



The theory of communicative language: Political economy for multiple civilizations

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ARTICLE INFO

Article history:

Available online 25 January 2010

ABSTRACT

The main stream economic paradigm generates some cultural conflicts, un-sustainability of Earth resources and conceptual distortions. This paper introduces the theory of communicative language (TCL) to address negative effects of economic value making on political and social relations. It adopts a conceptual perspective and elaborates economic, political and social relations with regard to means of communication. Having put the theoretical foundation, the paper builds alternative futures in which “communicative language” identifies co-existence of multiple civilizations stemming from sustainability; where as extensive use of “dominative language” in economic and political actions, leads to social decay, results in un-sustainability, and generates conflicts between cultures and civilizations.

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1. Introduction

The TCL is based on the fact that there are at least three remarkable pressures of globalization which cause serious results at local, global and conceptual levels.

1. With regard to local level, globalization is inclined to homogenize the world system by transforming idiosyncratic values of non-Western civilizations [27,29,33,39]. This pressure is evoking counter acts against globalization and undermining its mutual contributions [24,35,37].
2. With regard to global level, homogenization of the World system is resulting in unsustainability of Earth resources which will not be enough for the demand if every body adopts a Western way of life [10,20,41].
3. With regard to conceptual level, globalization promotes pluralism at the cost of certain negative externalities which not only decelerate the likelihood of multiple civilizations, but also make it difficult to overcome the first and second pressures [2,4].

In this article, I introduce TCL which focuses on the third aspect, the conceptual characteristics of globalization, assuming that there is an intertwined relation between communication modes and multi-civilizational futures [23]. My purpose is to show certain negative externalities which have been emerging from the interaction between economic system based on flexible split production (FSP) and socio-cultural domain embracing various types of tolerance and intolerance. I put forward that these negative externalities are related to pejorative distortion of three concepts, namely plurality, diversity and

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circulation. I suggest that the deformation of these concepts endanger the likelihood of multiple civilizations in the short run and the ongoing of contemporary Western civilization in the long term.

FSP promotes plurality, diversity and circulation as the main principles of social systems and cause three negative externalities when vertical intensification and horizontal expansion identify global and local values by manipulative images.

1. Concerning economic and social domains; communicative language is replaced by dominative language.
2. Concerning economic and cultural domains; differentiation through value formation is replaced by value formation through differentiation.
3. Concerning political domain; identity politics is replaced by aggressive difference politics.

I will firstly elaborate socio-cultural and economic processes which result in negative externalities when these principles serve for globalization (in the sense of horizontal expansion) and when they serve for hegemonic relations (in the form of vertical intensification) based on dominative language. Then, I will make a conceptual forecasting in terms of worst and ideal case scenarios as to determine whether it might be possible to ease these negative externalities and enter a global age of communicative language, leading to multi-civilizational futures instead of a worst case scenario, in which hegemonic relations are being legitimized through mutual use of dominative language.

2. Conceptual definitions of the TCL

Pluralism firstly indicates a social organization, structure or situation in which diversity of identities regarding racial, religious, ethnic, cultural or other choice-based groups is tolerated. Furthermore, it may signify multilateral aspect of reality that might embrace several basic substances or elements [7]. For this article, pluralism signifies to supremacy of plurality, diversity and circulation whereby: “*Plurality* refers to the state of being plural; *diversity* signifies noticeable heterogeneity as well as the condition or result of being changed; *circulation* identifies free movement or passage through a series of vessels as well as the spread or transmission of something (as news or money) to a wider group or area [7].”

“*Otherness* is the quality of being not alike; being distinct or different from that otherwise experienced or known. *Difference* is either the quality of being unlike or qualifies a significant change from the previous situation. *Differentiation* is discrimination between things as different and distinct [7].” By *different others*, I understand those who manipulate differentiation as a value maker. By *ordinary others*, I understand those who do not implement differentiation as a tool of value making though they may have certain idiosyncrasies that make them differ from the rank and file.

Flexible split production necessitates production and consumption of variety of goods and services which offer “imagery styles” and “feelings of uniqueness” based on perceptions during the act of use [4]. *Horizontal expansion* refers to spreading out of the global culture which might be identified simply by conceptual globalization of Western culture through goods and services. *Vertical intensification* identifies the use of communication and communication tools as a means of cultural domination. *Dominative language* identifies the abuse of conscious and sub-conscious cultural/individual archetypes of reptilian brain as to shape the thoughts and beliefs of targeted individuals, groups or societies [2]. *Communicative language* shows the informative characteristic of sent messages and impulses between a brand and a consumer, state and people or among people.

3. Hypotheses of the TCL

My first hypothesis suggests that FSP make globalization assign a supremacy to plurality, diversity and circulation as principles which legitimize and expand the use of horizontal expansion and vertical intensification as strategies and may lead to future developments varying between worst (identifying common and reciprocal use of dominative language) and ideal cases (identifying the use of communicative language (Table 1) (Hypothesis I).

The best case represents an ideal situation of a pluralistic society in which all of the individual idiosyncrasies are being considered and expressed without endangering others’ rights and liberties. This kind of plurality is the ultimate purpose of liberalism, which aims continuous progress accompanied by economic growth at the most possible level of individual and

Table 1
Trends arising from conceptual globalization of Western civilization.

	Type	Principles	Strategies	Externality	Externality
Economic & Political Domains	Flexible split production (FSP)	Plurality. Diversity. Circulation	Horizontal expansion. Vertical intensification	Value formation through improvement and innovation (best case). Value formation through differentiation (worst case)	Dominative marketing excluding communicative marketing
Individual & Social Domains	Individual expressionism in compatible with FSP	Plurality. Diversity. Circulation	Horizontal expansion. Vertical intensification	Mutual tolerance for differences (best case). Difference fetishism, oppression of ordinary others by manipulative different others (worst case)	Dominative language excluding communicative language

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