LIFE-FULFILLING EDUCATION AND WRITTEN COMMUNICATION IN ESP. CASE STUDY

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Abstract: *The article emphasizes the important role played by life-fulfilling education and by the development of good written communication skills. The theoretical section deals with some general elements of education (teacher's functions, role and dimensions of education, several features of life-fulfilling education) and written communication (e.g. definition, particular characteristics and elements). In its turn, the practical section is focused on an analysis performed on two legal documents (international conventions), by specialized software, which highlighted key issues, such as readability indices, occurrence of lexical items and lexical density. The data provided by the software emphasized the importance of developing good written communication skills against the background of globalized interactions and current educational models, such as life-fulfilling education.*

Key words: *written communication, life-fulfilling education, legal language, lexical analysis, readability*

1. Introduction

A teacher has the most important function in human communities because s/he fulfills two main functions: first, s/he helps human beings intelligently to self-govern through knowledge and self-knowledge, and to understand what is happening and why. The second function aims to directly support the search for one's happiness in the transition through human life, in close connection with the imperatives of life lived in community, work and love. A teacher has to work with the human mind and its functioning is not yet well known. The way the brain works is in the stage of hypotheses, still unconfirmed, in the crucibles of the researchers. The success of the major science program in this century of understanding the functioning of the brain will be the crossroads not so much for pedagogy, but for all human and social sciences and for scientific knowledge in general.

Higher university education represents the first specialized choice of individuals in life-long education, where the profession is laid from the perspective of the labor imperative, which brings income, but also generates human and social-community accomplishments. Education for the accomplishment of work is just as important as the education for life lived in the community, for love. Together they form education for the fulfillment of human life.

Through the consequences that the "learned man" produces for the fulfillment of his own life, as an organic part of the social-community life, of the natural environment in which he lives, works and loves, education is, at the same time, of individual but also of general interest.

What education is and how it is done is not only through treaties or pedagogical textbooks. They have something artificial and induce the idea of ending, of definite, of exhausted. They pervert the mind, geometrize it, and subsume it to patterns and definitions.

We can find out many things about shaping human facts through stray thoughts that come to us during small, unimportant actions, "glittering", flashes of ideas - not yet conceptualized, diaphanous - about what is happening to us or coming our way. The different

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opportunities of life reveal another dynamic of the ideational, making it more natural, closer to reality, to the deep sense of the human.

There is a hidden dimension of education, that which is achieved through the self - that from the past or from the present. Perhaps no factor is more educative than the person who gets to perceive or judge himself/herself. From this point of view, education is thought of as a dyad (with another, master-disciple), but it can also occur within a self-reflected monad (the relationship between different levels of analysis of the same person):

> To educate means to help another to reach higher than you could climb, to make somebody something that you are not, to awaken in the one near you those resources that can fulfill and raise him/her, not by offering them the ready-made truth, but pointing to the possible direction to find it" (Cucos 11).

In Marshall B. Rosenberg's view, an education for the service of life should have as its main purpose meeting human needs, creating a better life for ourselves and those around us (47). The opposite of this type of education is the education of domination. Life organizations are characterized by fairness and equity in the distribution of resources and privileges. People who are in leadership positions serve their voters, not trying to control them. The nature of laws, rules and regulations is established by consensus, understood and followed by will. Organizations put into the service of life be it families, schools, businesses or governments value the well-being of each person in the community or organization and support the creation of connections aimed at improving the lifestyle and the relationships between the members of the group. Our purpose in such a structure is not to obtain something to the detriment of the other, but to express our needs without condemning others and listening with respect to the needs of others (Rosenberg 25).

The information age, underlain by the amazingly rapid development of information technology and by the increasing use of computers (especially in organizing and sharing information), has triggered the need for written communication. Moreover, since effective communication is the base of any strong rapport and efficient interaction, including the one a teacher and his/her students should have, communication skills, in addition to knowledge, are essential components of good teaching practice. Since in areas such as business or law the instructions/ information that are provided in writing underlie decisions or actions, meaning should be conveyed accurately, directly and concisely. The author of "E-Mail: A Write It Well Guide-How to Write and Manage E-Mail in the Workplace", Fisher Chan (see https://www.encyclopedia.com/entrepreneurs/encyclopedias-almanacs-transcripts-and-maps/written-communication) professed the need to develop strong writing skills, by stating that "the words we write are very real representations of (…) ourselves. We must be sure that our e-mail messages are sending the right messages about us".

