Exercising Eco-Linguistic Approach in Teaching English: Proposed Conventions for TESOL/TEFL Pedagogy

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Abstract
The linguistic ecology approach to teaching a language entails the preservation of linguistic and cultural diversity. To be legitimized as an international auxiliary language (IAL) for world communication, English should be taught with the view to protecting host cultures, distinguishing them from others. Diversity will ensure a culturally rich while united world. Thence come our proposed conventions. 1) We opt for rational language pedagogy: learning rules, doing exercises, retelling, creating texts. Immersion, influence on the unconscious through images, fascination, "stunning", should be moderate; immersion is more welcome with the first/native language to create a firm cultural identity and immunity to foreignization. 2) Foreign language curricula should primarily focus on host culture, history, values, and serve a host nation's needs, then - represent world history, cultural heritage, modernity and future. The optimal ratio is: host culture issues – 40-45%, global issues – 40-45%, English culture issues – 10-20%. 3) There should be no excessive English-culture realia and personalia branding (singers, actors, writers, etc.). Realia and personalia – real and fictitious – should be used in the same ratio as above. 4) Political correctness and tolerance should be observed in textbooks, especially concerning other-than-English cultural facts, histories, personalities. Selection of topics, facts and characters representation, statements should be unbiased. 5) Moral and ideological inferences should be traditional, values – time-honoured. 6) Intercultural comparing and interpretation should be made standard practice, a first/native language should be equal metalanguage of explanation. 7) It is advisable to write and publish English textbooks by host culture's domestic authors, albeit with the use of foreign consultants and methodologies.
Keywords: Eco-linguistics; Linguistic Ecology; Language Pedagogy; World English; TEFL; TESOL

1. Introduction

The linguistic ecology approach to teaching languages entails above all the preservation of linguistic and cultural diversity. Article 55 of the United Nations Charter recognizes international cultural cooperation, as well as universal respect for human rights without distinction as to race, sex, language, or religion. Target 4.7 of Sustainable Development Goal (SDG 4), on inclusive and equitable quality education, addresses promotion of sustainable development in education for global citizenship and appreciation for cultural diversity. These documents may be rightfully named as the ones that laid the groundwork for cultural and linguistic diversity. Today the UNESCO attempts to measure the linguistic diversity on global or regional scales through establishing a quantitative index of diversity. The UN seeks to safeguard cultural and linguistic diversity in the context of global citizenship. The challenge is to create balance between the urgent need to leverage cultural and linguistic diversity and to enhance intercultural dialogue and global understanding, without destroying identity and sense of belonging.

The present article will deal with the ecolinguistic principles of TESOL/TEFL, but before this we will take a general view on a global language, used as a medium of cross-cultural communication and internationally taught as a foreign/second language. Indeed, the

introduction of one international language places us in a hard dilemma: on the one hand such a language is much needed, on the other, if taken too far, it is fraught with the elimination of linguocultural diversity.

2. Literature review

Edward Sapirean international auxiliary language (IAL) for global communication is designed to make the world community more integrated and united, to enable peoples to understand each other (Sapir, 1925). At the same time, observing the ecolinguistic principle (Muhlhausler, 2003; Phillipson, Skutnabb-Kangas, 1996), a language aspiring for the IAL status should work to protect and preserve cultures of the world as diverse sets of values, customs, institutions, mentifacts, as well as material objects. The dialectical principle of unity in diversity suggests that ethnolinguistic diversity will become the basis for a more culturally rich world while ensuring its unity.

However, the usual practice so far has been to impose and accept as a language of inter/cross-cultural communication a lingua franca – a widespread language, complete with all the cultural-ideological narratives, discourses, locutions attendant to any live language, belonging to the dominant nation of the day.

Every society has a national culture, accumulated and reflected in a language. Knowledge of the language means also the initiation in cultural values, traditions, modes of thinking and modes of behaviour of a people which speaks this language.

The culture and the language, at bottom, reflect the *ontology* of different ethnic and national communities, distinguishing them one from others – the Humboldtian "Volksgeist", *or an internal purport that directs a language development from tradition to innovation*. The culture and the language are necessary both for the identification as a community, including its groups, and for individual identifications - for developing and formulating one's individual-as-societal identity. We cannot but agree with David Malouf who called the language "a machine for thinking, for feeling; and what can be thought and felt in one language—the sensibility it embodies, the range of phenomena it can take in, the activities of mind as well as the objects and sensations it can deal with—is different, both in quality and kind, from one language to the next" (Malouf, 2003, p.44).

Attempts to introduce a uniform language and culture to various ethnicities and nations without concern about the preservation and development of their diverse languages and cultures are fraught with ontological and cultural annihilation of these ethnicities and nations.

As we see today's situation, there is an attempt to perpetuate English as a world lingua franca making it the IAL. This is done in the form of teaching it as a single foreign/second (non-native) language globally.

