



ISSN Print: 2394-7500
ISSN Online: 2394-5869
Impact Factor: 3.4
IJAR 2015; 1(3): 38-40
www.allresearchjournal.com
Received: 23-01-2015
Accepted: 10-02-2015

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Significance of etiquettes and manners in international aspects

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Abstract

Etiquette is a code of behavior that delineates expectations for social behavior according to contemporary conventional norms within a society, social class, or group. The French word Etiquette, literally signifying a tag or label, was used in a modern sense in English around 1750. Etiquette has changed and evolved over the years.

Manners is a term usually preceded by the word good or bad to indicate whether or not a behavior is socially acceptable. Every culture adheres to a different set of manners, although a lot of manners are cross-culturally common.

Keywords: Manner, Etiquette, aspect.

Introduction

Manners are a subset of social norms which are informally enforced through self-regulation and social policing and publicly performed. They enable human 'ultra sociality' by imposing self-restraint and compromise on regular, everyday actions.

Curtis also specifically outlines three manner categories; hygiene, courtesy and cultural norms, each of which help to account for the multifaceted role manners play in society. These categories are based on the outcome rather than the motivation of manners behavior and individual manner behaviors may fit in to 2 or more categories.

Hygiene Manners are any manners which affect disease transmission. They are likely to be taught at an early age, primarily through parental discipline, positive behavioral enforcement of continence with bodily fluids (such as toilet training), and the avoidance or removal of items that pose a disease risk for children. It is expected that, by adulthood, hygiene manners are so entrenched in one's behavior that they become second nature. Violations are likely to elicit disgust responses.

Courtesy Manners demonstrate one's ability to put the interests of others before oneself; to display self-control and good intent for the purposes of being trusted in social interactions. Courtesy manners help to maximize the benefits of group living by regulating social interaction.

Disease avoidance behavior can sometimes be compromised in the performance of courtesy manners. They may be taught in the same way as hygiene manners but are likely to also be learned through direct, indirect (i.e. observing the interactions of others) or imagined (i.e. through the executive functions of the brain) social interactions.

The learning of courtesy manners may take place at an older age than hygiene manners, because individuals must have at least some means of communication and some awareness of self and social positioning. The violation of courtesy manners most commonly results in social disapproval from peers.

Cultural Norm Manners typically demonstrate one's identity within a specific socio-cultural group. Adherence to cultural norm manners allows for the demarcation of socio-cultural identities and the creation of boundaries which inform who is to be trusted or who is to be deemed as 'other'.

Cultural norm manners are learnt through the enculturation and routinisation of 'the familiar' and through exposure to 'otherness' or those who are identified as foreign or different. Transgressions and non-adherence to cultural norm manners commonly result in alienation.

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Cultural norms, by their very nature, have a high level of between-group variability but are likely to be common to all those who identify with a given group identity.

In Germany, many books dealing with etiquette, especially dining, dressing etc., are called *the Knigge*, named after Adolph Freiherr Knigge who wrote the book *über den Umgang mit Menschen (On Human Relations)* in the late 18th century. However, this book is about good manners and also about the social state of its time, but not about etiquette.

Etiquette may be wielded as a social weapon. The outward adoption of the superficial mannerisms of an in-group, in the interests of social advancement rather than a concern for others, is considered by many a form of snobbery, lacking in virtue.

Developing global management skills is as demanding as applying cross-cultural negotiation and decision-making. Managers preparing for multinational assignments should acquire the essential skills for strategic negotiations and cross-cultural exchange in order to achieve the expected objectives and to make lasting impressions.

Studies show that the process of negotiation and decision-making is culture-specific and involves a great deal of sensitivity, understanding, and reciprocity. In a critical analysis of the rules of etiquette, Deresky (2006) noted that the ability to conduct cross-cultural negotiations would not be over-stated given the convergence of cultures in global marketplaces. The integration of cultures places global managers in a position to learn the complexities associated with cultural nuances and values.

