THE COMMUNICATIVE AND SOCIAL NORMS OF BEHAVIOUR IN RUSSIA AT THE BEGINNING OF THE 21ST CENTURY (ON THE MATERIAL OF MEDIA TEXTS)

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Abstract
The article is devoted to the problem of intercultural communication, comparison of communicative behavioural principles of representatives of different cultures – Logos and Psychos. Words and new idiomatics included recently in the active part of the language allow to speak about the existence in modern Russian society of the two opposite trends: on the development of rational, egocentricism beginning (which is typical masculine Western cultures) and strengthening of community principles, feudal consciousness (peculiar feminine cultures).

Key words: *Cross-cultural, High- and low-context cultures, Concept, Rational vs. Emotional, Leech's Politeness Principle*

1. INTRODUCTION

Russian culture has traditionally been referred to the feminine (Гришаева 2008), polichronic, high-context culture (Edward Twitchell Hall 1959), the culture of Psychos (Гачев 1993). The main principles of this culture are determined by monitoring social and everyday behavior, by analyzing literary texts, identifying stereotypes, etc. However, language facts are likely to bring objectivity in the research of such a subtle philosophical matter.

Modern changes in the Russian language make it possible to establish two opposite tendencies in the Russian society: on the one hand, strengthening rational, egocentric principle (which is typically masculine in Western cultures), on the other hand, strengthening communal principles, the domination of feudal consciousness, a feeling of fatality of what is going on, humility in the face of fate (these are the features of feminine cultures, in which the irrational and emotional principles prevail over rational ones).

2. MAIN FINDINGS

According to Tatyana Tolstaya, now in Russia is regaining the state that we called *совок* [sovok] (a slang word with a deprecating meaning formed from the name of the Soviet Union): "it was forgotten in the late 80's - early 90's, but during the past 10 years it began to be used again". *Совок* "is a system of thought in which the masses of the population are not able to feel like free citizens of their country, to feel like free dignified individuals", in other words, it is feudalism of consciousness. "Russian people all the time are in the power of double standards: they flatter the authorities, they are extremely rude with subordinates up to impudence or mutilation" (1 channel, Vladimir Pozner, 19.12.11 http://www.1tv.ru/sprojects_edition/si5756/fi12648).

One can challenge this viewpoint and say that in Russia there has been created a democratic society, etc. But the language and discourse suggest otherwise. If we turn to the spelling, we'll see that now we write *Государственная Дума* (the State Duma), *Администрация* (the Administration), *Губернатор* (the Governor), *Глава* (the Head), *Ректор* (Rector), *Учёный совет* (Academic Council) with capital letters (though according to the rule, of course, we must write *Государственная дума, администрация, губернатор, глава, ректор, учёный совет* etc) (Розенталь 2012, p. 24). Although the codification in the Russian language has not been canceled and the rule of writing nouns denoting not isolated objects and concepts requires lowercase letters, Russians mentally flow into

hypercorrection (i.e. the speaker feels below the interlocutor and expresses this with the choice of language).

Earlier this social illness was typical of the native vernacular speakers of the first type (mostly older uneducated women who came to the city from the village, worked hard all their lives and had no opportunity to learn formal language norms). Now the phenomenon of urban vernacular (when the speaker determines the language norm himself) is no longer associated with origin and education but with feudalism of consciousness, rather, with the social position of the speaker, which is so well expressed in the phrase of the new time: *I'm a boss – you're a fool, you're a boss – I'm a fool.*

A good example of this phenomenon is the case with the accusation of St. Dmitrievsky, editor-in-chief of the newspaper "Advocacy" (Nizhny Novgorod, March 2004) of inciting ethnic hatred. The evidence in the criminal case was the linguistic expertise in which the expert considers writing the adjective “putinskiy” with a lowercase letter in the expression “putinskiy regime” (Putin’s regime) to be a stylistic device which has a contemptuous meaning. Although according to the rules of contemporary Russian spelling and punctuation the adjective “putinskiy” is the only correct variant (Розенталь 2012, p. 16).

Once an official from the local Department of Education asked me: is it true that we must say в *двухтысячна первом году* (colloquial expression with a grammar error)? To my question "What makes you think so?", he replied: “But my boss says so”. Interestingly, the Spelling Dictionary by D.N. Ushakov (1935) gives *коммунистическая партия* (the Communist Party) with a small letter (Ушаков, 1935, p. 57). Because it is the General rule, the codification.