English as a living, culturally rich language is rather problematic as the language of cross-cultural communication – a lingua franca and even more so an IAL. This is so because of the record of dominance and expansion that this language has. In "developing" and "developed" countries, whenever English is adopted as a second language, the Anglo-National diglossia emerges, which detracts from the functional capacities of national languages. English expands both to higher social interaction domains (science, education, high culture, literature, journalism, media, even official communication), in which normally literary registers of national languages function, and lower domains (mass culture, entertainment, youth culture, vogue, sports). It easily becomes a dominant language in a variety of areas, both high and low.

This is largely due to unrestrained promotion, through which English is touted as progressive, modern, fashionable, dynamic, intellectual, efficient, promising good education and jobs, prosperity and life success. Since childhood with many nations English becomes psychologically labelled as more prestigious than a national language. Thus, part of this hegemony is cultural hegemony, in the Gramscian spirit – that is, indirect domination, when culture and language covertly transmit the ideology of the dominant elites. Being assimilated by masses and peoples, this ideology is perceived by them as their own, they defend it, even if objectively it is not in their interests (Gramsci, 1975). English exerts "soft power" cultural hegemony through specific occidentocentric and anglocentric concepts/ ideologies contained in Inner Circle narratives, among other things – in textbooks published for study. There is also direct enforcement of English usage, as special economic/financial conditions are created to make it the lingua franca in world business, science, education, cultural space. As we see it, this spells the impingement on national/ethnic and individual linguistic and cultural sovereignty, on cultural and linguistic rights.

Unlike a lingua franca, perpetuating a hierarchy ("henpecking order") of languages, prone to create language death, intercultural stresses and confrontations, ubiquitous borderlands and partial identities, an IAL should be designed to create societies "less prone to precipitous change, more inclusive, better planned, more equitable, and more cognizant of the singular role of language in humanity's individual and collective identity" (Meyjes, 1994).

In our view, the best solution to the dilemma "much needed – fraught with diversion elimination" would be for the world community to agree on the use of an *unattached, noone's-and-everyone's IAL*, which could be enriched by facts and cultural-historical realia of different peoples. Being initially a tabula rasa, pure of any specific cultural and ideological meanings inherent in living natural languages, it would presuppose democratic communication, getting one's meaning across without the burden of Anglo concepts. And, as linguistic anthropologists and culturologists proved, together with the transmission of information, through living natural languages cultural concepts, ideologemes and mythologemes are transmitted.

Realia of different cultures, ranging from words/locutions to whole narratives and discourses, translated into an IAL, could be then included in textbooks, published in books and newspapers, put on as theatre productions and films, etc. They can be freely circulated and exchanged across ethnicities and nations. In our view, it would be logical to use an artificial language for such purposes, such as Esperanto, or a natural, but dead language, such as Latin, with simple formal signs (graphemes, phonemes, morphemes) and logical rules of word-formation and syntax. Careful consideration would prompt us perhaps that an artificial language, pure of ideology, not having embedded history and culture, is perhaps better fit for the above purposes than a dead language.

This unattached, noone's-and-everyone's language can enrich its vocabulary and syntax from any linguoculture without limit, replenish itself with turns and samples of speech, express complex thoughts and feelings. Literary masterpieces and any remarkable texts and efficient discourse practices from all cultures translated into such an IAL could broaden mankind's cultural, aesthetic, scientific and spiritual scope, conceptual database and skills of interaction. Treasures of knowledge from all nations, large and small, would be authentically translated by the speakers of different languages into an IAL, without delimiting human vision to only English-language perspectives and Anglo-Saxon cultures/ideologies. It is worthy of notice, that several hundred works of literature (actually, 351, by UNESCO data) have been already

translated in Esperanto; quite a number of poetic, prosaic, journalistic etc. works have been written and published in it, too (on the darker side, most Esperanto works do not have an ISBN number).

However, from the past and recent trends we gather that English is likely to retain its status quo for a long time, and will be there to stay as the most popular language of cross-cultural communication. Currently, English dominates in science and technology, medicine, computer technology and software; book and periodicals publishing; transnational business, trade, transport and aviation; diplomacy and international organizations; entertainment industry, news agencies and journalism; youth culture and sports; education systems as the most studied foreign language. To date, the number of people who speak English as a second/foreign language is 600,000,000-1,200,000,000. According to R. Phillipson (1992), English became the worldwide lingua economica (business and advertising, neoliberal theories, corporate language), lingua emotiva (Hollywood products, popular culture, sports, the language of consumerism and hedonism), lingua cultura (literary texts, including those used in the study of English), lingua academica (scientific publications, international conferences, the language of higher education) and even lingua divina (Protestant missions from English-speaking countries).

We agree that an international auxiliary language – a universal language of communication of equal independent subjects – should be understood not as "the all-consuming language of disorganized and rampant globalization, but rather the opposite, <…> a language *to facilitate worldwide communication precisely without unduly impinging on humanity's native linguistic traditions* (emphasis added). Thus understood, IAL is both a channel for global communication and a buffer to oppression from an aggressive global language such as English in this day and age" (Meyjes, 1994).

3. Method

We specify several important problems related to English and teaching it as the second language and based on their analysis propose TESOL/TEFL conventions.

