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Socioeconomic Linguistics (or Linguistic Socioeconomics) —a New Field of European and Global Research and Teaching

Abstract

The article illustrates how linguistics could and should contribute to global peace and global economic growth. Since one of the most important issues is to optimize the flow of information among humans, the article introduces the reader to five components of new field of research and training, referred to as socioeconomic linguistics. The five components are (1) basic notions of language and linguistics (with definitions of language, text, word and grammar that emphasize society-relevant aspects); (2) the notion of "global triglossia", i.e. the promotion of a person's competence in Global English, his/her mothertongue and a third language of choice— this Global English must be an English that is not bound to a specific culture, but allows all variants proven to be unproblematic in lingua franca communication (the value of "global triglossia" for both native and non-native speakers is demonstrated by concepts of game theory, interaction economics and New Institutional Economics); (3) intercultural and interpersonal communication, with a focus on conversational elements that simply aim at keeping up bonds and those elements that carry potentially conflicting contents; (4) decoding and encoding skills for both "profit" texts, such as commercials, and "non-profit" texts, such as administrative texts and expert-layperson communication (including abstracts, which should be oriented toward rather simple and everyday language; (5) service linguistics (promoting and supporting professions such as style translators, academic journalists, forensic linguists, communication trainers etc.). These components should be included in education at a relatively early stage.

Sommaire

L'article illustre comment la linguistique pourrait contribuer à la paix et à la croissance économique du monde. Puisqu'un des sujets les plus importants est l'amélioration du flux d'information parmi les hommes, cet article introduit le lecteur à cinq composants d'un nouveaux champ de recherche et d'éducation, appelé *linguistique socioéconomique*. Les cinq composants sont (1) notions fondamentales de langue et de linguistique (avec des définitions de langue, texte, mot et grammaire qui souligne les aspects rélévants à la société); (2) la notion de la "triglossie globale", c.-à-d. la promotion de la compétence d'une personne en anglais global (Global English), sa langue maternelle et une troisième langue de choix – cet anglais est un anglais qui n'est pas lié à une culture particulière, mais qui permet tous les variants qui peuvent évidemment être utilisé sans problème dans la communication "lingua franca" (la valeur de la triglossie globale pour les natifs ainsi que les non-natifs est illustrée par des notions de la théorie des jeux, l'économie des interactions et la nouvelle économie des institutions); (3) la communication interculturelle et la communication interpersonelle, avec l'accent sur les éléments conversationels qui veulent simplement maintenir le lien social et les éléments qui peuvent potentiellement causer des conflits; (4) des compétences de codification et de décodification quant aux textes "profit", comme les publicités, et aux textes "non-profit", comme les textes administratifs (incl. les sommaires, qui devraient être écris dans un style plutôt simple et généralement intelligible); (5) la linguistique de service (avec la promotion et le support de traducteurs de style, de journalistes académiques, de linguistes forensiques, d'entraineurs de communication etc.). Ces composants devraient être inclus dans la formation de gens assez tôt.

Zusammenfassung

Der Artikel zeigt wie die Sprachwissenschaft zu Weltfrieden und Weltwirtschaftswachstum beitragen könnte und sollte. Da einer der wichtigsten Themen die Optimierung des Informationsflusses zwischen Menschen ist, führt der Artikel die Leser in fünf Bausteine eines neuen Forschungs- und Lehrgebietes, das sozioökonomische Linguistik genannt werden soll, ein. Diese fünf Bausteine sind (1) Sprache und Sprachwissenschaft – einige Grundbegriffe (mit Definitionen von Sprache, Text, Wort und Grammatik, die gesellschaftlich relevante Aspekte hervorheben); (2) den Begriff der "globalen Triglossie", d.h. die Förderung der Kompetenz einer Person im Global English, ihrer Muttersprache und einer dritten Sprache nach Wahl – wobei das Global English ein Englisch ist, das nicht mit einer spezifischen Kultur verbunden ist, sondern alle Varianten erlaubt, die sich in der Lingua-Franca-Kommunikation als unproblematisch erwiesen haben (der Wert der globalen Triglossie für Mutter- und Nichtmuttersprachler wird anhand von Konzepten aus der Spieltheorie, der Handlungsökonomie und

der Neuen Instutionsökonomie aufgezeigt); (3) interkulturelle und interpersonelle Kommunikation, mit einem Schwerpunkt auf Gesprächselemente, die einfach auf den Erhalt der sozialen Bindung abzielen, und solchen, die potentiell konfliktträchtigen Inhaltes sind; (4) Kodierungs- und Dekodierungskompetenzen sowohl für "Profit"-Texte wie Werbespots und "Non-Profit"-Texte wie Verwaltungstexte und Experten-Laien-Kommunikation (einschließlich Zusammenfassungen, die sich einer eher einfachen und alltäglichen Sprache bedienen sollten); (5) Service-Linguistik (die Berufe wie Stilübersetzer, Wissenschaftsjournalisten, forensische Linguisten und Kommunikationstrainer etc. fördert und unterstützt). Diese Bausteine sollte schon früh im Bildungswesen berücksichtigt werden.

Introductory Remarks

I have always tried to see how my main discipline, linguistics, could help to satisfy the needs and concerns of society, instead of just being done for its own sake. I have always wanted to combine scholarly research with a generally intelligible presentation of results. I have always wanted to bring together the expert and the layperson. This is one of the reasons why I've established the internet platform *EuroLinguistiX*. The following article attempts to show how the science of language and communication can support global economic growth and the transition of societies into more progressive stages. Europe, due to its extraordinary richness in both official and non-official languages, seems to be especially prone as a place of research for such questions. The ideas that I present here have been triggered by a number of observations[1]:

1. We are said to live in an information society. Yet we notice that this does not mean that thoughts are spread more rapidly than before; rather, one needs more and more effort to find better arguments in the mass of old and new ideas (cf. also Händeler 2003). Nefiodow (1996) underlines that in a world where the amount of knowledge doubles every 5th year, the decisive point is not a plus of information, but an efficient handling of all this information (in order to be able to solve concrete problems as fast as possible). The Internet is more and more referred to when people need to solve everyday tasks or new problems (especially in the US). The search engine Google and the reference site Wikipedia are among the most frequented Internet addresses. And yet it still happens that the solution for a problem is invented twice or that the solution for a problem is not found because the information or idea needed does not exist, is not understood because of the style of its presentation or is not understood because of the language of its presentation.

2. We read a lot about the failure of business or political conversations and thus the loss of time and money due to culturally divergent expectations and assumptions (cf., e.g., Axtell 1993). Besides, experts have found out that 70 percent of the mistakes at work can be traced back to insufficient communication (Händeler 2003: 161). This shows that there are not only problems of intercultural communication, but also of interpersonal communication.

3. We can also observe that many consumers in the western world are interested in the most inexpensive good on the one hand (including food) and the personally most exciting good on the other hand, no matter what the price is.

4. I became familiar with the ideas of the Russian economist Nikolai Kondratieff thanks to a book by Erik Händeler (2003). Although Kondratieff's ideas seem hardly dealt with or even acknowledged by many modern economists, they appeal to me very much. These ideas are free from any mathematical formulae which only work if many elements of reality are excluded. Let me briefly summarize Kondratieff's theory: in 1926 Kondratieff noticed two and a half economic waves since the late 18th century and predicted a global economic crash for the late 1920's and the 1930's. He saw the reason for economic

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[1] I would like to thank especially my student assistant Matthias Förtsch for valuable discussions and Professor Franz Josef Radermacher for interesting hints.

growth in the invention of qualitatively or quantitatively more productive manufacturing techniques: first, the invention of the steam engine in the 1770's, with an economic peak in 1815; second, the invention of the railway in the 1840's , with an economic peak in 1873. The invention of the steam engine predominantly accelerated production in the textile industry, and the invention of the railway allowed mass transportation of people and goods. Kondratieff describes these waves as embracing all walks of life, not only one specific economic branch or one economic aspect. Such waves comprehend a new infrastructure, a new focus in research and development, new management concepts. Since Kondratieff's findings such economic cycles have been called after him. Part of Kondratieff's theory is that things are often invented simultaneously and independently—this underscores that there is in fact a commonly perceived shortage, an economic need. If the unemployment rate is high, then this does not mean that wages are too high or that no work is available; it means that there are not enough people who can help to solve current problems in an efficient way. Up until now five Kontratieffs have been identified. I've just mentioned the first two. Electric power in the 1890's enlarged mass production—with an economic peak in 1918. In the 1940's the automobile enabled individual mobility—with an economic peak in 1973. The fifth Kondratieff was triggered by the spreading of information technology. The economist Nefiodow has predicted the arrival of a sixth Kondratieff which will be connected with the improvement of health and the health care system.