Common in most organizations command system, the dependence of salaries on the personal relations with superiors, nepotism, lack of rights of employees, the arbitrariness of officials and bosses are also reflected in modern media discourse. Popular status in social networks such as Vkontakte, Odnoklassniki, Facebook is *Spit on associates, shit on people you manage and see that the top doesn’t give a shit you* is presented in 8! versions (*Now the life-principle of the hen house: Peck a neighbor, shit on a subordinate and fly up high enough not to be much smeared*, etc).

All these social trends are most evident in small towns, locally. The opposition “center” (Moscow) – “regions” (the rest of Russia) manifested itself originally in the level of salaries, social opportunities and level of comfort. With the adoption of the "road map" (the new law on education) it will aggravate due to "accessible education" and "cultural environment". Young people wishing to realize their life project (a key word of our civilization) (Левонтина 2010, p. 4-12), and become successful speak about their desire to leave the region more and more often and use the expression *уехать из дистрикта* (*‘to leave district’* with the reference to the film "The Hunger Games").

The idea of a successful person is the idea of social recognition. In the period of socialism, this concept did not exist as it did not conform to the state ideology. *Успешливый человек*, *состоявшийся человек* were not equivalents in translation from English into Russian. The concept of a successful person (*успешный человек*) is contrary to the traditional Orthodox values of *нестяжательство, товарищество* ‘partnerships’ (*сам погибай, а товарища выручай* – die yourself, but save your friend), *взаимовыручка* ‘mutual assistance’, *общинность* ‘communitarianism’. The successful person has the social recognition, though to become one he might have betrayed, took place on heads.

The meaning of *успешный человек* (a successful person) is not equal to the meaning of *хороший человек* (a good man) in modern Russian language. We can examine the texts of fiction to understand how the concept “good man” has been changed. In the early 19th century “good man” was wonderful, delicate and sincere. In the period of socialism “good man” is a good friend, who serves the society in the name of victory of communism. Now “good man” is a normal person, adequate and absolutely sane, the person with whom you can talk and concern. In different periods the society changed the basis of the estimation. First it was ‘the ability to deep spiritual experiences, to empathize’. Then it was ‘the desire to share communal ideology (Communist ideology)’. Nowadays it is ‘courtesy, the desire for cooperation in communication’. The Russian type of person has never been like the European person. Russian culture always has been a culture of thought, feeling, but not a culture of the

act. Nowadays the specific feature of Russian culture *созерцательность* (contemplation) is substituted *деятельностный подход* (an active approach).

The analysis of the use of this expression in the media texts shows that successful person in everyday consciousness of native speakers is primarily provided as a rich or a very rich man, hardworking, self-sufficient, with good time management, a sexual man.

Examples of the use of the expression *успешный человек* (successful person) in the newspaper "Express":

Успешный человек выставлял весь свой УСПЕХ на обозрение. А Сергей Сергеевич – очень богатый и успешный человек. Молодой красавчик Константин КРЮКОВ – человек успешный, обеспеченный. Но тратить лишнюю копейку на себя и свою девушку не любит. Успешный человек получает удовольствие от того, что делает. Он не только любит свою работу, но и получает некую отдачу от нее в виде результата. Мы, ученые, работаем на ниве нового, новые ситуации и так далее. Любой успешный человек в первую очередь трудолюбив. Успешный мужчина успевает все. ПО-НАСТОЯЩЕМУ УСПЕШНЫЙ ЧЕЛОВЕК САМОДОСТАТОЧЕН. В наш век быть сексуальным модно. Продвинутый и успешный современный человек должен – как минимум – знать все позы Камасутры, слыть раскованным в постели и вести регулярную половую жизнь («Экспресс-газета online – газета» 2010-2014).

The texts show that the expression of a successful person can contain both positive and negative evaluation. It is the result of existence in modern Russian society of two value systems: Orthodox Christian and Western "prometeo".

Professing traditional values Russians believe that labour is not a basic value of society. They hate rich people and believe that the distribution of wealth in society should be equally divided.

В России успешных не любят. С одной стороны, утеряны ценности трудовых достижений и уважение к человеку труда. С другой, действуют стереотипы тоталитарного государства. Многие хотят приходить на работу в 8-9, уходить в 17-18, усаживаться с пивом у телевизора – и забывать о делах. Не нести никакой ответственности. Ни за что. И при этом получать больше, отдавать меньше. И еще ненавидеть тех, у кого – как им кажется – «незаслуженно» больше материальных благ.