1. Firstly, the ultimate goal of an international language should be *to perform the function of a code and nothing but a code* for transmitting speakers' messages (both national-cultural and individual). At present English Proficiency Indices, to the best of our knowledge, measure speech fluency, Inner Circle grammar-pragmatic competency and Anglo popular culture competency. However, as we see it, the abilities to produce national-cultural and individual texts and meanings, translate and refer texts, perform in international formal discourses, write clearly and artistically are more important than to speak English glibly and live up to cultural-pragmatic expectations of the Inner Circle.

In general, speaking about the assessment of command of English as an IAL, we believe that *for learners of the Outer and Expanding Circles of English it should be thought sufficient to master English phonetics, spelling, grammar and vocabulary competencies at the level of Basic English or Globish.* These learners are bound to be skilled at basic speaking/writing/listening/reading in English, but the focus of their selective development is best to be adapted to their specific needs: to read special (or perhaps imaginative) literature, to translate or review texts, to negotiate business, to interact when travelling etc. Individuals should not be discriminated against if their pronunciation is not British RP or American Standard, if they use grammatical structures, lexis or turns of speech of their own language translated into an IAL, rather than excel in Anglo verbalities. Nor should learners be discriminated against if

they are not aware of Anglo cultural realia and pragmatic expectations.

In retrospect, up until the 1970s the grammar-translation method of teaching foreign languages was dominant. This method implied that a second/foreignlanguage should be *primarily aimed at reading and translating literature in the subjects that a person chooses as their specialty (science, technology, law, humanities, etc.), and also reading classical literature, rather than speaking.* The translation method involved vast use of the first language as a metalanguage of teaching and decoding of foreign texts. Since the 1970s, however, the concept of the global language as an instrument of international communication prevailed, and the second language teaching methodology changed: a) training was restructured for teaching active (productive) skills of language competence, above all, basic *everyday speaking* (so far from classical literary language) and writing; b) a more significant component of Inner Circle *cultures and countries studies* was encouraged into the curricula; c) the method of *immersion* in the medium of a second/foreignlanguage linguoculture was introduced, complete with role-play, prefab dialogues, songs, games, visual aids, videos etc., rather than rational method of learning lexis and grammar rules, doing exercises involving translation, reading long texts.

Beginning in the 1990s – the decade of the fall of the USSR and the socialist bloc – the focus on spoken English and cultural conditioning via immersion in the Inner Circle cultural medium have become dominant. Today these are standard practice. They require other attendant things: English native speakers as teachers; subliminal techniques, such as influence on the unconscious through cultural images and narratives, fascination, "stunning" facts; English-speaking personality branding, etc. It should be said that, despite all the efforts of English teaching pedagogy, even today for most peoples of the world the English language is their passive knowledge, rather than active skill.

We hold that the focus on cultural conditioning and immersion is fundamentally fraught with the transgression of the international language function – to serve as a mere tool, a symbolic code to encode messages that an individual chooses and decode messages of foreigners. If imposed (or accepted, in the Gramscian sense, quasi-voluntarily) as a standard practice, it is seen by us as violating individual and national (ethnic) human rights. We support the unobtrusive teaching a second/foreignlanguage, not encroaching on learners' personality. And it is perfectly normal for an IAL to be stored as passive knowledge with a possibility of bringing it up to the surface and applied as required.

2. Secondly, English is very expansionist. It tends to force out local languages from "high" social domains of communication. For centuries, the English language through trade, military actions, colonial capture actively penetrated into different territories, influenced languages and the very culture of nations. In the postcolonial era, it surprisingly preserved and strengthened its status, was officially recognized as the first or second language in many dependent lands. With that, English bilingualism and trilingualism have never historically been accompanied by and, in fact, aimed at building/developing national and ethnic languages and cultures. Nor did British language policy envisage indigenization of state administration, education, science in primordial languages.

In our view, English should be blocked from transgressing certain limited social interaction niches and percentages of applications (e.g. international documents, conferences, negotiations, transactions, proceedings etc.). These social interaction niches and percentages should be fixed and regulated, because English, frequently perceived as more prestigious than national (state, ethnic) languages even by national elites, tends to invade various discourses, high and low, and

may de facto dislodge national languages from their rightful domains of functioning.

In terms of language status, some scholars suggest that "with the prominence of English in higher status domains like higher education, commerce, and industry", the position of national languages becomes threatened to the point where there is a risk of a two-tiered society in which the former is used for high status interaction and the latter for lower status, common daily interactions (Hult, 2003).

We believe that if *a two-tiered structure of communication is unavoidable, it should not concern status, but only domain of communication*. Two tiers should imply a global language for international communication and state/ethnic languages for national communications*, without encroachment of English as an IAL upon the social domains of the functioning of national (state, ethnic) languages*. Moreover, the status of English should *never be superior, but secondary, auxiliary to national (state, ethnic) languages.*

3. Thirdly, there is the problem of attrition (erosion, regression, disintegration) of native or national languages, however rich, observed with people living in conditions of English functional bilingualism or diglossia. In some countries, linguistic communities gradually switch to English and reduce the use of a native language, resulting in the latter accumulating characteristic features of linguistic attrition.

