

**THE ETIQUETTE RULES IN THE SPHERE
OF PUBLIC COMMUNICATIONS**

Цель статьи – проанализировать места и роли правил этикета в упорядочивании публичных коммуникаций. Методология исследования базируется на систематизации конкретно-исторических фактов относительно природы правил этикета и обобщения теоретических исследований социальной философии и этики сферы публичных коммуникаций. Научная новизна заключается в проведении сравнительного анализа правил этикета и публичных коммуникаций, выявлении связи между указанным феноменом социальной жизни и непосредственной взаимозависимости публичных коммуникаций от их этикетной императивности. В статье выделены основные коммуникативные ретрансляторы правил этикета в публичной сфере. Доказано, что они являются универсальными индикаторами, которые способны упорядочить публичные коммуникации, привнося в них морально-эстетические детерминанты, оказывать позитивное влияние на тональность публичных коммуникаций, формируя компромиссное поведение. Вывод: относительно сферы публичных коммуникаций правила этикета выполняют роль универсального регулятора. Они упорядочивают публичные коммуникации, привнося в них морально-эстетические детерминанты. Правила этикета также оказывают позитивное влияние на тональность публичных коммуникаций, транслируя обходительность, толерантность, благопристойность.

Ключевые слова: *этикет, публичность, коммуникация, мораль, регулятор, информация, общество.*

Мета статті – проаналізувати місце й роль правил етикету в упорядкуванні суспільних комунікацій. Методологія дослідження ґрунтується на систематизації конкретно-історичних фактів щодо природи правил етикету й узагальнення теоретичних досліджень соціальної філософії та етики сфери публічних комунікацій. Наукова новизна полягає в проведенні порівняльного аналізу правил етикету й публічних комунікацій, виявленні зв'язку між зазначеним феноменом соціального життя й безпосередньої взаємозалежності публічних комунікацій від етикетної імперативності. У статті виділені основні комунікативні ретранслятори правил етикету в публічній сфері. Доведено, що вони є універсальними індикаторами, які здатні упорядкувати публічні комунікації, привносячи в них морально-естетичні детермінанти, надавати позитивний вплив на тональність публічних комунікацій, формуючи компромісне поведінку. Висновок: відносно сфери суспільних комунікацій правила етикету виконують роль універсального регулятора. Вони упорядковують суспільні комунікації, привносячи в них морально-естетичні детермінанти. Правила етикету позитивно впливають на

тональність публічних комунікацій, транслюючи ввічливість, толерантність, благопристойність.

Ключові слова: *етикет, публічність, комунікація, мораль, регулятор, інформація суспільство.*

The objective of the article is to analyze the place and role of etiquette rules in the ordering of public communications. The methodology of the research is based on systematization of concrete historical facts regarding to the nature of etiquette rules and generalization of theoretical studies of social philosophy and ethics of the sphere of public communications. Scientific novelty is in conducting a comparative analysis of etiquette rules and public communications, revealing the connection between this phenomenon of social life and the direct interdependence of public communications from their etiquette imperative. Conclusion: regarding the sphere of public communications, the rules of etiquette serve as a universal regulator. They organize public communications, bringing in them moral and aesthetic determinants. The rules of etiquette also have a positive impact on the tone of public communications, broadcasting courtesy, tolerance, decency.

Keywords: etiquette, publicity, communication, morality, regulator, information society.

Public communications have long ceased to be just a new social phenomenon, a separate activity that manifests itself in all spheres of social life. Rules of etiquette, as a general system of social public normativity, by performing in particular way a regulatory function, establish the necessary boundaries of human activity, determine the parameters of freedom in actions and deeds.

The purpose of the article is to make a socio-philosophical interpretation of the etiquette rules in today's contemporary demonstrative publicity, and to disclosure their specific features and characteristics in modern public communication.

Formulation of the problem of public communications in modern scientific literature presupposes an analysis of its diverse forms that take shape in various spheres of social activity. The role of etiquette rules is quite obvious in the ordering of public communications – fitting into the general system of social regulators, the rules of etiquette influence the external side of people's behavior, connected with manners, and thus communication itself. They can be attributed to the realization of the derivative public needs that have arisen as a result of the complexity of the communicative system and the dissemination of basic stereotypes in human interaction.