Review of related literature

Evolutionary biology looks at the origin of behavior and the motivation behind it. Charles Darwin analyzed the remarkable universality of facial responses to disgust, shame and other complex emotions. Having identified the same behavior in young infants and blind individuals he concluded that these responses are not learned but innate.

According to Val Curtis, the development of these responses was concomitant with the development of manners behavior. For Curtis, manners play an evolutionary role in the prevention of disease. This assumes that those who were hygienic, polite to others and most able to benefit from their membership within a cultural group, stand the best chance of survival and reproduction.

Catherine Cottrell and Steven Neuberg explore how our behavioral responses to 'otherness' may enable the preservation of manners and norms. They suggest that the foreignness or unfamiliarity we experience when interacting with different cultural groups for the first time, may partly serve an evolutionary function: "*Group living surrounds one with individuals able to physically harm fellow group members, to spread contagious disease, or to "free ride" on their efforts. A commitment to sociality thus carries a risk: If threats such as these are left unchecked, the costs of sociality will quickly exceed its benefits. Thus, to maximize the returns on group living, individual group members should be attuned to others' features or behaviors.*"

Thus, people who possess similar traits, common to the group, are to be trusted, whereas those who do not are to be considered as 'others' and treated with suspicion or even exclusion.

Curtis argues that selective pressure borne out of a shift towards communal living would have resulted in individuals

being shunned from the group for hygiene lapses or uncooperative behavior. This would have led to people avoiding actions that might result in embarrassment or others being disgusted.

Joseph Henrich and Robert Boyd developed a model to demonstrate this process at work. They explain natural selection has favored the acquisition of genetically transmitted learning mechanisms that increase an individual's chance of acquiring locally adaptive behavior.

They hypothesize that: "*Humans possess a reliably developing neural encoding that compels them both to punish individuals who violate group norms (common beliefs or practices) and punish individuals who do not punish norm violators.*" From this approach, manners are a means of mitigating undesirable behavior and fostering the benefits of in-group cooperation.

Rules of etiquette encompass most aspects of social interaction in any society, though the term itself is not commonly used. A rule of etiquette may reflect an underlying ethical code, or it may reflect a person's fashion or status. Rules of etiquette are usually unwritten, but aspects of etiquette have been codified from time to time.

The etiquette of business is the set of written and unwritten rules of conduct that make social interactions run more smoothly. Office etiquette in particular applies to coworker interaction, excluding interactions with external contacts such as customers and suppliers. When conducting group meetings in the United States, the assembly might follow *Robert's Rules of Order*, if there are no other company policies to control a meeting.

These rules are often echoed throughout an industry or economy. For instance, 49% of employers surveyed in 2005 by the American National Association of Colleges and Employers found that non-traditional attire would be a "strong influence" on their opinion of a potential job candidate. Business Etiquette at companies such as IBM influence global business etiquette and professional standards.

Both office and business etiquette overlap considerably with basic tenets of netiquette, the social conventions for using computer networks.

Additionally, Carte & Fox (2008) highlighted the inherent difficulties in international business because of the need to understand cultural and regulatory variations. For instance, international business etiquette requires the ability to adapt to different national processes, patterns, and acculturations.

It should be noted that competitive positioning and long-term effective business operations in a multinational environment involve a sound knowledge of negotiating processes and decision-making strategies of managers from different parts of the world. Intercultural communication scholars have stressed the importance of international managers to understand the impact of culture on negotiations with global business partners.

Movius, Matsuura, Yan, and Kim (2006) noted that it is a gross fallacy to make the assumption that individuals who come to negotiation meetings demonstrate "single culture" norms, since they often have extensive international experience either through work, education, or probably from a multicultural and multilingual family, and thus have some acquaintance with various cultures.

Objectives of the study

The objectives of current research work are as follows:

1. To study the significance of etiquettes and manners.
2. To study the etiquettes in international aspects.
3. To study the manners in international aspects.

Research Work

Business etiquette can vary significantly in different countries, which is invariably related to their culture. For example: A notable difference between Chinese and Western business etiquette is conflict handling. Chinese businesses prefer to look upon relationship management to avoid conflicts - stemming from a culture that heavily relies on personal connections - while the west leaves resolution of conflict to the interpretations of law through contracts and lawyers.