As a matter of fact, with bilinguals, knowledge of one language has an impact on the production and understanding of speech in the other language, and this effect can be twofold: a mother language can in one form or another interfere with the assimilation of a second language (L1 interference), and a language learned as the second one can also suppress an individual's native language (L2 interference). The imbalance of language competence of the speaker in one direction or the other is a common phenomenon, while balanced bilingualism or multilingualism is rarer and more unstable.

In our view, *the imbalance of bilingual linguistic competence in favor of native or national language is normal and only just, whereas this imbalance in favor of the second language is abnormal and conducive to native/national language attrition.*

While English forces its way into higher domains of social interaction in nation-states as a functioning metalanguage, it tends to oust native words and concepts, word-building means (native morphemes) from linguistic circulation, modify syntactic structures and even sometimes phonetic and prosodic habits, making native forms archaic and Angloid forms up-to-date. Higher discourses tend to avoid genuine (native) word-building morphemes, thus reducing their productivity, lose native conceptual vocabulary with its peculiar meanings. National languages cease to translate and produce new knowledge in line with their linguistic and cultural tradition. They lose the ability to stimulate thinking for the production of new meanings in line with this tradition, to draw from the thesaurus of old cultural concepts.

In terms of linguistic synergetics, national languages lose synergy, harmony, break down into heterogeneous components and functions that are not held together by a common ontology. Ultimately, national languages cease to effectively perform their functions in higher domains and give way to English completely.

The high rate of language attrition attested today and the loss of linguistic diversity this forebodes cooccur with the ascendancy of English and of occidental socio-cultural influence. Still, scholars of language and society "appear caught in a paradox: language death is lamented, but its relation to World English largely ignored. The advantage of local languages to support local development is much understudied – though there is increasing international evidence to

supporting the relative benefit of mother-tongue instruction for achieving positive educational outcomes across the curriculum. Studies aimed at critically assessing the language-ecological impact of World English are equally rare" (Meyjes, 2011).

If we view the problem of national languages attrition from the perspective of C. Myers-Scotton's Matrix Language Frame Model, we may assume that attrition is essentially connected with *the gradual reversal of the roles between the national language as a formerly matrix language and the lingua franca as a formerly guest language*. English taught and used as lingua franca induces National-English bilingualism. Because of the propaganda of English, sanctioning its dominance at the governmental level and its prestige in the eyes of the population, the resultant bilinguals get a motivation to markedly demonstrate their Inner Circle appurtenance or allegiance.

4. Fourthly, there is a problem of acculturation (or cultural conditioning) inextricably connected with language learning. An important thesis of modern methodology of teaching a second/foreignlanguage is the idea that it is impossible to study a language in isolation from its cultural content, that cultural information is no less important for the understanding of a people and their picture of the world than the language itself. A foreign language, learnt on clear rational principles, involving memorization of lexis, grammatical exercises, reading and translation of texts is thought not to be conducive to fluent speaking. We have discussed above the transition from the rational grammar-translation method of language teaching to cultural conditioning via immersion method.

In-depth assimilation of any language means prolonged absorption of verbal and image material, concepts, stereotypes, symbols, styles of thinking and behavior, and ideologemes that form an integral part of one or another culture. In fact, *in-depth study of a language does not only mean acquiring "cultural competence," but undergoing cultural conditioning.* In this we agree with the constructivist theory of ethnicity.

Linguists delineate between *enculturation* — introduction to one's own culture, and *acculturation* —introduction to a different culture, the merging of one's own and a different culture. The term "culture", after J. and K. Roth, is understood as "the aggregate of subjectivizations (basic assumptions, values, norms, ideas, ideological attitudes) and objectivizations (activities, behaviors, language, artifacts) that people learn and use for the development of their living space and their everyday orientation in it. The concept of culture refers to material as well as spiritual forms of expression of cognitive, affective and behavioral aspects... Culture is learned with the help of already integrated members, encultured in the way of life of a historically determined and identifiable society, which distinguishes itself from all others in their overall cultural pattern, their cultural configuration, and just because of this can be defined as something independent" (Roth & Roth, 2001: 10).

According to G.P. Meyjes, culture acts on three levels simultaneously: physical, social and ideational. The ideational level, rarely realized consciously, is comprised of values, worldview, perceptions of others and such; it gives meaning to the aspects, actions, and experiences that uniquely define the group into to which we grow as members. But while it acts as a conduit for absorbing the attitudes of our in-group, it also constitutes a barrier that shapes our view of others in-group-particular ways and largely prevents us from recognizing this conflict because of the subconscious way in which it operates (Meyjes, 2011).

From culture stems the ideational aspect of language. A natural language, being part of culture, is always more than a simple code, a mere tool for communication. Objectively, language is the

total of 1) linguistic activity (speech), 2) linguistic system (grammar, word stock, phonetics, morphology, accumulated, regulated and fixed in dictionaries, reference books etc.) and 3) linguistic material (all the texts, narratives and discourses created in this language) (Scherba, 1974). Language system and language material constitute a stable materialized substrate for the functioning of speech, they represent the language in a constant, fixed form and are the foundation of language actualization. Because of the ideational nature of historically accumulated language material – narratives, discourses, locutions (proverbs, sayings, adages, idioms, clichés), realia – a natural language is never neutral, it influences the outlook itself. It becomes the "prism" for our world outlook.