5. I also became familiar with the ideas of Josef Riegler (e.g. 1999) and Franz Josef Radermacher (e.g. 2002). They have developed the theory of an ecosocial free-market economy, with which Radermacher hopes to achieve a win-win situation for both the world's richer areas (of the north) and the world's poorer areas (of the south). According to Radermacher the solution to this problem is a factor-10-concept, which means that the eco-efficiency is to be multiplied by the factor 10 within the next 50 or 100 years. There are two paths toward this goal: (a) producing the same quality of life with a tenth of the present input of resources and a tenth of the ecological damages today, or (b) producing a quality of life that is ten times higher by keeping the same input of resources and of ecological damage. This shall be done through economic growth rates at a 4:34 ratio for north and south; this will lead to an "equity factor" of 50%, i.e. the north will still remain twice as rich as the south with respect to its per-capita income. In order to achieve this objective Radermacher as well as Strohm (2001) propose a world society treaty, a global Marshall Plan, a global New Deal (cf. also Brown 2001/2002). This will include co-financing developments in poorer regions by richer regions in a permanent "earth dialogue".

6. The Al Qaida terrorist attacks on New York, Washington, Madrid and London have made us all wonder whether the clash of civilizations as Huntington (1996) describes it is already very close or whether there are new sources of terror. This new form of terrorism has also demonstrated that we need new ways to prevent terrorism, for which global cooperation will be needed. Huntington (1996) and particularly Rifkin (2004) have argued convincingly that the good experiences with the European idea, which also assigns an important economic and peace-granting role to the state, could be a solid model for global values and global cooperation. Rifkin juxtaposes the American Dream to the new "European Dream": in the American Dream, the emphasis is on unrestrained economic growth, personal wealth, the pursuit of self-interest, and work; in the "European Dream", the emphasis is on sustainable development, quality of life, care for the community, leisure, and idleness. As Europe exceeds America in its people's longer life-span, greater literacy, longer vacations as well as less poverty and crime in its society, there is an understandable diminishing belief in the American Dream.

The most important point on the way to improved economic growth is to pursue a holistic view—Radermacher, Riegler, Händeler and Rifkin offer such views. And the most fundamental obstacles to overcome nowadays are:

- poverty
- unemployment
- economic weaknesses
- decay of values, including discrimination
- a possible clash of civilizations
- the demographic development (population explosion in the south and decline in the north)
- ecological catastrophes (pollution and exploitation of natural resources)
- crime (terrorism)
- the transformation of societies into information societies and then into knowledge societies

How can linguistics help in these areas? What is the role of language in these processes? A policy that seeks to secure an individual's, a group's or a nation's position by exclusive access to certain information is no longer possible. This sort of "literacy" may have worked for many centuries, but information cannot be hidden any longer in an information society if certain groups want to access a specific information. The strength of a nation or civilization will lie in the degree to which the information is intelligible to everybody. We need a new form of literacy. The traditional 3 R's—reading, writing and arithmetic—have to be qualitatively modified. It no longer suffices to understand reading as being able to recognize words and writing as putting sounds into words. Moreover, the 3 R's have to be supplemented by a 4th R: rhetoric (which would include stylistics).

In the following paragraphs, I would therefore like to develop components of a new field of research and teaching. This field may be called *socioeconomic linguistics* or *linguistic socioeconomics*. The components concern the 4 R's and may be integrated into existing modules or curricula or may form a separate module. I will first describe five components and then add a few comments on the pedagogic implications.

Component 1: Basic Notions of Language and Linguistics

In many introductions to linguistics, the units are structured according to linguistic levels: the phonetic, the grammatical and the lexical level. And the linguistic units are described according to their forms (morphological/formal aspect) and according to their functions (semantic and pragmatic aspect). In an introduction to language and linguistics in a socioeconomic context, other focusses should be selected. This does not mean that the learning of linguistic elements can be excluded from a socioeconomic introduction to linguistics, but rather the emphasis must change. The emphasis on real-life necessities must step into the foreground. We should primarily deal with the following questions:

- what is language?
- what is a language?
- what is a text?
- what is a word?
- what is grammar?
- what is the role of language, languages, texts, words and grammar in a given society?
- what are the applications of linguistic findings?

What is language? Language is the most prominent human communicative system. It is a

system of verbal signs. The smallest linguistic units are sounds; sounds make up meaningful units such as words and affixes; words make up sentences; sentences make up a text.

What is the function of a language? Language does not only serve to convey meaning, it serves to express feelings, it serves to create social bonds. Roman Jakobson (1960) has identified the following six functions of language:
- expressing the speaker's own feelings (called *emotive function*); relevant e.g. in poems and therapeutical conversations
- getting the addressee's attention (called *conative/appellative function*); relevant e.g. in ads
- getting an information across (called *referential/contextual/informative function*); relevant e.g. in manuals
- referring to the linguistic utterance itself (called *metalinguistic function*); e.g. by the insertion of explanations and examples
- attracting the reader's interest through the choice of linguistic forms (called *poetic/aesthetic function*); relevant e.g. in the formulation of keywords/headings
- creating a social bond with an addressee (called *phatic function*); relevant e.g. in small talk)

What is a text? A text is a coherent verbalized set of thoughts. Typically, a text consists of several sentences. But a text can also be made of one sentence as in ads. We may even call a one-word utterance such as "Help!" a small text. Texts, in this sense, can be written or spoken. Instead of *text,* the term *discourse* is also used; some use *text* for written and *discourse* for spoken language. If we agree that most texts are produced by an author to address some form of audience, then the decisive role of the reader(s)/hearer(s) is the one of an interpreter, of a decoder. The success of the communication will depend on both the writer/speaker/sender's performance of encoding and the reader/hearer/receiver's performance of decoding. Dialogues are easier than monologues because clarification demands are possible, such as "What do you mean by that?" or "I didn't hear you. Can you repeat?". On the one hand, the internet enables more dialogic situations because unclear text passages can potentially be clarified quite easily on a forum or by an e-mail to the author. On the other hand, if monologic texts are too unclear too often or, in other words, if an author's style or code is too "reader-unfriendly", this can lead to dialogues that unnecessarily consume time and money. Dialogues should mostly be used to bring forth new ideas. We could also introduce the term *polylogue*. By *polylogue* I refer to conversations between several people. It refers to an exchange of ideas between several people without a center necessarily. The idea of polylogues is best realized in workshops and in discussion forums.