Adjusting to foreign etiquettes is a major complement of culture shock, providing a market for manuals. Other resources include business and diplomacy institutions, available only in certain countries such as the UK.

In 2011, a group of etiquette experts and international business group formed a non-profit organization called IITTI (pronounced as "ET") to help human resource (HR) departments of multinationals in measuring the etiquette skills of prospective new employees during the recruitment process by standardizing image and etiquette examination, similar to what ISO does for industrial process measurements.

Etiquette in retail is sometimes summarized as "The customer is always right." There are always two sides to the case, of course, and it is a credit to good manners that there is scarcely ever any friction in stores and shops of the first class. Salesmen and women are usually persons who are both patient and polite, and their customers are most often ladies in fact as well as "by courtesy."

Between those before and those behind the counters, there has sprung up in many instances a relationship of mutual goodwill and friendliness. It is, in fact, only the woman who is afraid that someone may encroach upon her exceedingly insecure dignity, who shows neither courtesy nor consideration to any except those whom she considers it to her advantage to please.

Etiquette is dependent on culture; what is excellent etiquette in one society may shock another. Etiquette evolves within culture. The Dutch painter Andries Both shows that the hunt for head lice (*illustration, right*), which had been a civilized grooming occupation in the early Middle Ages, a bonding experience that reinforced the comparative rank of two people, one groomed the other, one was the subject of the groomer, had become a peasant occupation by 1630. The painter portrays the familiar operation matter-of-factly, without the disdain this subject would have received in a 19th-century representation.

In such rigid hierarchal cultures as Korea and Japan, alcohol helps to break down the strict social barrier between classes. It allows for a hint of informality to creep in. It is traditional for host and guest to take turns filling each other's cups and encouraging each other to gulp it down. For someone who does not consume alcohol (except for religious reasons), it can be difficult escaping the ritual of the social drink.

Significance of the study

Etiquette is a topic that has occupied writers and thinkers in all sophisticated societies for millennia, beginning with a

behavior code by Ptahhotep, a vizier in ancient Egypt's Old Kingdom during the reign of the Fifth Dynasty king Djedkare Isesi (c. 2414–2375 BC). All known literate civilizations, including ancient Greece and Rome, developed rules for proper social conduct. Confucius included rules for eating and speaking along with his more philosophical sayings.

Early modern conceptions of what behavior identifies a "gentleman" were codified in the 16th century, in a book by Baldassare Castiglione, *Il Cortegiano* ("The Courtier"); its codification of expectations at the court of Urbino remained in force in its essentials until World War I. Louis XIV established an elaborate and rigid court ceremony, but distinguished himself from the high bourgeoisie by continuing to eat, stylishly and fastidiously, with his fingers. An important book about etiquette is *Il Galateo* by Giovanni della Casa; in fact, in Italian, etiquette is generally called *galateo* (or *etichetta* or *protocollo*).

In the American colonies, Benjamin Franklin and George Washington wrote codes of conduct for young gentlemen. The immense popularity of advice columns and books by Letitia Baldrige and Miss Manners shows the currency of this topic. Even more recently, the rise of the Internet has necessitated the adaptation of existing rules of conduct to create Netiquette, which governs the drafting of e-mail, rules for participating in an online forum, and so on.

Conclusion

Etiquette can vary widely between different cultures and nations. For example, in Hausa culture, eating while standing may be seen as offensively casual and ill-omened behavior, insulting the host and showing a lack of respect for the scarcity of food—the offense is known as "eating with the devil" or "committing *santi*."

In China, a person who takes the last item of food from a common plate or bowl without first offering it to others at the table may be seen as a glutton who is insulting the host's generosity. Traditionally, if guests do not have leftover food in front of them at the end of a meal, it is to the dishonor of the host. In the United States of America, a guest is expected to eat all of the food given to them, as a compliment to the quality of the cooking. However, it is still considered polite to offer food from a common plate or bowl to others at the table.

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