Culture and language are inextricably linked with the phenomenon of *identification*, with the process of *identity formation*. Identity can be defined as awareness of one's belonging to one or another national-cultural community (social stratum, class, group), as well as perception of one's personality as an aggregate of certain psychological traits and successor to certain heritage, certain experience. Identity is partly objective, and partly subjective.

Culture and language create a specific mental field of national-cultural meanings, once inside which a person perceives the world through the "prism" of this field. Caught in a strong positive linguocultural field, a person becomes its part and can change their worldview only making some effort. If this field is expressed weakly or negatively assessed, a person unconsciously rejects its meanings as valueless, uninteresting, outdated, primitive, etc., and distances oneself from negatively assessed culture.

The prestige of a language and culture and their subjective perception as superior or inferior becomes a very efficacious factor to influence individual's identity determination. *Enhancing prestige of a national language and culture, creating their positive image, advertising them and investing resources in them become all-important for individual and national self-identification.*

As shown by many scholars, e.g. (Gumperz, 1982), a choice and usage of language may introduce shifts into a person's identity and worldview. It means that in-depth study of a second/foreign language implies not just the formation of an additional cultural competence, but acculturation, which, in turn, *is linked with the phenomenon of double cultural identity (or partial national identity).*

As the merger of two cultures – native and foreign – acculturation presents some attendant problems.

a) As stated above, there is a regular imbalance in the mastery of languages (L1, L2 interference), balanced bilingualism is hard to achieve. In the process of acculturation, tipping the balance in favor of a foreign culture is quite frequent, especially regarding the psychological aspect – aspiration for the mental identification with a prestigious culture, imitation of its patterns of daily behavior, life patterns (clothing, eating, entertainment, reading, subcultures and other), beliefs, goals, and - the language. This brings about partial (national-cum-English-culture) identity. *The problem is to define criteria for ascertaining whether some sort of balanced acculturation is achieved, and whether the second-language cultural competency is actually a boon.*

Critical pedagogues T.K. Ricento, G.P. Hornberger (1996) emphasize that every foreign language teacher is inevitably (perhaps, willy-nilly) involved in language policy and planning. They urge ESL professionals to recognize this involvement and approach their work morally and responsibly, basing it primarily on the interests of their students. G.P. Meyjes thinks that a way-out of the cul-de-sac is to educate TESOL professionals in intercultural competency,

implementing culturally responsive pedagogy: "TESOL professionals in particular need access to culture-general knowledge, skills, and dispositions, i.e. to meta- or intercultural insights – including regarding one's own values and worldview – that act as a master-key to negotiating the interplay between cultures… Armed with additional skills in intercultural competency <…>, with an understanding of the cultural embeddedness of their own views and assumptions, with a more skilled, as opposed to an uncritical "politically correct" approach to the multiplicity of students' cultural vantage points, TESOL professionals can discover and create myriad teaching and learning moments in their classrooms along both the axes of cultural difference and of disparity between cultural groups. In so doing, they would contribute to a more just, stable, and inclusive community and society…" (Meyjes, 2011).

Conceding the above-mentioned measures important, we believe they are by far not enough. Alone, ad lib attempts to approach language teaching from teachers' understanding of their learners' good, or general education in intercultural competency are a weak remedy. Moreover, they are unlikely to play out because of the absence of any coded rules, just relying on the honor of language professionals. The codified clear-cut conventions and regulations, in our view, is what TESOL/TEFL providers and recipients really need.

b) As a superstructure of the English-language culture above the national becomes part of cultural identity, the problem of additional cultural features arises. The Anglo culture, claiming itself to be "neutral", professing objectivity and pragmatism as its alleged values, in historical and humanitarian meanings has often manifested bias, manipulation, and double standards; its cultural mentifacts reveal subconscious suprematism, occidentocentrism, messiahship. Scholars specify other typical psychological traits and basic beliefs (as cultural concepts) in the Anglo culture which may undoubtedly influence the interpretation of reality in its textbooks: individualism; privacy; self-interest; competitiveness; "team spirit" and "fair play" (towards one's own and one's equals); procedural morality; class/ strata inequality, hierarchy and isolation; cultural hubris, as shown e.g. in (Malouf, 2003; Fox, 2004; Wierzbicka, 2006). Apart from the apparent dubiousness of the very fact of imposition of some cultural features on sovereign nations, there is the question of what is special or exclusive about the Inner Circle culture that can justify its worldwide imitation and assimilation.