What is a word? There are numerous definitions for *word*, all not free from problems. But the decisive point is that words have form and meaning and that they stand for something in the world (an object, an idea, a notion) which linguists call *concept*. The connection between form, meaning and the concept is usually motivated, but it is always arbitrary in the sense that a concept does not force the speech community to name it in just one specific way. Whereas up to the 1970's the majority of linguists tried to define words by checking the presence and absence of features in the form of pluses and minuses, linguists have now come to see that the entity of referents connected with a word does not have clear, but "fuzzy" boundaries. There are central, or prototypical members, as well as peripheral members of a category expressed by a certain word. For instance: we may want to define *girl* as '+human, +female (or –male), +young (or –old)'. But where is the boundary? Where does "young" end and "old" begin? There are gray areas and therefore we have to work with prototypes: a 12-year old female person is a more (proto)typical girl than a 20-year old female person. A problem of

classification may also come up when two different groups (or cultures) gather, as can be illustrated by the following example: Latin Americans would classify the banana as a vegetable, Europeans as a fruit, but probably only the botanist will categorize it as a berry (while the strawberry is a nut for the botanist). Moreover, we must distinguish the bare, objective meaning of a word and the cultural and emotive associations attached to it. Linguists speak of denotative meaning and connotative meaning. Thus, the words *negro* and *African American* both denote "American citizen of color", but the association, or connotation, attached to the latter is rather a neutral one, while the first one arouses negative feelings. The use of words is connected with the rules of politeness, or adequacy. Europeans may well remember the debate on the EU constitution when people discussed whether the EU's future should be that of a federal construct. Whereas the term *federal* normally triggers positive associations among Germans, the associations of Brits will normally be of a negative kind.

What is grammar? Grammar is a set of rules to form sentences. We mostly think of grammar as standard grammar. But non-standard varieties certainly have rules for sentence constructions, too—although it doesn't seem so, because they sometimes allow more variation. We should also be aware that a sentence construction may actually have several functions. An interrogative sentence need not always be a question. *Can you close the window?*, for instance, is a request rather than a question. Such rules may even differ from group to group, but they differ at least from culture to culture. Thus, the use of constructions, too, is connected with the rules of politeness, or adequacy.

The factors that determine a speaker's choice of words, grammatical constructions and sounds are, among others, the speaker's origin, profession, place of living, nationality, education, social class, ethnicity, religion, gender, age—these factors are sometimes called *sociolinguistic variables*. But apart from these are also the factors of the specific communication situation: What is the setting? What is the relationship of the interlocutors? What are the interlocutors' objectives? What is the medium? What are the communicative rules for this specific setting?

What is the role of language, languages, texts, words and grammar in a given society? I would like to mention just four aspects:
1. For centuries there has been a continuing debate about language decay. Such discussions are mostly non-objective. Fears of cultural loss or even loss of identity are mostly exaggerated. The fact that over 60 percent of the English word-stock are of foreign descent could not prevent English from becoming a global lingua franca.
2. It is also natural that a speech community considers certain linguistic variants (and varieties) better, or more appropriate (in formal situations), than other variants. And for each speech (sub-)community the command of its linguistic norms is an indicator of education and intelligence. This is why teaching linguistic norms is still necessary. Moreover, it seems important that a speech community has something like a codified standard if it doesn't want its language to be seen as a less valuable dialect of some other language or if it doesn't want to be seen as less cultivated, primitive, minoritarian, rural, underdeveloped etc. These are some of the reasons why societies fix linguistic norms.
3. Language not only conveys information, language also creates social bonds. Therefore a speech community should also agree upon politeness rules. We could call this *linguistic etiquette*. Since a lot of communication takes place on the Internet today, we also need to agree on a (global) linguistic "netiquette".
4. Finally, language = culture = thought = identity. Therefore, everybody should have the right to use the language s/he wishes to as long as s/he doesn't hurt anybody else. This right is, for instance, granted by the EU Charta of Regional and Minority Languages,

which could serve as a model for other civilizations, too. It seems not amiss to think about a declaration of linguistic human rights.

What are the applications of linguistic findings? The most traditional field of application is (foreign and native) language teaching—things that are important for the already mentioned new literacy that we need to trigger economic growth. I underscore that we need a general new literacy in society and not an élitist new literacy. Only a general (new) literacy will open the way to modern information and knowledge and stem unemployment, demographic problems, poverty, and ecological catastrophes. Other areas of application are grammar and dictionary writing as well as the branches termed "hyphenated" linguistics, such as psycholinguistics, sociolinguistics, and forensic linguistics. The latter deals with criminalistic and legal issues. Its main areas are the identification of speakers (forensic phonetics) and authors (stylometry). However, further research is needed to achieve higher probability rates of forensic determinations. It is still hotly debated whether a person really has an undeniable linguistic fingerprint (i.e. an undeniable speaking and writing style). Software forensics (cf. Gray 1997) analyses program codes to determine authors of computer programs and to find out whether evil code was produced by accident or on purpose. Moreover, it tries to detect cases of plagiarism. Finally, even historical aspects (albeit not en vogue at many universities nowadays) may help with societal concerns. We can learn from history, and we can learn from language history. Not only does it explain irregularities in modern languages today, it also helps to alleviate fears of lexical influx from other languages and of language change in general, since it can show that changes are just natural. It can also show the pros and cons of linguistic norms.

Component 2: Global Triglossia[2]

What every nation's individuals are longing for is economic growth. Parameters to support global economic growth in a globalizing world are, amongst other things
• competition of ideas (including easy and rapid acces to information)
• attractivity (in the broader sense of getting others' attention for ideas, competences etc.) (cf. Franck 1998)
• peace (including absence of poverty and low rates of unemployment)
• stable frame conditions
• a certain identity as a counterweight to globalization

Some of these parameters are interdependent. The search engine Google and the reference site Wikipedia are among the most frequented Internet addresses. And yet it still happens that the solution for a problem is invented twice or that the solution for a problem is not found. Part of the reason is that people don't command the code that information is written in, they don't know the language; another part is that many good ideas—at least in some disciplines—do not get internationally known, because international manuscripts are not accepted by publishers of international journals if the style of the manuscript does not meet rather sophisticated levels of native English.

As already stated, information giving can no longer be avoided; it is becoming more and more costly to keep information secrets. Therefore, the only solution is to accelerate information giving and information receiving. The strength of a nation or civilization will lie in the degree to which the information is intelligible to everybody (without the help of translators and interpreters who may miss some information). We need a new form of general literacy. Of course, the wealthy always fear that allowing other to enjoy education and some sort of

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[2]   For most of these ideas see also Grzega (to appear a, b and c).

welfare will threaten their own possessions. But many examples show that the contrary is true. A broad illiteracy may enable a rapid economic growth for those who are already wealthy, but it also means an unsafe growth (in the form of threatening revolts and revolutions begun by the disadvantaged). A broad literacy, on the other hand, means slow economic growth for those who are already wealthy, but a safe growth—and this means economic growth for everybody, which in turn means new sources of growth for the rich.

With respect to the relation between language and economic growth we can make the following assumptions:
1. Global economic growth secured by the competition and selection of innovative ideas. A global language helps to spread ideas from all parts over all parts of the world.
2. Global economic growth is endangered by monocultural thinking, with a lack of intercultural thinking. Promoting ethnic/national/regional languages helps to prevent this.
3. Global economic growth is secured if humans show empathy for others' ways of thinking. Knowing somebody's elses language helps to achieve this goal.

This will require from all nations to participate in a global and peaceful dialogue. With respect to the relation between language and global peace we can state the following:
1. Global peace and stability are secured by a feeling of belonging to a common culture with access to equal rights. A global language helps to achieve this goal.
2. Global peace and stability are endangered if freedom of individual thinking, living, speaking etc. is restricted. Promoting ethnic/national/regional languages helps to prevent this.
3. Global peace and stability are secured by understanding each other. Knowing someone else's language helps to achieve this goal.

From this I deduce that the linguistic formula for the world's future is "global triglossia". What do I mean by this? The linguist Charles Ferguson has introduced the term *diglossia* to refer to the linguistic situation in a speech community where there are two languages with (more or less) clearly distinct functions. "Triglossia" refers to a situation where there are three languages with distinct functions. My "global triglossia" would then mean that everybody would have to be competent in (at least) their mother-tongue, the global language and a third language of their choice. (Of course, schools and states cannot afford to offer all languages of the world. Schools and states must be able to decide themselves which languages they want to promote in particular. But students may be given the chance to acquire any national language they like through very individual means as long as a central, or uniformed, examination guarantees that the student has acquired a certain command generally agreed upon.)