Многим просто неведомо, что такое работать 24 часа в сутки, без выходных и праздников, ежесекундно рискуя всем, принимая сложные решения, отвечая за многих людей. А ведь именно так живут бизнесмены. Стандарты мышления советского времени: все должны одинаково зарабатывать, одинаково думать, «не высовываться». Парадокс: в России вроде бы построена рыночная экономика, но у общества еще нет новых идеалов и примеров для подражания, связанных с трудом и успешностью – как результатом труда (Комсомольская правда, 26.06.13).

(The paradox: the market economy in Russia seems to be built but the society has not got new ideals and models to imitate related to the work and success – as the result of work) (Komsomolskaya Pravda, 26.06.13 http://www.kp.ru/daily/26098/2996447/).

If earlier success was not a cultural value in Russia, now we are building a society where success is cultivated. “Pragmatism is the achievement of today's time, egoism is the banner of our time, the lack of the sense of proportion is the danger of our time”, a famous actor of Russia Sergei Yursky expressed his opinion in the programme "Pozner" (1 channel, Vladimir Pozner, 18.11.12 / http://www.1tv.ru/sprojects_edition/si5756/fi19406).

“*Меняется система ценностей, меняется и язык. Сегодня в общественном сознании – культ успеха. Предположим, что из добрых побуждений – в противовес обессиливающему влиянию уныния, апатии, пофигизма. Но отчего же так примитивно успех исчисляется? «Люди смотрят не в глаза друг другу, а на швейцарские часы за миллион долларов. Под успехом подразумевается сорванный куш, который и определяет положение в обществе», – утверждает Юрий Норштейн. Павел Лунгин, снимающий фильм по пушкинской «Пиковой*

даме», отмечает, что это «очень актуальное произведение про молодого человека, который хочет «немедленно и сейчас» денег. И уверен, что ничего нельзя заработать, а все надо выиграть. «Рулетка – это символ современной удачи и состоятельности в жизни». «В России культивируют уважение не к труду, а к успеху. А это опасно!» – предупреждает Андрон Кончаловский". "A modern young man is sure that nothing can be earned but everything could be won. Roulette is a modern symbol of luck and prosperity in life. "In Russia respect is cultivated not to labour but to success. And it is dangerous!" – warns Andron Konchalovsky" (1 channel, Vladimir Pozner, 12.08.11 / http://www.1tv.ru/sprojects_edition/si5756/fi633).

Modern Russian mass media draw events which have imaginary reliability. Mass media advertize luxury goods a common Russian (a Russian from district) cannot afford (For example, an average monthly salary of a sever in Altai is 200 euros (altairegion22.ru/ алтксп.рф›documents/srednespis2012/)). Expensive watch, cars, branded clothes … General slogan: You Are Worthy It! Mass media tempt to buy an expensive car (Nissan Micra Slogan: You and Micra. Ideal couple! Toyota Camry Slogan: Is worthy to be yours), offer jewelry (They Are Worthy You! It Is Your Style!). The young people who have not got education, unable to analyze information get under charm of luxury and without having opportunity to buy it choose a criminal way. The state mass media create other version of reality where there are no acute social problems, an inequality, poverty and unemployment. Calming social therapy of mass media is expressed in slogans of channels, for example: Everything will be good (The Russian radio), Listen to the radio. The rest things – illusion (Ekho Moskvy), Monte-Carlo. Our audience has money! (Monte-Carlo radio station), All the components of success (The Career magazine), All sides of smart life (The Parade magazine), Have a rest as you love! (Magazine Your leisure), Men's Fitness. Wins the best! XXL. 100% of desires (The men's magazine XXL), All entertainments of Moscow (Magazine Poster), Magnificent New year (Vogue magazine), Success, prosperity. Self-confidence! A french sociologist, political commentator Baudrillard believes that the world of information society will be transformed to total simulation. The simulacrum is the sign which does not have contents. The simulacrum is a temptation. Baudrillard argued that the excess of signs and of meaning in late 20th century "global" society had caused an effacement of reality. Baudrillard argued that today there is no such thing as reality: all is composed of references with no referents, a hyperreality. Within a society subject to and ruled by fast-paced electronic communication and global information networks the collapse of the traditional system of values was always going to be inevitable. Mass media create simulation (Baudrillard J. 1994 /retailmenot.com›view/press.umich.edu/) in which you are **successful, healthy, rich** etc.