c) With respect to acculturation, also important is the problem of second/foreign language teachers' cultural awareness. Many Inner Circle language teachers are unaware or negligent of cultural differences and cultural bias. "The alleged cultural *neutrality* of English remains a surprising claim in light of the ethnocentric role of culture. It is difficult to imagine World English being "neutral" to any but speakers of English, especially those from Inner Circle societies who, looking out into the world through their own cultural prism, attach to World English the reflection of their own values, and however subconsciously attribute to them universality and "neutrality." Claims of the "neutrality" of English could thus be explained by its very use, i.e. by the particularity of the culturally-based world view combined with the intuitive tendency to justify a culture based on its own value set… Since it is normal, left to our own devices, not to wish or be able to see beyond the reality we have grown to know, TESOL professionals are likely to mistake their subject and perceptions for neutral, a-cultural, or universal – especially given their global dominance…" (Meyjes, 2011). Outer and Expanding Circles teachers are more culturally aware, but then again, they may be caught in the strong cultural field of the prestigious foreign language and therefore negligent of cultural differences. Most blindly follow the recommendations given by foreign methodologists with the only aim

of ensuring their students' language proficiency.

5. Fifthly, inclusion ignoring the Outer/Expanding Circles outlooks. Inclusion in education is the principle of the organization of educational curricula so that all students are involved as participants of the education process in definition of topical subjects and their discussion, with the projection of their inclusion in future collegiate participation of governance of their communities and world community in general. Inclusion is closely connected with the understanding of diversity, which, for its part, determines the subjects, content and focuses of textbook narratives.

If diversity is understood as a division into groups on too global or too minute principles – gender, age, institutional, partisan, geographic, or even "school culture" - subjects would concern anything ranging from minuscule to world-embracing, they can "denote virtually every aspect of human life under the sun. Rather than to include, it is even used as a smokescreen for promoting a particular group at the expense of others." We agree that not all diversity is cultural and *the preeminent pillars of cultural self-definition are language and dialect, faith and religion, and race and ethnicity (nation)*. "We inhabit and inherit <…> a world replete with intercultural complexities and inequities where tensions may seem to rise and fall erratically and marginalized populations can sustain pressures so intense they face extinction or commit at times self-defeating violence and destruction. At the root of these costly problems are often differences of language, religion, and race/ethnicity, fundamental as they are to the construction of social meaning and identity. To many, education is the key to creating lasting change for the better" (Meyjes, 2010). Differences of individual psychology or personal choice are not entirely irrelevant to education, but *secondary, subordinate to the above*; social-psychological distinctions such as gender, institution, deaf etc. culture, lifestyle and myriad other, as well as related forms of social interaction such as "ableism," sexism, heterosexism, classism *are also secondary and subordinate*.

In the Outer and Expanding Circles, in our view, *the basic, most complex and important problem of inclusion concerning Global English teaching is the inclusion of diverse nation-states in the development of IAL teaching principles*. Zeroing in on other distinctions (gender, age, occupation, welfare, leisure, hobbies, individual psychology) at the expense of nations/ethnicities and states is obfuscation of the basic problem of World English. The very idea of inclusion appears false if it implies ignorance or neglect of the Outer and Expanding Circles' cultures and outlooks. The curricula of ELT unrelated to nation-states make practically all their students of English – all the world except the Inner Circle! – *excluded from the interpretation of the world and, ultimately, decision-making from their national and cultural perspectives*. Aren't these perspectives quite on par with the Inner Circle national and cultural perspective?! At the same time, the Inner Circle curricula *forcibly include these students in the interpretation of the world and decision-making from the English-speaking countries' perspective*.

Thus, we specify the following major problems associated with World English:
1. World English transgressing the IAL basic function of a simple symbolic code;
2. World English encroaching as a metalanguage of communication on the domains of national languages, possibility – and trend – of English-dominated two-tier sociolinguistic structure (English for high discourses, national for everyday);
3. national languages attrition;
4. acculturation: imbalance in favor of a foreign culture, partial national identity (with added

Anglo cultural features and biases), delusion of cultural neutrality;
5. inclusion with the ignorance of the Outer and Expanding Circles outlooks.

4. Results and Discussion

Below we will attempt to offer the general strategy of language policy to overcome the above-outlined problems. The main point is that, with most nation-states, such an important sphere of human social and spiritual life as *language development* is left at the mercy of elemental processes. Meanwhile, *national languages, as well as cultures and institutions need to be taken care of,* viz. regulated, developed, protected from aggressive encroachment etc. With languages, lack of care results in uncontrolled borrowing of Anglicisms, using phrases in national/native languages according to linguistic patterns of the high-status English language, foreignisation of linguistic systems, and, on the flipside, reducing the replenishment of genuine lexical and morphemic stock mainly to colloquialisms, slang, jargon and common language, foreign intercalations, simplification of genuine syntax. Official, scientific-technological, popular science and other higher discourses – up to journalistic and imaginative-literature – no longer use genuine word-building, idiomatic and syntactic potential of languages. High styles cease to develop creatively with the help of native resources.