How should the functions of the three languages be distributed? If we look at Europe's Middle Ages, ideas were exchanged in the following ways: "horizontally", i.e. inter-nationally via Latin, "vertically", i.e. inter-socially via the respective national language. If two interlocutors did not share a common linguistic code, they always needed an interpreter or translator. Such a process slows down the exchange of ideas, contents may be misinterpreted or associations may be lost. By means of a common global language not only the exchange of ideas and knowledge is facilitated, accelerated and democratized, but also the risk of double inventions with time-consuming and expensive developments of parallel ideas is lowered. (Of course, a good administration of information and knowledge is also necessary). In conclusion, the global language is reserved for international public and international private frames, the mothertongue for national public and for national private frames, the third language for certain international private frames.

Which language can serve as the global language? Candidates for a global language are:

English, Chinese, Spanish, Arabic, French, Latin, or an artificial language. English already *is* the most widely used lingua franca in all civilizations except Latin America. Even the Japanese automatically switch to English when they speak to a foreigner (and even when the foreigner has a fairly good command of Japanese). There are more first and second language speakers of English than of Chinese. Consequently, English is the first choice as a global language.

What are possible counterarguments?

1. It could be argued that being "forced" to learn a language is uneconomic. It suffices to translate research results into English and from there into other languages after a national selection has brought to light the qualitatively best ideas and results. However: this unnecessarily slows down the gain in insights and knowledge, many ideas might be pursued in several nations at the same time, and in the translation process many misunderstandings may occur. On the other hand it might be uneconomic to "force" students to continue learning a language after they've reached a certain communicative level. In fact, it will suffice to start with the acquisition of Global English, a variety that enables fluent communication with a low number of grammatical and phonetic rules. (cf. Grzega [to appear b]).

2. It could be argued that if English is chosen as the global language, one culture is advantaged and all others disadvantaged and it would therefore be better to choose Latin or an artificial language such as Latino sine flexione or Esperanto. However: considering the success of all the artificial languages so far, we have to admit that the attempts to make them global languages have failed. Although they have all been easier from a grammatical and phonetic point of view and although they were less bound to a certain culture, people have nonetheless favored "more difficult" and "more culture-specific" natural languages with a long history. There is no reason to believe that these things have changed by now. As far as Latin is concerned, it is actually not "culture-free": it is the language of the Catholic church, it is the language of Christianity—as Arabic is the language of the Islam. English, however, is the mother-tongue and official language of many religious groups and societies. Moreover, I don't say that the linguistic norms of any one of the English-speaking countries should be adopted automatically. Modiano (2000: 34), for instance, writes: "One possible way to counteract the impact of Anglo-American cultural, linguistic, and ontological imperialism is to develop a form of English which allows Europeans [and I add: also people from other civilizations], when communicating in English, to retain their divergent cultural distinctiveness." To be more blunt: the English we need is an English that is tied to a basic "global" culture that allows finer regional "identities" through speech. Elements of such a "global" culture can be, for instance, the contents of the declaration of human rights, modern technology, and international food (McDonald's, pizza, sushi, etc.).

3. It could be argued that the English language, due to negative associations linked to an imperialistic America, will not have any chance of becoming accepted in some of the world's regions, such as the Arabic and Latin American regions. French, on the other hand, has been an acknowledged language of diplomacy and administration in many parts of the world (Europe, North America, Africa, Middle East). However, in many parts of the world French is not given any wide-reaching status; moreover, we need to look for more than "just" a diplomatic language.

4. It could be argued that English may be important at the moment, but that its role is endangered because of rapidly developing nations such as China, India, Mexico as well as Arab countries. Looking at the future, Chinese, Arabic or Spanish could also be chosen as the global language. However: English is now tolerated and, to a large degree, fully accepted as a lingua franca in all functions in the Arab world, in China and in Japan. This tolerance and acceptance of English has even grown with the economic progress in these

countries and has not been endangered. Of course, some measures should be taken to enlarge and save this acceptance.

From these observations we can deduce the following points. If English is to be permanently accepted as a global lingua franca the following points should be kept in mind as we look back on the fate of other "international" languages in world history, such as Latin, French, Church Slavonic, and Esperanto:

1. The rise and fall of international languages is often connected with the rise and fall of the corresponding culture and its role in economics, politics and the way of life. The main argument of Esperanto adherents world-wide is that Esperanto is not associated with any specific culture. At the same time, a global language must not be defined as the "possession" of a national culture, but of a global culture. English language teaching should be organized accordingly. "Authentic classroom material" must also include international communicative situations in which no British, American, Australian etc. native speakers are involved. What should be done is to provide learners with a useful linguistic and communicative basis that they can quickly acquire. From a certain point onward the use of a general and unique curriculum diminishes. In-depth advanced learning must respect individual needs; general language teaching curricula have their threshold values, too.

2. Latin has survived after the fall of the Roman empire because it was the language of people that shared equal values. Its fall only began when it was no longer accepted that the international language was only commanded by a privileged social class. Gradually, its functions were fulfilled by other languages; what eventually remained was Latin's role as language of the Christian or Roman-Catholic community. This was the end of its role as an international language. A language that is only connected with religion cannot remain an international language. This was also the case with Church Slavonic. English must be well taught in all social groups and ethnic communities.

3. Linguae francae don't automatically become obsolescent when there are no native speakers left as can be shown by Arabic. The Arabs' mothertongues are national varieties of Arabic. High Arabic (i.e. Classical Arabic with a modernized vocabulary) is taught only secondarily, but it is taught and used comprehensively and constantly. Another example is Chinese. The bracketing element of the Chinese community is the spelling system while the phonetic forms that are bound to the graphic forms are numerous. What the Chinese call dialects would be termed different languages by other peoples. But due to the presence of the graphic system in all walks of life, all Chinese are provided with a generally intelligible communication system. This system is now endangered, though, due to the gradual introduction of the sound-oriented Latin script. This also makes Global English an important communicative code that can be accepted by non-Americans and non-Brits.

In sum, Global English is an English that allows many variants[3]. For a word like *path* the pronunciations [paːθ], [pæθ], [paːs], [pæs], [paːf], [pæf] would all be fine as they've proven to be unproblematic in conversations among non-native speakers. Native speakers would then just have to acquire the passive knowledge of these forms, to acquire a distinct pronunciation (without "slurred", weak forms) and to refrain from metaphoric idiomatic expressions that cannot be decoded without specific cultural knowledge. This idea will require more tolerance in business life and education. It will also have consequences for editors and publishers of research literature, many of whom still require a native-like level of English for accepting submitted manuscripts. This attitude will at least slow down publication processes (sometimes it even hinders the distribution of research results).

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[3]   On the right of non-native speakers of English, cf. also Ammon (2000).

If we take game theory, interaction economics and New Institutional Economics as fundamental economic concepts then we have to ask what the gains from the "Global Triglossia" cooperation should be for the participants. All individuals are interested in enlarging their possible interactions as these allow gains from cooperations. Every native speaker of English (especially Americans) and every non-native speaker of English will make a cost-benefit analysis when reflecting on the acceptance of the ideas presented here. The costs and benefits will also include cultural aspects. Every individual nation will have to decide what the possible consequences are in the cases of cooperating and not cooperating.

The parameters that should be taken into account in the cost-benefit analysis are:
(1) information flow (How can I accelerate the exchange of information? How can I find necessary information? How can I spread information?),
(2) attractivity/attention as modern currency (Can I keep my prestige when I remain "monolingual"? Can I enhance my prestige by being able to profit from multilingualism?),
(3) stability of frame conditions, peace (i.e. Will English remain the first international language or will other languages gradually take over, e.g. Chinese?),
(4) cultural identity,
(5) innovation potential,
(6) investment of time (and possibly money).

How may the choices of people from the English world, especially the US, and people from the non-English world be? In game theory two strategies are distinguished: cooperating and defecting (i.e. not cooperating). We thus get the following scheme of four possibilities:

		individuals from the US (+ the English world)	
		cooperating	defecting
individuals from the non-English world	cooperating	I	II
	defecting	III	IV

Let us now check the various consequences of the four possibilities in relation with the six parameters mentioned above and the idea of global triglossia (where everyone would have to learn Global English and a Third Language). Where will we find a win situation, where will we find a loss situation?