Indeed, many authors believe that virtually, in one way or another, all of the philosophy over the past hundred years was precisely connected with the communication problems and the implantation of public communication technologies in all spheres of social life. That is why the focus of publicity research is aimed at various forms of manifestation of this phenomenon – from public spaces in the political sphere to the definition of its sociocultural boundaries: H. Arendt, J. Habermas, M. Garcelon,

E. Giddens, J. Van Dyck, R. Deutsch, M. Davis, Sh. Zukin, M. Castells, N. Luman, R. Sennet, T. Flew, N. Fraser. While characterizing the elaboration of the conceptual apparatus («public sphere», «public communication»), it should be noted that in the modern domestic scientific literature this notion has not yet received a proper recognition. But, in the western studies such subjects are considered as an organic part of many social-humanitarian sciences without which understanding of the information space formation is inconceivable – S. Naumov, D. Zayets, S. Gusev.

While studying the phenomenon of demonstrative publicity, one can rely on studies of the culture of behavior and communication, etiquette and civilization made by – A. Marten-Fugier, W. Eco, N. Elias, J. Baudrillard, M. Heidegger, J. Derrida, J. Orlik, K. Solomka, J. Kamichek, D. Jagera.

Discussions about the notion of publicity have been going on for several centuries, several attempts have been made to define it – at first from the point of view of the correlation between public & private in social life, and then as a politically-communicative phenomenon.

In general, the public sphere can be described as a reality that combines numerous mini-publics that can be represented by occasional discussions. But, let's give our own definition of the phenomenon of the public sphere. In our opinion, «the public sphere is an artificially created social and communicative reality oriented to a successful personal presentation and social representation of individually-personal contents in a discursive field, thanks to techniques and technologies, in certain types of social development».

With such an interpretation, it becomes obvious that an appeal to the rules of etiquette as one of the public translators of personal content, the convenient public intercultural platform through which a successful sociocultural discussion can be conducted.

It is known that the origins of etiquette rules are due to the common sense and practical wisdom of the collective mind. Once called to life a real benefit, they tend to repeat themselves and be perceived as a certain predetermination. Originating in the depths of ordinary consciousness, they are capable to reflect in their essence the signs of time and events. In the course of historical development, some of them may lose relevance, and then again find it in the form of changed prescriptions, relapses or simply stable habits of subsequent generations' behavior. The requirements for the external side of behavior received verbal form and systematization depending on the social procedure and appearing as a spontaneous tendency. In some historical eras, the etiquette rules were proclaimed in the head of state. This manifested concern not only for the foreign and domestic policy, but also for the regulation of interpersonal relations. Today the etiquette rules are included in the general system of business publicity, presenting some

demonstrative publicity. Thus, V. Hoyer in his book «How to do business in Europe» specifically highlights the section in order to acquaint the reader with the rules that have developed in business communication circles, and with conditions that allow him to feel comfortable and free without causing bewilderment and hidden smiles from the side [16].

It should be noted that according to Arendt [1], the phenomenon of publicity is already manifested by the Greeks and determined, as some opportunity to identify yourself personified and unique, to obtain the status of indistinguishable individual existence. «The policy, and therefore the very public space, was the place of the strongest and bitterest dispute, in which everyone had to convincingly distinguish himself from all others with an outstanding act, word and achievement, proving that he lives as one of the best. In other words, the open, public space was reserved for the excellence, for the individual; it was the only place where everyone had to be able to show how he gets out of mediocrity, what he really is in his indispensability» [1, p. 55].

Along with the modern understanding of communication as an objective process of transferring information from one subject (source) to another subject (recipient), in the postmodern space there's an understanding of communication as a modern process of constructing new meanings, interpretations, behavioral norms and rules - etiquette. This is due to the fact that modern society claims to have some kind of innovation in its comprehension (in the scientific literature, we meet our era called as «informational», «postindustrial»), which indicates the immanence of cultural factors that become the main resources of modern communication: «communication system, the translation of experience, the production of knowledge, creative postindustry ...» [19, p. 52].