2. A new educational model: life-fulfilling education

A very interesting point of view regarding education is presented by Samael Aun Weor in his book, *Fundamental Education*. False education only deals with the enrichment of the intellect and this can be done by anyone (Weor 257-258). It is obvious that if he has money, anyone can afford to buy books. We do not speak out against intellectual culture; we only speak out against the exaggerated desire to accumulate in the mind. False intellectual education offers only subtle pretexts to run away from yourself. Intellectualism without spirituality leads humanity to chaos and destruction.

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Technique can never make us able to know ourselves in an integral, unitary way. In life there is everything: joys, sorrows, love, passion, pleasure, pain, beauty, ugliness, etc., and when we know how to live it intensely, when we understand it at all levels of the mind, we find our place in society, we create our own profession, our particular way of living, feeling and thinking, and the opposite is false one hundred percent. Technique, by itself, can never give birth to deep true understanding.

The current education has been a total failure, because it gives exaggerated importance to technique, profession and it is obvious that, based on the job, it transforms man into a mechanical machine, destroys his best possibilities. To cultivate capacity and efficiency without cultivating the understanding of life, without the knowledge of oneself, without a direct perception of the process of the ego, without a thorough study of one's own way of thinking, feeling, desiring and acting, it will serve only to increase our own cruelty, our own selfishness, those psychological factors that cause war, hunger, misery and pain.

The education of a fulfilled life demands that the actions of teachers and students be motivated by the intention to improve their lives, not out of fear of punishment or the hope of receiving any kind of reward (a high grade or a scholarship) and, certainly, not by an edict that says that those who run these structures know what's best for us.

Another topic addressed by Samael Aun Weor in *Fundamental Education* is vocation (Weor 29). With the exception of totally disabled people, every human being must serve something in life. It is difficult to know what each individual serves. If there really is anything important in this world, it is to know ourselves. Few are those who know themselves and, although it seems incredible, it is difficult to meet in life any person who has developed the sense of vocation. Whoever knows his vocation or who gets to discover it by himself goes through a terrible change. He is no longer looking for success, money or fame. His satisfaction lies in the joy he offers to answer an intimate, profound, unknown call, of his own inner essence.

Regarding the fact that it is not easy to discover our own vocation, Samael Aun Weor stated that the day when a person will be able to tell the truth:

> I know who I am and what my true vocation is, from that very moment he/she will truly start living in fairness and love. Such a man lives in his profession and his profession in him. Finding our true vocation is undoubtedly the most serious social problem, the problem that underlies all the problems of society (Weor 87).

Finding or discovering our true individual vocation is, in fact, equivalent to discovering a very precious treasure. When our vocation corresponds totally and absolutely to the position we occupy in life, then we exercise our work as true apostles, without any greed and without the desire for power. If we study bureaucracy closely, we can notice that rarely in life does job correspond to individual vocation. When we study privileged classes, be they from the East or the West of the world, we can highlight the total lack of vocational sense. The so called, "good children" today, unable to find their place in life, walk disoriented and turn into "rebels without a cause", says Samael Aun Weor (54). Fundamental education, according to Samael Aun Weor, is called to discover, through different methods, the latent capacities of the students. It is absurd not to know how to guide students from a vocational point of view and not to examine their innate abilities and inclinations.

Another important aspect, addressed in *Fundamental Education*, is the awakening of consciousness. "What does education do if we don't really become conscious, intelligent creators?" Samuel Aun Weor wonders (84). Teachers need to be aware of the necessity of

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cooperation in order to help students awaken their awareness. It is unfortunate to see so many automated machines placed in schools, high schools and universities, receiving the information they have to keep in memory without knowing why or what for.

We need to be intelligent, and intelligence is awakened in us only when consciousness awakens. Humanity has ninety-seven percent subconscious and three percent consciousness. We need to awaken our Consciousness.

Teachers have a duty to help students to be useful in life, but as long as there is fear, no one can be useful in life. The fearful person does not dare to disapprove the opinion of others, he cannot have free initiative. Teachers must fight to eliminate fear from students, allow students the freedom to disapprove, disagree, and criticize, in a healthy and constructive way, all the theories they study. It is necessary for students to abandon fear in order to learn to think through themselves. Fear is one of the barriers of intelligence (Weor 147).

