinent age groups and shed some light on this phenomenon across different cultures. Based on the empirical findings of this study, some recommendations could be put forward to tackle this issue. Efforts to instil good mannerisms should begin early in life by both parents and teachers. Schools should initiate inter-generational programs to reduce inter-generational conflict as well as to help our young obey, respect and value the older generation.

**Funding:** The authors would like to thank Universiti Teknologi MARA for funding this project under the Bestari Perdana grant Ref: 600-IRMI/DANA 5/3/BESTARI (P) (026/2018).

**Competing Interests:** The authors declare that they have no competing interests.

**Acknowledgement:** All authors contributed equally to the conception and design of the study.

#### REFERENCES

- Arumugam, N., Dass, L., Alias, M., Kaur, N., Abdul Murad, N., & Nayan, S. (2015). *Step-up academic writing styles*. Kuala Lumpur, Malaysia: UiTM Press.
- Choukimath, P. A. (2006). *Role of etiquette and manners in communication*. Paper presented at the Seminar on Communication Skills for Digital Age Libraries. (Ed: Sangaraj Hosamani), Shree Swamy Narayan Guru College of Commerce, Chembur, Mumbai: 15-29.(Conference Paper).
- Cybulski, M., Krajewska-Kuřak, E., Sowa, P., Orzechowska, M., Van Damme-Ostapowicz, K., Rozwadowska, E., & Guzowski, A. (2013). Elderly peoples' perception of young people—a preliminary study. *Iranian Journal of Public Health*, 42(10), 1099–1105.
- Dollah, A., Yusof, Y., Hanafi, N. M., Sofurah, N., & Faiz, M. (2017). Personality and learning styles towards the practical-based Approach. *International Journal of Information and Education Technology*, 7(7), 539-542.
- Heffernan, M. (2012). *Willful blindness: Why we ignore the obvious at our peril*. Bloomsbury, USA: Bloomsbury Publishing.
- Kadir, J. M. A., Naghavi, N., Subramaniam, G., & Aâ, N. (2020). Unemployment among graduates - Is there a Mismatch? *International Journal of Asian Social Science*, 10(10), 583-592.
- Kerrigan, L. (2020). 40 good manners for kids (and Adults!). Retrieved from: <https://www.mykidstime.com/for-parents/40-good-manners-for-kids-and-adults/>.

- Li, C. C., Luqman, A., & Ishak, M. F. (2019). Modelling of civil servants' environment conservation behaviour using cognitive and non-cognitive factors. *Malaysia Journal of Consumer and Family Economics*, 23, 23 - 46.
- Manning, T. (2013). Who are the millennials? Central piedmont community college. Retrieved from: <https://www.epcc.edu/millennial>.
- Meng, C. C. (2019). A Study on the effects of children's attitude toward elder by intergenerational programs. *International Journal of Information and Education Technology*, 9(12), 898 - 903.
- Menhas, R., Umer, S., Akhtar, S., & Shabbir, G. (2015). Impact of modernization on religious institution: A case study of Khyber Pakhtun Khwa, Pakistan. *European Review of Applied Sociology*, 8(10), 23-28.
- Mulyana, D., Soeaidy, M. S., & Taufiq, A. R. (2019). Millennial urban generations: Does become "a current generation" shift their attention to financial literacy? *Malaysia Journal of Consumer and Family Economics*, 22, 19-27.
- Ng, S. H. (2002). Will families support their elders? Answers from across cultures. In T. D. Nelson (Ed.), *Ageism: Stereotyping and prejudice against older persons* (pp. 295-309). Cambridge, MA: MIT Press.
- Pandian, A., Baboo, S. B., & Yi, L. J. (2020). Reading the 21st century world: Self-assessment of digital media literacy among secondary school students in Malaysia. *International Journal of Asian Social Science*, 10(7), 350 - 359.
- Post, E. (1984). *Emily post's etiquette manners for today* (14th ed.). New York: Harper & Row.
- Sezan, T. (2012). Impact of western culture on young generation. Retrieved from: [https://issuu.com/sezantanvir/docs/impact\\_of\\_western\\_culture\\_on\\_young\\_generation](https://issuu.com/sezantanvir/docs/impact_of_western_culture_on_young_generation). [Accessed 5th Nov 2020].
- Shahril, M., Khilmy, A., & M., M. (2015). *Exploratory study on islamic manners (Adab), islamic ethics and religious behaviours in business education*. Paper presented at the Proceedings of The IRES 13th International Conference, Seoul, South Korea.
- Spears, L. (2016). What is respect to a millennial, a boomer and a gen X'er? Retrieved from: <https://institute.uschamber.com/respect-different-for-millennials/>.
- Swarbrick, N. (2013). 'Manners and social behaviour', Te Ara - the Encyclopedia of New Zealand, Retrieved from: <http://www.TeAra.govt.nz/en/manners-and-social-behaviour/print>.
- Tamban, V. E., & Lazaro, M. P. (2018). Classroom etiquette, social behavior and the academic performance of college of teacher education students at the Laguna State Polytechnic University, Los Baños Campus, A.Y. *KnE Social Sciences*, 3(6), 1198-1204. Available at: 10.18502/kss.v3i6.2446.
- Tiraphat, S., Buntup, D., Munisamy, M., Nguyen, T. H., Yuasa, M., Nyein Aung, M., & Hpone Myint, A. (2020). Age-friendly environments in ASEAN plus three: Case studies from Japan, Malaysia, Myanmar, Vietnam, and Thailand. *International Journal of Environmental Research and Public Health*, 17(12), 4523.
- Twenge, J. M. (2014). *Generation me - Revised and updated: Why today's young Americans are more confident, assertive, entitled and more miserable than ever before* (2nd ed.). New York: ATRIA.
- Uzair-ul-Hassan, M., & Farooq, S. (2017). Teachers' politeness as a predictor of students' self-esteem and academic performance. *Bulletin of Education and Research*, 39(1), 229-243.
- Wachege, P., & Rūgendo, F. G. (2017). Effects of modernization on youths' morality: A case of Karūri Catholic Parish, Kenya. *International Journal of Academic Research in Business and Social Sciences*, 7(12), 691-711.
- Whiteland, S. R. (2016). Exploring aging attitudes through a Puppet making research study. *International Journal of Education & the Arts*, 17(3), 1-30.

Views and opinions expressed in this article are the views and opinions of the author(s), International Journal of Asian Social Science shall not be responsible or answerable for any loss, damage or liability etc. caused in relation to/arising out of the use of the content.