Regulatory determination of etiquette rules is manifested in those cases when it becomes necessary to standardize or create "artificial" parameters of public actions and actions for one or another purpose. In this case, the rules provide formalized modifications of public behavior – models, stereotypes, patterns. As a regulation, the etiquette rules do not simply define the area of acceptable or appropriate, the most acceptable actions and deeds for a particular situation, but also get the mandatory status. In etiquette regulation, the rules and the canon fix the degree of imperativity aimed at the outside of the behavior. With the help of etiquette rules, the procedure of actions is implemented, a technique of behavior is created with a special instrumental public fullness. By regulating the external, formal side of behavior, the rules regulate the behavior of people both in extraordinary events and in all manifestations of people's public life: everyday life, professional employment, social and personal connections and contacts.

If to try to define the boundaries of rules as a public regulator, then it becomes

possible to conditionally distinguish the areas of social life it traditionally covers. First of all, this is public verbal communication. Here, the etiquette rules offer specific figures of speech for different pre-specified situations from simple ones, such as greetings and farewells, to more complex ones, such as dialogues, negotiations, talks, and explanations. Common decency includes the requirements for intonation, sounding in the conversation, and the choice of topic, subject of discussion. These requirements are set for a specific purpose: to find the best solution to the problem, to come to an agreement and mutual understanding, to avoid collisions, strifes, conflicts, etc.

US experts on negotiations R. Fisher and W. Ury show how the course of the latter depends on the observance of the rules of speech etiquette. Without setting the task of describing the art of introducing etiquette rules into the strategy of negotiations, let us turn only to the example described by the authors. Thus - R. Fisher and W. Ury suggest, – it's better to talk about yourself, and not about those with whom negotiations are conducted. The issue looks more convincing when presented from your point of view, and not depending on how the other side sees it and why. Therefore, the most appropriate phrases are those coming from the first person, but not from the second. For example, «I feel betrayed» instead of «You have broken the word». The authors emphasize that such etiquette techniques are far from formal courtesy. There are complex moral and psychological processes behind this that either contribute to success in negotiations, or hinder it: «it is difficult to challenge you when you talk about your feelings. You give the same information, however, without provoking a defensive reaction that will interfere with the perception of your message» [15, p. 9–18].

Another area of public life, covered by etiquette as a regulator, is associated with movements and actions – people's body motions (kinesics). Etiquette in this case corrects posture, gestures, facial expressions, depending on the actor and circumstances. Endowed with meaning, some expressive means acquire a deep semantic content becoming signs. It is in this regard, when the most specific movements and actions become the part of the course of action, they express well-established social value, or, on the contrary, diminish it. Thereby, evaluative judgments, censures or approvals of various variants of motion symbols are formed in the public opinion. Through the widespread brought to automaticity actions and movements it is possible to discover and understand the complex interweaving of social connections and contacts, intentions, and goals of specifically historical, national or universal character. The US specialists emphasize, in the USA movements with a straightened body symbolize strength, aggressiveness, and trust. This posture connotes faith in yourself, respect for others and pride in yourself. On the contrary, when we see a hunched figure of a stumbling and inactive person - we can "read" the loss of status, dignity and rank. The position of the

body, therefore, is a visible symbol, capable of conveying the message to the addressee or observer.

The rules of etiquette form specific recommendations regarding the pre-agreed circumstances and recurring life situations (greeting, farewell, expression of joy and condolence, pleas and remorse). However, they do not define a strategic line of behavior, but rather correct its visual public side. The requirements included in the rules of etiquette are aimed at giving the hidden phenomena and processes an obvious existence fixed in the universal forms, reflecting in each particular case both specific historical conditions and the individual traits of each person.

Each time the etiquette rules represent verbally formulated calls to action or bans, certain kinds of advice and edification, sometimes describing the system of proper acts and actions in detail. Thus, Vladimir Monomakh preached «water and feed the beggar, above all honor the guest, wherever he came from, commoner or nobleman, or ambassador... Visit the sick, and attend the funeral, for we are all mortal. Do not let a person go by not greeting him, and say a kind word to him» [4, p. 60]. Along with such detailed recommendations, etiquette rules can be formulated laconically and extremely generalized: "do not make noise," "do not litter." Rules of etiquette can be of reference nature, describing in detail the manner to act in this or that situation, for example: mixing tea with sugar should be noiseless. After that, try the tea with a spoon, and then, putting the spoon on the saucer and turning the cup with the handle to the right, take the cup by the handle with your right hand, bring it to your lips and drink tea in small sips.

According to their functioning, the rules of etiquette are antinomic. This is mainly because they offer and exclude one and the same act or the same action at the same time depending on the specific situation and subject of activity. For example, in one case, some kind of greeting is acceptable according to good manners, and in another the same version of greeting is unacceptable and even reprehensible.