Another approach regarding education in a globalized society belongs to the university professor Constantin Cucos (112) in his book, *Education - love, edification, perfection*, where he enumerates some of the major risks to which education is exposed in today's society. The problem is that education can be transformed into a simple trampoline for social resettlement, for gaining a high status on the social ladder only by being delivered and by automatic conversion into socio-economic status (by having simple diplomas, for example). There is the risk of a separation between the rule of law (displayed by certificates) and the state of fact (trained competences and activated by the educated ones). Hence we may notice the thirst for being educated as much as possible, in the most honorable institutions, and obtaining as many diplomas as possible.

Education risks becoming a mere fetish, the label being sufficient itself. A direct consequence of this expansion is the tendency to pragmatize learning, to train the person in the perspective of the use and application (sometimes immediate) of knowledge. The principle seems to be acceptable, except that it can lead to a utilitarian closure, university being considered an "antechamber" of life (economic, social, etc.) and less a laboratory of the human spirit in the perspective of higher, timeless ends.

Oriented to the concrete, the immediate, the circumstantial, we risk forming a limited person, currently blocked, interested in tangible and rapid gains. Do we consider that the training space must be amateurish, from the acceptance of the metaphor of the "ivory tower" to the reality of bringing life to school? (Cucos 48) But the biggest risk, according to Constantin Cucos, is that of transforming education into a tool of power factors, to model the "masses" and to create expectations according to their interests and goals (65). It is known that education is dominated by those who hold the levers of power at a given time. Through institutional policies, budgetary levers, management strategies, education is exposed to ideological or political interference and pressure. Once institutionalized, education can be "instrumented" and used for manipulative, dangerous purpose. Under the mask of noble purposes (access to culture!), perverse intentions can be hidden.

As a conclusion about current education, Constantin Cucos mentions: "By somewhat simplifying things, through education we are preparing people to accept not what they really need, but what power wants to give them at some point" (78). In a profit-oriented society, education risks becoming an annex to those who want to dominate the market, including cultural products. Universities begin to resemble commercial companies, which regulate their specific processes according to market economic laws. The entrepreneurial model tends to get generalized to the detriment of the classical model of the school as a space for spiritual formation. It is aimed rather at the formation of the efficient robot, than of the conscious man.

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It is our obligation, under these conditions, to watch over and intervene when the school is out of school, the teacher stops being a teacher and students stop being students. This call for all should no longer be postponed and it is the case of an urgent intervention to improve the current educational systems.

The new law of education in our country refers to the educational ideal of the Romanian school which consists in the free, integral and harmonious development of human individuality, in the formation of the autonomous and creative personality, based on the real assumption, by all individuals and by each of them, of a scale of values necessary for their own personal development and fulfillment and social and professional integration in a knowledge society. Our society needs a new way of thinking about what it means to be an educated person. We can no longer continue to shape students lives emotionally or to assume that the teaching can be isolated from their feelings. We need a vision of education that admits that the ability to control our emotions, to resolve conflicts are fundamental skills that can and should be learned.

The fulfilled life is the life in which we all have the chance to do what we love more than anything, when we make our lives more beautiful for ourselves and others, when we manage to satisfy both our personal needs and those around us.

Life-fulfilling education should provide educational opportunities to students and develop their communication skills, to help them not only enrich their lives, but also others', to make their lives more beautiful for themselves and those around them, as well, to meet their personal needs and others'. If future generations can be educated in the spirit of these principles, they will be able to create organizations, families, jobs, and governments in the service of life (Lantieri 3).

In Marshall B. Rosenberg's view (123), a healthy life-long education contributes to the development of one's own ability to express oneself in a way that supports life-enrichment education, the development of the ability to enter into an empathic relationship with others: finding ways to achieve the partnership for enriching the life between students and teachers identifying ways to create an educational community in which people contribute to the educational process and to the well-being of each one, finding out and putting into practice the means to maintain order and safety in schools and universities.

Intelligence is the perception of the essential, and in order to discern the essential you must be free from the obstacles that mind designs in search of its own safety and its own comfort. Fear is unmanageable as long as mind is in search of a safety environment; and when human beings are regimented, in any form, the sharpness of mind and intelligence are destroyed (Rosenberg 146).

Another function of education, presented by the author, is to create new values. To limit us to put in the student's mind some set values means to conform to an ideal, to condition it, without awakening his intelligence. Education is closely linked to the current global crisis, and the educator who perceives the causes of this universal chaos should wonder how to awaken the intelligence of those young people and develop their communication skills, thus helping new generations to limit conflicts and disasters. Education, in the true sense of the word, is to understand the young person as he/she is, without imposing the ideal of what we think he/she should be. Closing him/her within an ideal means encouraging him/her to conform, which gives rise to fear and produces an eternal conflict between what it is and what it should be. And all the internal conflicts manifest themselves in the outside, in society; often, good communication skills developed by life-fulfilling education can bring unexpected resolutions.