Possibility I:
(1) The general acceptance of Global English will allow the non-English world to reach a broader public. And for both parties it will mean easier access to more information. Enlarged access to information is also enabled by the command of a Third Language; this is especially important for Americans, who, on the average, have invested comparatively little in foreign language learning so far. (Results: English world: + (Global English), + (Third Language) / non-English world: + (Global English), + (Third Language)—N.B.: It should be noted that here and in the following sections the pros, or positive effects, are, of course, fewer for people who already know a Third Language).

(2) If Global English is accepted by the English world, this does not necessarily mean that they will lose any of the attention paid to it; rather: the tolerance toward Global English may possibly even enlarge the attention paid to the English world; for the non-English it will certainly mean a win situation as they will be able to spread their ideas more easily. The promotion of obligatory acquisition of a Third Language will probably have no specific effect for the target culture; but it will support the attractivity of the person mastering a Third Language. (E: ++ or ○+ / nonE: ++)

(3) As already shown, the general acceptance of Global English will probably stabilize some frame conditions, namely communicative means, which would be a win situation for the vast majority of both natives and non-natives of English. The element of the Third Language doesn't seem to be relevant within this parameter. (E: +○ / nonE: +○)

(4) If Americans cooperate and accept Global English, then they may "give away" part of their culture. But this could also be said by the non-English, who would have to publish in Global English then, and not in their mothertongue (at least parts of their publications). The element of the Third Language doesn't seem to have any effect within this parameter. (E: −○ / nonE: −○)

(5) Due to enlarged cultural and linguistic background both parties will enlarge their innovation potential, especially Americans, who, on the average, have so far invested little in foreign language learning. (E: ++ / nonE: ++).

(6) Promoting and teaching Global English and a Third Language will require investing time (and money) in one's education, of course less so for the native speakers of English learning Global English. However, the situation doesn't change much for the non-English world, who would have to learn standard English otherwise. (E: ○− / nonE: − − or ○−)

Possibility II:

(1) For non-Americans or the non-English world, nothing will change in terms of information flow if Global English is accepted by them, but not by the English world—unless there are separate Global English channels of information in the non-English world. For non-English monolinguals, the acquisition of a Third Language will certainly mean a plus for them. For the English world, not accepting the principle of a Third Language will put them in an inferior position then. Not accepting Global English can have no effect or a "plus effect" for the English world if the information is published and still accessible elsewhere (because it is still understandable to English natives). (E: ○− (or +−) / nonE: ○+ (or ++)).

(2) For Americans or the English world, nothing will change in terms of attractivity if Global English and a Third Language are not accepted by the Americans now, but there will certainly be a loss of prestige if another culture becomes the dominating power and favors its own language. Of course, Global English will not secure any nations positions, but transitions will be much less radical in terms of communication channels. (E: ○○ (or − −) / nonE: ○○ (or − − or ++))

(3) For non-Americans or the non-English world, nothing may at first sight change in terms of stability if Global English and a Third Language are not accepted. But the stability can be endangered in the long run if another culture becomes the dominating power and favors its own language; then this language may become the global prestige language. (E: ○○ now, but in the long run − −) / nonE: ○○ now, but in the long run − − or ++)

(4) If Global English is accepted by the non-English world as the only international means of communication this may weaken part of their national identities. If the English world does not accept Global English this will not have any effect on their cultural identity. The element of the Third Language doesn't seem to have any effect within this parameter. (E: ○○ / nonE: ○−)

(5) For Americans or the English world, nothing will change in terms of innovation potential

if the Third Language is not accepted; it can still improve the innovation potential though if they have access to information in Global English, which is accepted elsewhere. The innovation potential of the non-English world will certainly be strengthened if it accepts Global English and a Third Language. (E: +○ / nonE: ++)

(6) Promoting and teaching Global English and a Third Language will require investing time (and money) in one's education. (E: ○○ / nonE: – –)

Possibility III:

(1) If non-English speakers defect, this means that many continue writing only in their mothertongues and then information flow won't change on an international level. (E: ○○ / nonE: ○○)

(2) If non-English speakers defect, this would probably change no one's attractivity. A lot of attention would be paid to America, lower attention to other countries—at least for the immediate future. Changes in "attention degrees" would then be triggered only by other factors. (E: ○○ / nonE: ○○)

(3) If non-English speakers defect, then the stability perspectives won't change for anyone for the near future, it may be destabilizing in the long run, which can only have negative effects for the US and positive or negative effects for other nations. (E: ○○ now, but in the long run – –) / nonE: ○○ now, but in the long run – – or ++)

(4) The US and the English world may "lose" part of their cultural identity if they accept Global English. The others keep their cultural identity if they stick to their mothertongues as publication language for their ideas. The element of the Third Language doesn't seem to have any effect within this parameter. (E: –○ / nonE: +○)

(5) For non-Americans or the non-English world, nothing will change in terms of innovation potential if Global English and a Third Language are not accepted. But it will strengthen the innovation potential of the English world accepting Global English and a Third Language. (E: ++ / nonE: ○○)

(6) Promoting and teaching Global English and a Third Language will require investing time (and money) in one's education, of course less so for the native speakers of English. (E: ○ – / nonE: ○○)

Possibility IV:

(1) If English and non-English speakers don't accept Global English and a Third Language, then information flow won't change neither for Americans and the English world nor for the non-English world (E: ○○ / nonE: ○○).

(2) If non-English speakers and Americans defect, then stability will be endangered, which, in the long run, may be negative for Americans. For the non-English world, this can, in the long run, sometimes be positive, sometimes be negative, depending on the future developments (e.g. positive for already prospering China). (E: ○○ now, but in the long run – – / nonE: ○○ now, but in the long run ++ or – –)

(3) If non-English speakers and Americans defect, then stability will be endangered, which, in the long run, can only be negative for Americans. For the non-English world, this can, in the long run, sometimes be positive, sometimes negative, depending on the further developments. (E: ○○ now, but in the long run – – / nonE: ○○ now, but in the long run ++ or – –)

(4) If Global English and the principle of the Third Language are not accepted, this doesn't seem to have any effect on cultural identity for neither group of people. (E: ○○ / nonE: ○○)

(5) If Global English and the principle of the Third Language are not accepted, this doesn't seem to have any effect on the innovation potential of neither group of people. (E: ○○ / nonE: ○○)

(6) Not promoting and teaching Global English and a Third Language will not require investing time (and money) in one's education, of course less so for the native speakers of English. (E: ○○ / nonE: ○○).

If we give each of these factors equal value, then we can now fill in figures in our table from above, called *prisoner's dilemma* in economic game theory:

		individuals from the USA (+ the English world)	
		cooperating	defecting
individuals from the non-English world	cooperating	I +4 (or more); +4 (more)	II +2 (at least); +0 (at least) (but in the long run: –1 (or less) or +6 (or more); –3 (or less))
	defecting	III +1; 0 (but in the long run: –1 or +2; –2)	IV 0; 0 (but in the long run: –4 or +4; –4)

For both groups, cooperating is the best solution in the immediate situation. For a long-term perspective some strongly developing countries may vote for defecting as this will put them in a better position than the English world and less or not developing countries. But no country or group of countries can be sure of belonging to the stronger countries in the future. So for every country, cooperating in the "global triglossia" idea forms, in game theory terms, a Nash equilibrium solution, where none of the interactants has incentives to deviate from his or her solution.