There is a need for purposeful planning, cultivation, construction and improvement of national/native languages on certain principles of linguo-constructivist teleology: a) the principle of synergy (streamlined interaction of the system with external environment and of components within this system, optimal emergence); the synergistic language system is stable and favorable for the development of language *in line with language ontology, with linguistic and cultural tradition*; b) improving the fulfillment of all national/native language functions (communicative, cognitive-nominative, expressive, cumulative, translative, transmutative) in line with the above; c) continuous enrichment of native word-stock on the basis of genuine morphemes, rather than by borrowing from the lingua franca; development of genuine word-building means; ready creation and usage of native-morpheme neologisms, calquing important foreign ones; preserving old genuine forms and concepts, especially abstract, culturally-forming and culturally-differential; d) development of native syntax, enriching logical and rhetorical structures to express various logical relations and pragmatic attitudes; e) implementing wide usage, viz. contextual and stylistic acceptability of various genuine (native) vocabulary, including archaisms and lexical innovations; f) assessing the quality of generated native-language texts upon the criteria of high-level proficiency and performance: correctness, accuracy, consistency, purity, beauty, expressiveness, richness, diversity, relevance.

The economic factor in national language development is also very important. We can postulate the rule: *in which language we invest resources, that language develops*, and vice versa. If effort is made, time and finance spent to study a language, develop methods of teaching it, encourage creative writing (imaginative literature, journalism), official, business and scientific intercourse in it, study its literary heritage, create dictionaries and corpora in it etc., the language increases with respect to discourses, expands with respect to the number of lexical units and idioms, deepens with respect to its semantic-conceptual capacity. If no resources are invested in a language, it, on the contrary, is minimized and reduced to ordinary forms of oral communication. If we prefer to invest resources in English, diverting them from developing national languages and cultures, we contribute to its enrichment, "swelling" of discourses in it, as well as strengthening of its position in various domains of social interaction previously served by

national languages. If we go against the imposed linguistic fashion and begin to invest in the development of national languages, then, accordingly, their material, system and speech (discourses) will be enriched.

To quote Joshua Fishman's book title, "Do not leave your language alone" – take care of your national/native language, do not let it slide, uphold its status, plan and develop it, preserve and enrich its traditional forms, ensure continuity of them to the posterity – and objectivate all this, among other things, in language pedagogy.

Having outlined the general strategy of language policy, let us revert to the proposals concerning specifically World English. How can we ensure that English, universally taught as a school or academic subject (second/foreign language) or serving as a metalanguage for scientific and social narratives, becomes more democratic? How can we ensure that it satisfies the general need for interethnic and intercultural communication and at the same time promotes linguistic and cultural diversity? We think that decision-makers at government level, pedagogues, methodologists, teachers of English *must at least agree on the conventions for the teaching of English with the democratic and ecolinguistic priorities underlying them*. We strongly believe, that there should be a legitimation of an IAL on the basis of democracy and linguistic ecology, and *these conventions will stipulate the IAL legitimacy*.

Thence come these conventions sketched as theses of how English should be taught as an international communication language.

I. We opt for rational language pedagogy: learning rules, doing exercises, retelling and creating texts. Immersion, influence on the unconscious through images, fascination, "stunning", should be moderate; immersion is more welcome with the first/native language to create a firm cultural identity and immunity to foreignization.

We take a fresh look at traditional rational and innovative (immersive) teaching of native and foreign languages with the view to prioritizing goals and building a teaching system on ecolinguistic principles. We opt for traditional rational language pedagogy: learning rules, doing exercises, retelling and creating texts; focus on sober facts. Concerning the modern foreign/second-language immersion techniques, subliminal influence on the unconscious through cultural images, fascination, "stunning" facts, videos, games, role-play, guided interaction etc., it should be moderate.

Immersion gained popularity in teaching a foreign/second language with the view to efficient acculturation; it presupposes a strong subliminal influence on the unconscious of trainees, including suggestion through images and emotions, fascination, stunning with unusual information, entertainment, thereby forming certain feelings and attitudes. In ELT suggestive methods regularly inspire subliminal images of glamour, greatness, significance, fascination, "coolness" and utmost captivation of the English culture, engendering interest in it and the English language.

Let us reiterate that a foreign/second language as a language of international communication should be only a code and nothing more than a code for transmitting speakers' messages. Therefore, there should be no/minimal cultural and ideological surplus in textbooks of a world foreign language. To avoid excessive encroachment on the unconscious of recipients, prescription of values and allegiances, the methodological and pedagogical foundations of teaching languages in our view should remain to a large extent rational, involving facts priming, reflection, thinking, analysis, as well as formal exercises and memorization. Students should learn rules, perform exercises, retell texts, compose stories, etc. Rational methods, which are

less manipulative and encroaching on learners' personalities, should predominate in TESOL/TEFL.

On the other hand, learning a first/native language in many countries appears rather a dull procedure, as methods have remained predominantly traditional, rational. It may seem laborious to learners of language, too. All this puts national/native language teaching at a disadvantage compared with English language teaching and hampers national/native enculturation. In our view, this situation should be reversed. Teaching a national/native language should leave more space for methods of immersion – subliminal suggestion through images and emotions is quite welcome here. Immersion will help create a firm cultural identity and immunity to foreignization in learners. A child must be introduced to the cultural heritage of his people. Reading national/native literature, tales, exposure to artistic and musical pieces, theatre production, films, cartoons, learning poetry and songs, proverbs and sayings, even painting and playing games in a national/native framework will help create a reliable cultural immunity in children. Particularly, reading national/native literature and stimulating creative writing are necessary, children should create their own literary pieces in their national/native languages. *National/native language pedagogy narratives should be bright, intelligent, inspiring, competitive* (remaining at core traditionalist) to be able to compete with and outperform the English-language pedagogy.