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3. Theoretical background: key concepts in (written) communication

According to Coates (14-18), the communication process involves sending and receiving messages, instructions, advice etc. in various forms and by various means, transferring or sharing pieces of information among individuals and also attributing meaning to them. Coates (18-22) also uses terms like "output" (standing for the information that goes out from an individual) and "input" (representing the information that gets into the receiver's brain) with the aim of describing communication ways.

Another interesting definition is given by Griffin, who saw communication as "the relational process of creating and interpreting messages that elicit a response" (Griffin 9). The complex communication process is divided into multiple parts, such as source (i.e. the sender), message (the information to be communicated), encoding (putting the message into a format appropriate for sharing it), decoding (receiving the message accurately), channels (the paths followed by the message; the method whereby the message is conveyed), receiver (the one to whom the message is addressed), feedback (measuring the success level of communication and giving the occasion to adjust it) and context (the situation, the background). Knapp et al. (9) noticed that the two hemispheres of the brain do not process exclusively only one type of information; on the contrary, they concluded that the right hemisphere processes mostly the nonverbal elements involved in the communication process, while most of the verbal ones are interpreted by the left hemisphere.

It is noteworthy that the meaning given by a receiver to a message is not exactly the same as the original meaning that the sender had in his/her mind, because these individuals involved in the communication process have different personalities and mentalities, distinct sense organs and cognitive functions (Coates 18-22). Therefore, according to Von Raffler-Engel (89-102), there are in fact two messages involved in the communication process, i.e. the intended message (influenced by social roles and psychological factors) and the perceived one (subject to cultural and individual expectations).

The communication process is made up of three main components: linguistic or verbal, paralanguage and nonverbal. Linguistic communication, which concerns the organization of speech and content, refers to the way in which sounds are used in order to convey various pieces of information. In its turn, paralanguage, which is a vocal item of nonverbal communication, makes reference to the vocalized part of spoken message (Webb Luangrath et. al 98-107). Another explanation of paralanguage was given by Trager, who stated that it is "some kind of articulation of the vocal apparatus, or a significant lack of it, i.e. hesitation, between segments of vocal articulation" (Trager 10). Thus, paralanguage concerns elements such as pitch register, pitch range, duration, overall loudness and tempo (Webb Luangrath et. al 98-107). Last but not least, nonverbal communication refers to nonverbal behavior modes and paralinguistic elements (von Raffler-Engel, 89-102).

According to Von Raffler-Engel (89-102), communication has three main functions that influence each other during the communication process: referential (focusing on the information shared during interactions), regulatory (relating to the way whereby information is exchanged), and affective (involving the expression of emotions).

Written communication has several important advantages, such as the possibility of revising and editing the message before sending it to the recipient, because in general, the sender does not have to deliver it on the spot, as it happens in verbal/ oral communication (Hans and Hans 72). Moreover, having in view the Latin proverb "v*erba volant*, *scripta*

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manent" (i.e. "spoken words fly away, written words remain"), it should also be noted that permanent records of written messages can be kept, giving recipients the possibility to either review them in order to provide feedback or to present them later as proofs of various discussions or transactions, especially when these messages include significant facts and figures. However, written communication also presents several drawbacks, as it lacks immediate feedback, it is time consuming and requires good reading and writing skills.

4. Research methodology

In order to develop written communication skills in their learners, ESP teachers should be aware of the impact that specialized terminology has on written communication, in general. Moreover, they should take into account that fact that each specialized language has its own features that sometimes make the written communication process even more cumbersome; for example, legal language is often laborious, intricate and bombastic, with long and twisted sentences and awkward syntax. Written communication in the legal field encompasses a great variety of texts, such as conventions, agreements, laws, regulations, constitutions, legal codes, decrees, court decisions, etc. For the purpose of our study, we have chosen two well-known conventions to which reference is made regularly, which are cited very often in the legal field: "*European Convention on Human Rights,* as amended by Protocols Nos. 11 and 14, supplemented by Protocols Nos. 1, 4, 6, 7, 12, 13 and 16 (entered into force on 1 June 2010)" and "Council of Europe Convention on Action against Trafficking in Human Beings (Warsaw, 16 May 2005)". We will analyze the readability and lexical density of these two conventions and we will refer to the features of efficient written communication.