We can now ask what the effects of cooperating and defecting are for the single individual in relation to the world community in pursuing "global triglossia". We can draw a dilemma scheme again, with the following abbreviations and calculations:

C = costs
(1. time/money investments for Global English + 2. time/money investments for a Third Language + 3. giving up identity for Global English)

B = benefit
(1. higher attention/attractivity if you command a Third Language + 2. innovation potential if you command a Third Language + 3. better information flow due to Global English + 4. higher stability due to Global English + 5. higher stability due to the respect for individual languages and a common global language at the same time)

Σ = sum/net benefit

		world community	
		cooperating	defecting
individuals (or individual states)	cooperating	I C = 3 B = 5 Σ = +2	II C = 3 B = 2 Σ = +1
	defecting	III C = 0 (or 1) B = 2 (or 3) Σ = +2 (+2)	IV C = 0 (or 1) B = 0 Σ = −1

Individuals will hope that the benefits of a world community contract on "global triglossia" can still be enjoyed if they don't participate in the contract themselves. They spare the costs and still benefit from the positive effects (box III). This is the situation where some sort of "world institution" (e.g. the UN) must force both the individuals and all states to participate in the "global triglossia" program if they don't want to be penalized, e.g. by worse chances in the economic world. Global economic growth is only triggerred if all parties cooperate.

Institutions, here: states and the world community, should now work toward the goal of fulfilling this "global triglossia" as soon as possible. As I hope to have illustrated this is not a goal just for ethical reasons, but this goal allows people and, in the end, a nation more possibilities for cooperation and, as a consequence, gains from cooperation. The prisoner's dilemmas drawn here also illustrate the incentives for Americans to give up some of their "linguistic habits" and to learn a Third Language although everything has worked out so well up until now. Actually, there is more at stake for the US than is obvious at first sight. For individual, national and global economic growth "global triglossia" is an important investment in human capital in a globalizing world and fits perfectly well into current discussions in educational economy. The characteristic particularity of Europe in this discussion could be that the official institutions of Europe should encourage people to go beyond the minimum of "triglossia" and initiate programs who promote the command of at least four languages, e.g. Global English plus mothertongue plus another European language plus another non-European language.

The access to Global English should be reached via a type of English that I call *Basic Global English*. Basic Global English is a pedagogic-didactic concept of English that I am currently working on (cf. Grzega [to appear b]). By focusing on vocabulary elaboration and communicative strategies and by restricting grammar and pronunciation to a comparatively small set of rules, learners shall be enabled to reach communicative competence after an only short amount of time. Once they have reached this level, learners can then fine-tune their command of English according to their individual needs and wishes—knowledge of a foreign language's structures has its individual threshold values, too.

Global English should be taught not in a linear way, but in a cyclic way. Students are provided with the most basic rules and can then refine them more and more thoroughly. For this purpose I am currently working out Basic Global English materials. The cyclic teaching and learning of Global English concerns sounds, grammar, vocabulary, politeness rules and communication strategies. This leads us to the next field: intercultural communication.

Component 3: Intercultural and Interpersonal Communication

There are a lot of studies on intercultural communication, mostly very theoretical or philosophical-pedagogic-didactic contributions[4]. Of course, you cannot learn the language-cultural peculiarities of all languages, so a general competence is required to handle miscommunication and to meet communicative expectations and thus to be able to communicate and live together successfully and peacefully. Communicative failures can occur because one of the interlocutors has misinterpreted the situation (e.g. the formality degree) or because a specific communicative strategy has been misinterpreted. The first is often called "sociopragmatic failure", the latter "pragmalinguistic failure". As regards the last aspect we would have to analyze forms on the one hand and functions on the other. Which forms stand for a specific function, which functions are linked to a specific form? Two areas seem particularly fundamental:

(1) those conversational elements that carry primarily phatic function and do not necessarily focus on contents (e.g. greeting and leave-taking terms, thanking, compliments, small talk)

(2) those conversational elements that carry potentially conflicting content because one of the interlocutors may lose face (= face-threatening acts) (e.g. requests, saying no, apologizing).

Furthermore, non-verbal elements also need to be taken into account: gestures, facial expression, body language, eye contact and proximity. These are used sometimes consciously, sometimes subconsciously. And unfortunately, they can lead to communicative breakdowns, too. For instance, many conversations between the British conquerors and native Americans failed because of different politeness concepts of distance. An interesting story is reported by Nierenberg/Calero (1973): "A [...] seminar attendee, one who had served with German Intelligence during World War II, commented on the number of American agents who were caught as a result of eating with the fork in the right hand in spite of careful training in eating the European style. We noted that twice as many could have been caught if German Intelligence had looked for the figure-four position [the Americans' way of crossing the feet when seated]".
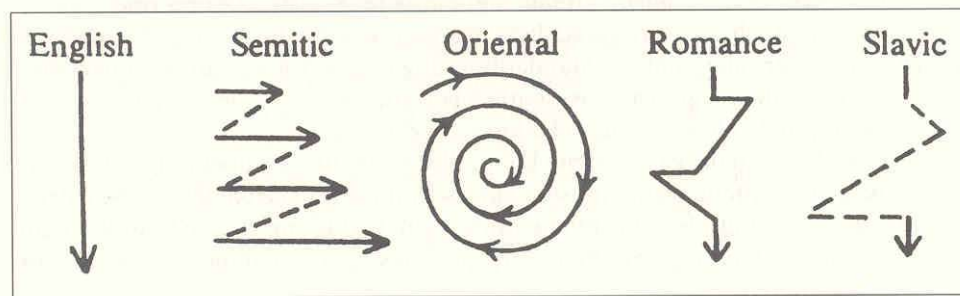
A basic distinction that is made in communication is the one between indirect style and direct style (again, it is rather a continuum and not a binary opposition). In general, we can observe that the more hierarchical a society is, the more indirect the society's communicative style will be. It has been determined that the most successful culturally heterogeneous groups are those that pursue an "integrative" conflict style, i.e. a style where

• the group members clearly value group objectives higher than personal objectives

• the group members eliminate personal tensions

• all group members are allowed to have their ideas and opinions discussed and respected.

Consequently, both the individual and the issue are integrated.

It has been an oft-repeated observation that different cultures pursue different argumentative styles. The following illustration by Kaplan (1972: 45) is today found illustrated in many textbooks:

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[4] Cf. the bibliography by Hinnenkamp (1994) with a structured comprehensive list of works until 1994. A valuable state-of-the-art article was written by Trosborg (1995). A lot of fundamental work has been done by Geert Hofstede (e.g. 2000) and Hall (e.g. 1976).

Of course, even within a culture we may find different argumentation strategies. Genderlinguistics, for instance, has revealed that the styles of men and women tend to differ in a very basic way. The style of men can generally be described as competitive, while women's style is mostly cooperative. The interaction of different languages could further multiply communicative obstacles or misunderstandings if you are not prepared for the potential risks.

If a specific target culture is dealt with then the (situation-dependent) rules for the following parts of a conversation should be touched upon[5]:
- greeting
- addressing
- small talk
- humor
- saying thank you
- requesting and asking
- ordering
- advising
- saying yes and no
- apologizing
- compliments
- taboos
- feedback behavior
- turn-taking behavior
- non-verbal behavior
- leave-taking

For a general improvement of intercultural communication we could set up the following rules:
1. The only generalization one can make: "Don't generalize."
2. Language not only serves for transporting information, but also for creating interpersonal bonds.
3. Formulate questions in a way that the addressee cannot answer with "yes" or "no", but that the addressee has to make explicit statements or explicitly choose an option.
4. Listen and watch others and yourself attentively and consciously. There might be hidden misunderstandings.
5. Respect other culture's values as equally valuable and in the entire context of the other culture.
6. Use standard speech or general colloquial speech. Speak slowly and distinctly. Your

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[5]   For an overview of characteristic communicative features of Europe and other civilizations cf. also Grzega (in appear c).

sentences shouldn't be too complex. You may support your utterance with body language.
7. Don't make unexplained utterances that require "insider" knowledge.
8. Be aware that linguistic rules may be different from situation to situation.
9. If you feel that there is a misunderstanding, you should verbalize this in a circumspect manner.
10. Feel friendly toward the other. Smile!

In many companies, bosses, executive managers, team leaders and others look for advice to improve interpersonal communication among the people they are responsible for. Business is good for communication trainers and communication guides also abound. Actually, many of the things said on intercultural communication also hold true for interpersonal communication, for linguistic gender differences and generational differences, and finally for expert-layperson communication.