A new system of values causes the powerful protest not only among Russians, brought up in the Soviet Union, but also among young people. Downshifting has not been widely spread in Russia. We now see, rather forced refusal of the elder and middle-aged from a career promotion. The state provides with work primarily young people (the ambitious young careerists), perhaps fearing youth social protests.

But in the Russian language there is a new word "*зацепинг*" (by analogy with *downshifting*). Thus young people, being eager for success, but not wishing to participate in the career race for material goods called the method of protest and a way to become famous. They invented a different race: they really cling to trains, subway cars, competing who will drive more miles of this deadly pose.

There is no doubt about that fact that not the words change but the social ideas do. In the second half of the eighties years crisis of communist ideology, discredit of basic values caused borrowings of political achievements of the developed democratic states by Russia. Process of political transformations in Russia is characterized not only by transition into a new political system, but also by irreversible economic, political, social and language changes of the Russian society. Political scientists try to explain modern processes in Post-Soviet society with the concept of a transition period of the American sociologist Walt Whitman Rostow (Walt Whitman Rostow 1960).

The end of the twentieth century is a phase of transition from totalitarianism to democracy. It is the phase of adaptation when post-totalitarian society starts assimilating the experience of new, democratic values. The Doctor of Philology mister Silnitsky believes that in a transition period there are political transformations when the old system has been destroyed, and a new system of values is only being

formed (Silnitsky 2001).

Main modern Russian public transformations:

1. Crash of communist ideology,

2. Change of a social role and social status of each citizen,

3. Lack of economically independent middle class,

4. Polarity, discrepancy of existing political, social, economic, and cultural values (traditional Orthodox and values),

5. Not formation or backwardness of the main institutes of civil society,

6. New political elite,

7. Monokratiya (autocracy) which causes socio-political apathy of citizens,

8. Lack of the created system of values (Life, freedom, work, welfare, equality of all citizens before the law are universal values of modern Russian society),

9. Cultural influence of globalization (Iskhakov V. Political /riss.ru›index.php/journal/arhiv/2010/j2-detail/).

Social, economic and cultural transformations led to stratification of society into superrich and poor, to the devaluation of Human Life and Dignity. Total disrespect for people, ignoring Western ethics management, independence of payment on the results of the work and skills of the employee have led to the fact that the Russian people do not earn a salary (*зарабатывает заработную плату*), they just get a pay (*получает получку*). Laws, regulations and rules in modern Russia are not binding (which, however, has always been: *закон что дышло 'the law that pole'*). Rules and laws can intentionally be ignored depending on the situation and those who use them. Russians say: *есть люди и просто люди (there are 'important people and just the people')*. By the way, *just the people* are increasingly referred to as "people" *народ* (*народ не поймет, надо народу объяснить 'people will not understand, we need to explain to people'*) with a touch of humility, of course.

In the situation of cooperation (as it is known, the main principle of Western civilization is the search for compromise, and then, as a result, cooperation) Russians see first of all the conflict of interests, considering that the size of the pie is known, and the problem is to take a bigger piece of it. A Russian briber first took a bribe (*получал барашка в бумажке)*, then kickbacks (*откаты*), and now he is engaged in "sawing", they "saw" the state budget (*занимается распилами, пилит бюджет*).

Emotive communication is the basic requirement of Russian discourse while the Leech's Politeness Principle (maxims masculine cultures) implies not emotive discourse. In a communicative maxims of Russian culture there is no requirement to "keep face", a sharp change of mood is not condemned: demonstration of emotional state of the speaker meets communicative principle of sincerity.

The traditional type of the Russian personality, encephaloid and melancholic, prone to depression, verbalized through the unique national concept "тоска" (melancholy). We were discouraged, grieved, «унывали, горевали, топили тоску зелёную в вине» ('were drowned in wine green nostalgia') and believed that we fatally doomed to suffering and patience («страдание и терпение») (Вежбицкая 1996, p. 38).

Current new words of youth discourse (English words) "negative" and "positive" suggest that the traditional mentality is changing dramatically. The frequency of use and the estimates ('negative' "–"; 'positive' to "+") of these words make it possible to speak about strengthening the positions of masculine culture, the civilization of "Logos". The requirement to make a career in aggressive way to join the generation of successful, creative, and ambitious young people (*успешных и амбициозных креативных молодых людей*) is enshrined in the language by changing 'high evaluation by the speaker himself' ('высокой оценки человеком собственной персоны') from "–" to "+" (Левонтина 2010, p. 8-12).