The lexical density and readability indices of these two conventions were provided by "Analyze My Writing" (see http://www.analyzemywriting.com/about_us.html), which is a specialized software whereby texts are analyzed in terms of complexity, using criteria such as the number of the syllables, words and sentences in the document; the length of the words (number of syllables) and sentences (number of words in each sentence); various punctuation marks. The results revealed complexity degrees that were connected to how well various types of readers can understand the respective documents. It is worth mentioning that "Analyze My Writing" provides data in connection to five readability indices (Gunning fog, Flesch-Kincaid, SMPG, Coleman-Liau and Automated indices) and "every index does this a little bit differently and emphasizes particular aspects of text complexity"(e.g. syllable counts, word length or sentence length) (see http://www.analyzemywriting.com/about_us.html). Therefore, when analyzing and comparing the data provided by this software, we will refer to the "Average Grade Level".

5. Analysis of results

The first data provided by "Analyze My Writing" refer to the documents' statistics, i.e. number of syllables, words and sentences, length of words and sentences; various punctuation marks.

Table 1. Documents' Statistics

Category	"*European Convention on Human Rights*"	"Council of Europe Convention on Action against Trafficking in Human Beings"
Words	12,003	8,422
Sentences	485	189

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Characters (including spaces)	71,749	53,154
Characters (without spaces)	59,765	44,759
Complex words (3 or more syllables)	2,568	1,915
Syllables	20,073	14,919
Periods	495	199
Commas	417	400
Quotation marks	20	14
Apostrophes	8	8
Colons	20	27
Semicolons (quotes and links)	64	63
Question marks	0	0
Exclamation marks	0	0
Dashes	23	55
Parentheses	160	58
Brackets	0	2
Braces	0	0
Average word length (no. of syllables/ word)	4.88	5.21
Median word length (no. of syllables/ word)	4	5
Standard deviation of word length (no. of syllables)	3	3.16
Average sentence length (no. of words/ sentence)	24.71	44.42
Median sentence length (no. of words/ sentence)	18	35
Standard deviation of sentence length (no. of words/ sentence)	26.68	40.86

Source: Processing based on the data provided by "Analyze My Writing"

The figures in Table 1 represent the total number of the items listed in each category, counted in the two documents. According to the data, although the first document is larger than the second one (i.e. "*European Convention on Human Rights" has* 12,003 words compared to 8,422 words - "Council of Europe Convention on Action against Trafficking in Human Beings"), the latter is more complex in terms of word lengths and sentence lengths. Thus, "Council of Europe Convention on Action against Trafficking in Human Beings" has the longest words, i.e. the average word length is 5.21 (compared to 4.88 in "*European Convention on Human Rights"*), the median word length is 5 (compared to 4 in the first document) and the standard deviation length is 3.16 (while the values in "*European Convention on Human Rights"* reach 3). It also has the longest sentences: its average sentence length is 44.42, while in the first document the values reach 24.71; its median sentence length is almost double (i.e. 35), compared to the first document (i.e. 18); and its standard deviation of sentence length is also almost double (40.86), as in the first text it is only 26.68.

Table 2. Readability indices

Readability Score	"*European*	"Council of Europe

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(Index)	*Convention on Human Rights"*	Convention on Action against Trafficking in Human Beings"
Gunning fog	18.46	26.92
Flesch-Kincaid	13.8	22.69
SMOG	16.27	21.31
Coleman-Liau	12.28	14.79
Automated	14.4	25.88
Average Grade Level:	15.04	22.32
Median Grade Level:	14.4	22.69

Source: Processing based on the data provided by "Analyze My Writing"

The readability indices in Table 3 show the approximate grade level that a reader needs in order to be able to understand the documents easily (i.e. the lower the indices, the easier the document). According to the information provided by *Analyze My Writing*, these indices should be interpreted in the following way:

Table 3. Grade levels

Score	Approximate grade level
≤ 3	Texts for emergent and early readers (such as early reader books)
3-5	Children's texts (i.e. chapter books)
5 - 8	Texts dedicated to young adults (such as advertising copies and young adult literature)
8 - 12	General texts for adults (for instance, novels, blog spots, news, political speeches)
12 - 16	Texts dedicated to undergraduate readers (such as college textbooks)
>16	Texts dedicated to graduate and post-graduate readers (for example scholarly journals and technical articles)

Source: Processing based on the data provided by "Analyze My Writing" (see http://www.analyzemywriting.com/about_us.html)