Component 4: Profit Text and Non-Profit Text Styles: Decoding and Encoding

I have coined the terms *profit text* and *non-profit text* on the pattern of the terms *non-profit organization* and *profit organization*. Non-profit texts would then be, for example, administrative texts, legal texts, instruction manuals, patient package inserts, and academic texts. Profit texts are advertisements or commercials. The text products of politicians (programs, speeches etc.) are somewhere in between. On the one hand, politicians need to put themselves in the best possible light in order to get votes (profit goals); on the other hand, they also have the duty to tell people what the problems are and what concrete measures must be taken, even if these may be uncomfortable for some people (non-profit goals). Two other types of communication should also be non-profit: (a) expert-expert communication and (b) expert-layperson, or expert-novice, communication (cf. e.g. Antos 2003). Even young children have to learn the distinction between profit and non-profit texts, fiction and reality (things from commercials)–and, unfortunately, this is not always easy for them. It is also difficult for experts to avoid language which demonstrates their power in the form of a special code (such as specific technical terms). I have witnessed this in expert presentations during meetings of the town council I am member of; and many of us will have witnessed this in doctor-patient dialogues. Therefore, some training in decoding and encoding texts seems necessary—in general and for the expert in particular. What could the elements of such a program be?

(1) What could the contents of the decoding section be?
   • how to see whether I read a profit or a non-profit text
   • eye-catcher vs. core message
   • what's the relevance of a text to a specific question or topic? what is the core message? what question does it answer?
   • who is the addressee of the text? who is or might be the author?
   • what is the style? what are possible hidden messages (culture-specific features, irony, humor)?
   • what is the quality of the text? what are the sources of the results? what were the methods (knowledge of the basic academic methods: induction, deduction, falsification of hypotheses, qualitative vs. quantitative research, types of argumentation, use of academic instruments such as certain dictionaries etc.)?
   • how to deal with non-linear texts

(2) What could the contents of the encoding section be?
   • how to ask questions (e.g. in an e-mail)

- how to answer questions (e.g. in an e-mail)
- who is meant to be the addressee of the text (other colleagues of the same discipline, scholars from other disciplines = the general public) and what is the medium used (lecture, internet, book) and what style should I then use (e.g. amount of technical terms)?
- how to use coherence and cohesion
- how to embed small findings into a larger context
- using scholarly methods, presenting results in an intelligible way, using all features of the medium chosen (e.g. hierarchization possibilities of the Internet)
- how to use general language and yet respect administrative constraints
- politeness/etiquette: choice of words (thinking and talking good will facilitate communication for both interlocutors)
- how to formulate an eye-catcher and how to integrate eye-catchers into informative texts?
- being frank vs. being deceptive
- how to be user/reader/customer-friendly (and create a lasting bond, i.e. some sort of confidence, so that the reader/customer will want to come back)
- how to formulate an eye-catcher (although the style of the main text may be neutral, it is important to find headings or labels that attract the reader's/listener's interest—attention has become, or is becoming, an important modern currency [cf. Franck 1998])

As a matter of fact, important studies on text intelligibility have been carried out by a team of German linguists (cf. Langer/Schulz von Thun/Tausch 1974). They established four scalar oppositions to characterize a text:

simplicity	— complicatedness
order/structure	— lack of structure/lack of cohesion
brevity	— prolixity
additional stimuli	— no additional stimuli.

Every mini-scale consists of five degrees: ++/+/0/–/– –. According to their findings an optimum of intelligibility is reached if the text is characterized the following way:

simplicity:	++
structure/order:	++
brevity:	+ or 0
additional stimuli:	0 or +(+)

Although these findings may not automatically be generalized for all languages and cultures and although, as a consequence, further research is needed here, there is some indication that texts can generally be rendered more intelligible on various levels:

- on the lexical level: by the reduction of rare technical or foreign terms, of abstract terms, of unusual metaphorical terms
- on the syntactic level: by the reduction of complex sentences, of attribute abundances, unusual sentence orders; by paying attention to coherence and cohesion, of hierarchizations, of juxtapositions
- on the pragmatic level: by the clarification of implications, the accentuation of intentions, comments, paraphrases, metacommunicative elements

Other means for illustrations:

- structuring by means of paragraphs, numbers, headings, lists
- focussing by means of bold-print etc.
- supplementing and explaining of text by means of tables, pictures, graphs, etc. as well as indexes, glossaries, abstracts, visually separated definitions and explanations

But: none of these items can be looked upon generally and unindependently. Apart from the items just mentioned people should also become familiar with the specific possibilities of the Internet:

- choosing a non-linear, but hierarchical structure (through the use of hyperlinks)
- using frames
- using audio-video material (moving elements)
- using discussion forums, chatrooms or any other tool that allows dialogic exchange.

Moreover, the author's attitude will also have a positive effect on the production of a text. The author should show empathy and sympathy for the reader.

As to non-profit texts, it seems sensible to set up a canon for ethical language, to verbalize the expert's duty to produce generally understandable texts. Of course, we cannot force people to use the same style. They have the right to express their individuality even in this respect. But at the same time some people have the duty to express their ideas also in a generally intelligible style—among these are researchers. If they do not, we will have to continue the negative economic effects that I've already described: ideas will spread only among a few people, and many ideas will then be developed more than once. My general suggestion for academic publications is that every contribution be preceded by an abstract in Global English in the following form:

The abstract should not exceed one page. The abstract should consist of:

1. the question or hypothesis dealt with
2. the motivation for this question or hypothesis (brief state of the art)
3. the answer of the question or verification/falsification of the hypothesis
4. the method used
5. a contrast to other similar studies and their findings
6. the mentioning of possible problems or restrictions
7. an embedding of the findings/answer (i.e. answer is mentioned for the second time!) into a larger (socioeconomic) context

The style should be oriented toward rather simple and general everyday language. This will enable interdisciplinary exchange and facilitate the work of academic journalists. Academic journalists will also have the duty to indicate their exact sources whenever they write articles so that the reader can check and delve into a study more thoroughly. Another area where such ideas will be important is in the production of legal and administrative texts. In English-speaking countries the "plain English movement" has led to a number of improvements connected with the intelligibility of legal and administrative texts. In other countries, this is, unfortunately, not the case. As a matter of fact, at the universities I work for it seems to be getting even worse. Within the past months I received more than one letter from the university administration that I did not understand. In two cases not even the responsible person at the university administration could explain the letter's meaning to me without checking the codified regulations. This, too, causes unnecessary economic damage—in my case, it cost both the administration and me time that could otherwise have been spent more effectively.

Some advice for the production of administrative texts:

1. It should be made clear at the beginning what the topic/issue of the letter is and who is affected by, or should be concerned with, the letter.
2. Citations of laws, or regulations, should be put at the end of the sentence/letter or in footnotes.
3. The letter should be written in general, everyday language, but not in colloquial language.
4. Legalese expressions and phrases as well as abbreviations should be avoided, unless commonly known. If technical/legal terms must be used, they should be explained or be set off in brackets after an everyday expression.

5. Sentences should not be longer than 12-20 words.
6. Subheadings may be used for structuring, e.g. in the form of a question-answer structure.

Purely legal texts are the most difficult. Sometimes even judges have difficulty handling them and use a very non-linguistic and subjective attitude toward language. Here is an example: the German word for *signature* is *Unterschrift*, literally something like "under-writing, sub-script". It so happened that a man transferred a large amount of money to a company with the help of the usual form that included the signature field in the upper right corner. Later the man wanted to cancel the transaction. A clever lawyer tried to convince the judge that the bank should never have transferred the money, because an *Unterschrift* always has to be "under" a transfer order—and the judge actually agreed. American cases are also well known, involving companies that are sued for neglecting to adequately warn consumers, although in many cases the dangers could have been avoided using common sense (for instance that smoking is not healthy, that smoking is addicting or that hot coffee may be hot etc.). If such lawsuits are filed, the cases should quickly be decided. Here, lawyers, judges and everyone in society has to use more common sense and strive for a better understanding of words or, rather, of the relationship between word-forms and word-meanings.