The rules of etiquette broadcast the aesthetically valuable mainly through the requirements of observing harmony and limits in the behavior, which bears the stamp of the era, the nature of people's activities and circumstances. The aesthetic orientation of the rules of etiquette affects the creation of a beautiful form of acts and actions that brings pleasure and satisfaction. To create beautiful manners, the rules of etiquette require modesty and restraint, rejection of all rude, awkward, violent. «Good manners», according to Schiller, «are nothing but an aesthetic law, a bridle a civilized person puts on himself in the external expression of his feelings. Good manners require from a person a certain degree of power over his senses, at least some ability to interrupt the purely passive state of the soul by an act of independent activity, and retard the rapid move from feelings to action by means of reflexion» [17, p. 498–508].

The rules of etiquette bring a special kind of public communication, which is called courtesy, to life. A tendentious orientation towards rejection, withdrawal from a series of methods, ways, and means of carrying out acts and actions takes place here. Courtesy is a style of communication, in which attention is paid to the individual characteristics of other people, their sense of dignity. Courtesy declares the privilege of tranquility, getting rid of importunity and bothersomeness, the possibility to carry out personal intentions without interference from people around where it's not possible to do without contacting someone. The rules of etiquette do not presuppose motivation or reflection, as well as procrastination. The delay or hesitation in choosing the form of behavior can be interpreted as an inability to be courteous or ignoring courtesy.

The etiquette rules correspond in a certain way with moral norms. They reproduce them by representing the same behavior restrictions and prohibitions, the same boundaries that delineate the space of what is permissible and unauthorized, allowable and unacceptable. However, in this case, the etiquette rule is drawn, in the behavior, to the individual, and the moral norm to the general rule. It is the rules of etiquette that influence behavior only through the external public side of acts and actions.

The etiquette rules contribute to the spread and establishment of tolerance as a moral principle of conversation and communication itself. To be tolerant means to assume possibility for the existence of individual characteristics of others, to respect their sense of self-esteem, their desires, and aspirations. V. Malakhov writes in his work: «To be tolerant, particularly means to endure, to withstand another - as he is, to recognize that she or he has the right to live, to think and to do in his own way» [12, p. 329–330].

The etiquette rules are part of the implementation of the moral justice principle. Justice is associated with a set of judgments that are fundamentally correlated with the mechanism of etiquette regulation: justice means to follow all the established rules of behavior or it means to be objective, impartial.

Impartiality, as one of the characteristic features of justice, finds its concrete manifestation through the etiquette rules. The negotiation process, in which several parties are involved, can be an excellent example of it. To effectively solve the discussed issues and to reach an agreement, formal mandatory requirements are provided, which put the negotiation participants initially in the same starting positions: an equal number of representatives of the parties, the introduction of regulations to justify positions, successive statements, and so on.

The etiquette rules put a public person in a position where the choice has to be made: to be who you are or whom you want to be and so the imminent threat to the established order (ritual, ceremony) or to be polite out of courtesy, dealing with the

accepted, agreed rules. To translate the moral as spiritual and cordial, the rules of etiquette must be flexible. They do not represent a high degree of obligation while including in the system of public duties.

In public communication, the etiquette rules are able to influence the tone, the emotional mood of communication. And this explains the use of the expression «the etiquette rules» through identical expressions like «good tone», «politeness», «courtesy», «decency». The etiquette rules are like the rules of the game in the sense that they are capable of causing imitations. You can train them, get a certain degree of skill. In this point, the etiquette rules affect the creation and playback of role and status models of behavior.

The article identifies the main communicative speakers of the etiquette rules in the public sphere. It is proved that they are universal indicators that are able to organize public communications, bring moral and aesthetic determinants in them, to make a positive impact on the tone of public communications, by projecting a compromise behavior.

In modern public communication, public opinion controls the observance of the etiquette rules, thus people's behavior acquires uniformity, stability, repeatability and so that the principle of social unity is realizing, values are transforming, interests and aims are realizing. The phenomenon of public communications now needs precisely philosophical conceptualization, since the techniques and technologies of public communications are quite vividly developed in professional practice but do not have a conceptual-categorical basis, they're giving only a mosaic picture and are at the level of experienced, inductive observations.

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