The data provided by Tables 2 and 3 reveal that the second document ("Council of Europe Convention on Action against Trafficking in Human Beings") has high readability indices (the average grade level index is 22.32), which may be explained by the fact that it mainly targets the readers who are specialized in the legal field and who are endowed with solid reading and writing skills. Moreover, these high indices are typically associated with complex, laborious, difficult, intricate texts, features that do not necessarily belong to good writing styles, since lower complexity degrees are usually connected with clear and concise writing. As far as the first text is concerned (i.e. "*European Convention on Human Rights,* as amended by Protocols Nos. 11 and 14, supplemented by Protocols Nos. 1, 4, 6, 7, 12, 13 and 16"), the readability indices (average grade level: 15.04) show that it can be easily understood by undergraduates and that excerpts from this document may even be used in college books. Taking into account that these conventions are normally addressed to all citizens and not only to specialists working in the legal field, as they concern human rights and liberties, such texts should have been less intricate and easier to understand.

Since lexical items create meaning and represent sources of information related to the issues presented in a text (i.e., in general, nouns inform the reader about the subject;

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adjectives provide details about nouns; verbs present the actions performed by subjects; adverbs reveal how, where and when actions are performed), we have also looked at the lexical density of these two documents. On the contrary, non-lexical items (i.e. articles, conjunctions, prepositions, etc.) are mainly endowed with grammatical functions, usually giving no information about the issues dealt with in a certain text. Thus, the reader can obtain a "gist" of the information included in a document by glancing at its lexical items, because lexical density usually reveals the amount of information included in the respective texts. The lexical density analysis was also conducted by "Analyze My Writing", and it concerned the ratio between the number of lexical items and the total number of words within the two documents, which showed to what extent the respective documents are informative, descriptive, meaningful (see http://www.analyzemywriting.com/about_us.html).

According to "Analyze My Writing", high lexical density levels (i.e. over 56%) characterize written expository texts (such as technical and informative documents), which provide great amounts of information. In contrast, the messages transmitted orally have lower lexical density, since they are context-dependent and they heavily rely on non-verbal cues. In addition, lexical density levels ranging between 48% and 51% are typical of fiction and general prose, while spoken language and interview transcripts are characterized by lexical density levels situated near 45% (see http://www.analyzemywriting.com/ lexical_density.html).

Table 4. Lexical Density

Parts of Speech	"*European Convention on Human Rights*"	"Council of Europe Convention on Action against Trafficking in Human Beings"
Nouns	30.37%	30.35%
Adjectives	5.88%	8.23%
Verbs	8.66%	10.31%
Adverbs	2.06%	1.35%
Prepositions	17.65%	16.79%
Pronouns	1.02%	0.82%
Auxiliary Verbs	3.48%	2.58%
Lexical Density for Entire Text	46.97%	50.24%

Source: Processing based on the data provided by "Analyze My Writing"

Table 4, which shows the data provided by the specialized software, reveals that the first document, although larger, is closer in terms of lexical density levels to spoken language or interview transcripts, while the second document is similar to fiction and general prose.

6. Conclusion

We are witnessing today, all over the world, the discussion of the basic principles of the educational structure and its different systems. There is, at all levels, an amplification of the opinion that the current educational models have failed and that there is a total lack of agreement between human being and the complexity of the contemporary society.

Intelligence is about understanding yourself, overcoming yourself, and going beyond yourself, but there can be no intelligence as long as fear lasts, which perverts intelligence and is one of the causes of self-centered action (Krishnamurti 51). Thus, another goal of education, in the vision of Jiddu Krishnamurti, is to establish intelligent relationships, not

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only between one individual and another, but also between individual and society in general; and that is why it is essential that education, first and foremost, should always help the teacher and the student to understand their own psychological processes and develop good communication skills.

The data on readability and lexical density levels, provided by "Analyze My Writing", discussed in the research section of our paper highlight the importance of good written communication skills, which should be developed by ESP teachers, especially in the legal field. Against an increasingly globalized background, where legal information plays a key role in setting up and developing solid and long term collaborations among nations, written communication in the legal field provides vital pieces of information, long and complex instructions or even valid evidence of various agreements, conventions or transactions. Legal language (especially the one from old legal documents) is well-known for its intricate and laborious style, which contrasts deeply with the accuracy and concision that nowadays characterize successful written communication. Therefore, the development of good written communication skills should be accompanied by the revision and updating of such legal texts, in order to lower their readability levels and to make them more accessible to the general public, as they are addressed to all citizens, not only to those who work in the legal field. All the more so given that law is made by the people, for all the people…

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