Component 5: Service Linguistics

In the 1970's a new service started to spread in the Netherlands, in Amsterdam: the *wetenschaapswinkels*, the "science shops". These science shops offered help to non-profit customers with specific questions their customers needed answered in an academic, scientific way. Other countries also established science shops. These shops specialized basically in technical, sociological, medical and ecological problems. None of them specialized in linguistics. Yet with the growing importance of information and knowledge transportation, the globalization of all kinds of ideas, the globalization of ways of life and the simultaneous desire for local identity as well as the ongoing debate on language changes, the demand for linguistic services may very well exist. The world will offer new fields for linguists and linguistically-trained persons:
• style translators (especially needed if the above-mentioned central linguistic skills are not sufficiently mastered by the layman/receiver or the specialist/sender) (machine translators may be improved for the translation of certain, homogeneous text-types)
• stylistic advisors
• teachers of central linguistic skills
• academic journalists
• forensic linguists
• service for journalists
• communication trainers
• members of (linguistic) science shops

Possible customers would be:
• companies and businessmen
• politicians
• administration personnel
• universities and researchers
• teachers
• the police and courts
• journalists
• (non-linguistic) science shops

As an example, one might imagine an "Internet Service for Journalists". This service could work as follows:

0. website with contact numbers, question forms, indication of special research fields
1. mails should be answered within 24 hours
2. if the service can answer the question, it should say how long it will take the service team to answer it (maximum 2 days) (not for free);
    if the service cannot answer it, it should try to suggest other contacts (for free)

Linguists need not necessarily come up with the most complex idea to solve individual technological or technical problems; it may solve only marginal problems. The decisive thing is to find a "deviant idea" that may in a brief amount of time create a mass market (cf. Mathews/Wacker 2002).

Pedagogic Aspects

The elements I have presented here should be included in an Economics curriculum. But they should also be integrated in every other subject—at the latest at university, better still in primary school. And I repeat: it has to be taught to everyone, not simply to an élite. What's the use of having five élitists if a company has difficulty finding fifty people who are literate enough to do the jobs offered and that have to remain unemployed, to the benefit of less expensive workers from somewhere abroad? The enormous economic growth of the first Kondratieff may also be connected with the increase of literacy. We should refrain from promoting an élite at the expense of the masses too much. Many colleagues still think that curricula must be linear. I would instead suggest that the curriculum give a broad overview and then go gradually into more detail in each of the components. The curriculum must be dialogic or polylogic.

That the socioeconomic linguistics curriculum is vital seems beyond doubt to me. While in earlier times people could walk through life knowing only a few things, life in the information society has become so complicated that a small command of knowledge makes you poor. Poverty means not being able to handle information efficiently in order to solve problems. It is not the amount of money spent on the education sector that is responsible for the level of knowledge, but the way money is transferred into education and broad knowledge. Nor does the solution lie in intensifying a certain school subject (in the traditional style of the teacher teaching up front). It is the way the subject is taught. Children are eager for new knowledge. According to the PISA study, students feel not being challenged, although they are being taught and are learning a lot of information. High performance will only be achieved if it is demanded. Infotainment alone will not suffice to attract students' attention for five or six hours. Students need not only be familiar with information, they must learn to handle information efficiently on their own. School, according to Händeler (2003: 356), must produce students who are not obedient industrial workers as in the 4th Kondratieff, not individualists as in the 5th Kondratieff, but autonomous responsible personalities who can both handle structured tasks efficiently and cooperate creatively. One prerequisite is a good core knowledge in many fields. But then students must acquire certain general qualities (something that is also elementary in the Bologna process, which aims to find a European education standard). Students need to learn how to ask questions. Students need to improve their skills in decoding and encoding. The task of teachers will be to find out their students' talents and weaknesses. This, by the way, is also necessary for university students. In Germany, I have witnessed more than once that students majoring in Economics or Journalism lack key qualities such as the abilities to present something in an intelligible way, to present

something in a critical way, to draw the essence from results and embed them in larger contexts, to work in teams, to show empathy, etc.

In order to enable students to acquire the soft skills and hard skills they need a sound method; the best one I have personally enjoyed and used myself with very good results is Jean-Pol Martin's *Lernen durch Lehren* (*LdL*), "Learning by Teaching" (cf. www.ldl.de; cf. Martin 1999, 2001, 2002, 2003; cf. Grzega 2003); for university I would even expand the method to "Learning by Teaching and by Doing Research". It is not without reason that understanding is also referred to as "grasping (the meaning)" of something.

Some Potential Societal Problems

What may be some of the problems involved in convincing people of this model?

1. The necessity may not be recognized by those who are rich. Egoism is a natural feature of human beings. People are primarily concerned with their own wealth, power and security. It must be made clear to the wealthy and powerful that only a new kind of general literacy will enable a win-win situation. The alternative is that the position of the rich man will also diminish—maybe not abruptly, but certainly gradually and noticeably. The neglect of the new required literacy will at first strengthen the position of the wealthy and the powerful, but it may finally lead to a revolution in their life-time. A certain action, e.g. the discrimination against the socially disadvantaged, will always cause an equal reaction, e.g. the discrimination against the socially advantaged. Based on the action-reaction principle, the principle of "love" as a means of achieving more rapid economic growth has been suggested by the Swiss economist René Egli (1994). He calls it the LOL²A principle. This acronym stands for the German words *Loslassen* 'let go', *Liebe × Liebe* 'love × love, love squared' (i.e. the increase of love doesn't have linear effects, but squared effects on somebody's performance), *Aktion=Reaktion* 'action = reaction'. With this formula Egli states that in the long run the profit for oneself is bigger when you first share, or give away, some of your possessions. If you give to others, others will give to you as well. Moreover, cooperation does not simply add to your profit, but multiplies it.

2. Idea-sharing is not very popular, because people look out for their own advantage, their own fame, their own wealth, and their own power. But here too, we must say that keeping information to oneself does not automatically secure the position of the possessor of this information. On the contrary, not sharing important information means that more powerful and larger communities will decide on certain "good" or "bad" developments in the world, developments that lead to catastrophes or away from them.

3. It is necessary to recognize that competition must be viewed in a different way. We must stop seeing other nations, regions or cultures as the enemy. With all due caution we may say that today we are entering an age where "good" vs. "evil", or "ethical" vs. "unethical", is determined by other parameters.

4. Some of the unifying linguistic components may be criticized for endangering identity and individuality. I would like to underline that this is not the case. I only say that results should be presented in a globally homogeneous way; the path toward results and social bonds can, and should, still be trodden in an individual or culture-specific way.

Conclusion

Händeler (2003) observes that with the transition into an information society education has turned out to be a global problem equally as serious as global ecological problems. Two thirds of the companies have difficulties in getting qualified workers/employees. Companies

complain about deteriorating skills in arithmetics and orthography and a lack of general knowledge. Only education will save countries from poverty. Händeler (2003: 232) clearly states that the biggest economic problem is to channel the flood of information, to separate out relevant knowledge and to apply it productively—all within sensible financial limits. This will then enable the information society to turn into a knowledge society. New high-paying jobs are only created when people collect, analyze, present and give information. Händeler (2003: 242) says that today companies no longer need to optimize the flow of information between man and machine, but rather between and among humans. We need to learn to communicate with colleagues, customers, providers and partners in an atmosphere of trust and efficiency in order to make information flow without obstacles. Linguistics can offer something to improve the quality and quantity of the flow of information and the formation of knowledge. Again, Europe seems to be a perfect locality of research for socioeconomic linguistics—due to the experience with science shops, the variety of majoritarian and minoritarian languages, the importance of its languages in the internet[6], the coexistence of native and non-native speakers of English, and the salience of both national and regional feelings of identity.

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6   Cf. Perez (2001: 50f.).

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