The keywords of modern Russian business discourse are *модернизация* (modernization) and *инновация* (innovation) (*инновационный проект* – 'innovative project'). As the survey results show the speakers have a very rough idea of the meaning of the word *инновация* (innovation) and think it is just another political innovation that will die its death (*Сколько мы их пережили!* As we have gone through them!).

Among government officials there is one popular expression *мы в тренде* 'we are in the trend' which goes back to the term from the world of fashion (not economic sphere) 'relevant direction', and is connected with the realities of business life, when correspondence to the instructions of the centre (*предписания центра*) is more important than the activities. To lead in Russian means to carry out the functions of control and to identify who is guilty – *кто виноват?* (guilty, as you know, the scapegoat, i.e. the executor – *виноват стрелочник*).

In contemporary Russian business culture, unlike pragmatic Western culture, the causes of the error are not analyzed, no steps are taken to prevent similar mistakes. In general, the characteristic feature of Russian culture is the substitution of pragmatic activities by communicative activities (communication for the sake of the process is also characteristic of feminine culture – *наговорились всласть, продуктивно пообщались, наболтались, начатились 'we have had a good long talk thoroughly'*, '*communicated productively ', 'we have chated a lot*' etc). Love to the dispute (as an intellectual exercise) on the global, philosophical questions is a typical trait of the Russian communicative behavior: everyone knows how to treat, to speak Russian grammatically and to govern the state. Russian dispute is a form of emotional, sincere communication in the framework of culture, where the sincerity is valued more than the truth (*душа нараспашку, душа человек, душевный человек, свой парень, свой человек, свой в доску*).

My colleague gave a wonderful phrase: "We managed to create a society in which everybody feels bad". We are still waiting for a miracle (a slogan generation is *Всё будет хорошо!* 'All will be well!'), idle as Ilya Oblomov, despise the law and demand moral (community) establishment – *покон*. In modern Wonderland we have confused everything as usual. Men crave to meet *красивую, симпатичную девушку* 'beautiful, nice girl' (not realizing that *симпатичный* 'nice girl' and *красивый* 'beautiful' in the Russian language are graded concepts, they may not be applied simultaneously to the same object). Girls crave to meet *брутальных мужчин* 'brutal men' (not knowing that this Latin word means 'gross savage, churl; wild, rude person').

All proclaimed themselves creative people – *творческий человек* (creative person – *творческий человек* – opposed to the white collar or office plankton – *белому воротничку* или *офисному планктону*) thus depreciating high content of creativity. In new words *имидж*, *корпорация* (the image, the Corporation) we have injected the old contents: «не быть, а казаться» 'not to be, and appear', «община, наш человек» 'community, one of the lads, good old boy' etc.

Western culture is built on respect for the individual, has developed communicative code that regulates content (the principle of cooperation G.P. Greis), and manner of speech (the politeness principle (PP) Geoffrey Leech) (Клюев 2002, p. 157-204). The second principle of correct communication should help to save the face of the speaker. It is based on maxima quantum (borders rule of private sphere), generosity (rule of pobremente interlocutor), approval (positivity in the estimation of others), modesty (not taking praises to oneself), the consent (rule of compromise), affection and benevolence (rule of communicative comfort). In the framework of masculine cultures assessment of the atmosphere of communicative act and its pragmatic result may fail coincidence (have lack of convergence). But following the rules of manners allows you to exit communication without regret.

The rules of the Russian communications come into cultural conflict with the rules of communication code: sincerity – with the rules of tact and benevolence; emotiveness – with rules of tact and approval; informality of communication – with the rule of tact; lack of restrictions on place, time and subject of communication – with the rules approval and tact; leadership in communications – with the rules of approval, consent, generosity, modesty; freedom of entering into communication – with the rule of tact; sustainability of the circle of communicants (communal services) – with the rule of benevolence.

3. CONCLUSIONS

Communicative rules that ethnicity has been developing over the centuries is only the form of objectivation of a certain system of values. The sustainability of these rules proves that we maintain our national specificity, although declare the success of the foreign vaccination. Though it is well known, the category of truth has never been a core value of the Russian communication.

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