II. Foreign language curricula should primarily serve the needs of host cultures and focus on their history, culture, values, then - represent world history, cultural heritage, modernity and futurity, last of all – represent Inner Circle realia. The optimal ratio is: national cultures issues – 40-45%, global issues – 40-45%, Inner Circle issues – 10-20%.

To legitimize its international-communication status, English as an educational subject should not accentuate the cultural identity and ideological values of its own speakers or do it last of all. If a natural world language is adopted by all nations and ethnicities as a means of global communication, it *should be stripped of its inherent cultural-specific historical, ideological, institutional, behavioural, phraseological, discourse/narrative features.*

Foreign/second language curricula should, in the first place, focus on a particular target national audience, perform the functions for and serve the needs of this culture, bringing out its historical and cultural realia, values and cultural spirit. In the second place, they should serve as a tool for the representation of the heritage of mankind, the world history and culture, as well as for the depiction of modernity and futurity of humanity. This should be done on the world scale, rather than in a narrowly national perspective. In the third place, as a homage to the source language and culture, the curricula should represent realia of the Inner Circle. The three-way directions/components of foreign/second language curricula should be carefully balanced.

Continuing the Quirk-Kachru argument about the Inner-&-Outer-Circles entitlement to the development of norms and standards of English as the second language, let us ask ourselves whether the Expanding Circle is entitled to it too? Can it freely introduce its realia into their foreign/second language? Is the competency in the Inner Circle cultural and everyday realia crucial for evaluating English-language skills?

In our view, the answer to the first two questions should be yes, and the answer to the last one – no.

This is so, if we accept that in the world of equal rights and cultural diversity *the countries of the Inner Circle are no longer a privileged metropolis. They stand on an equal footing as linguocultural donors with the countries of the Outer and Expanding Circles.* If a second/foreign

language becomes mandatory at school and college; if it becomes a metalanguage in functional domains of international and sometimes even national communication; if it is recognized as the World Language, we strongly believe that *countries of the Expanding Circle should be entitled to developing norms of this language alongside the Inner and Outer Circles.*

The teaching of a foreign/second language in this respect can be adequately described in terms of a bargain, and English teaching and learning actors' relationship for this matter can be rightfully likened *to a seller-client relationship*. Once people of other nations appropriate a second language as a tool of international communication, they become its owners. They are entitled to developing (arguably also creating) norms on an equal footing with the representatives of the Inner Circle. They can use this language to their avail to encode their world vision; they can replenish it, be donors to it, introduce mentifacts, realia and discourses of their own cultures into it, calque native narratives, texts, idioms and locutions etc.

Today methodologists claim the principle of representativeness underlying textbook writing, implying representations of social reality with the focus on modernity (Gray, 2010). However, in most cases English textbooks published in Britain and USA present an image of the world in the perspective of the Inner Circle cultures, rather than represent it objectively. In fact, more than 90% of realia in English-language textbooks relate to English-speaking countries, besides, there is a sufficiently clearly traced system of recurrence of topics for discussion, evaluations, interpretations. It would be more reasonable to say that narratives of textbooks construct in recipients' consciousness reality as perceived by the Inner Circle.

In our view, the fuzzy principle of representativeness should be enlarged by the principles of *symmetry and proportion*. It means that representation of facts in textbooks should be symmetrical - proportionate to their occurrence and topicality in the actual life of a foreign/second language recipients. Symmetry and proportion are easily assessed. We believe that the optimal ratio is: host culture issues – 40-45%, global issues, world history and culture – 40-45%, source culture issues – 10-20%.

III. There should be no excessive English-culture realia and personalia branding. The focus should shift from brands of Inner-Circle historical events, literature, art, cultural facts, places and other realia to particular-national ones (dependent of the nation of learners), and international, global brands, unrelated to English-speaking countries. There should be no predominance of English-culture personalia either – no excessive representation of Inner-Circle people of notice, singers, actors, writers, politicians, scientists, etc. or fictitious personages from folklore and literature. Realia and personalia branding should be proportionate to their occurrence and topicality in the actual life of a learner: host cultural brands – 40-45%, global cultural brands – 40-45%, source cultural brands – 10-20%.

Branding in marketing means giving commodities distinct identity by imparting to them definite images, names and tokens. However, "new capitalism" and consumer society breed pervasive commodification, entailing the branding (and re-branding) of people, places, institutions or languages. In an economy "increasingly organised around attention, branding becomes necessary if commodities are to be noticed and if they are to be considered worth having" (Gray, 2010). In ELT branding is understood to operate through association and hoped for identification on the part of students with certain characters (e.g. celebrities) and certain characteristics (e.g. distinction, commitment, passion, success, enterprise, and zero drag). *Thus, in ELT branding is making realia and personalia of the English-language culture noticeable, recognizable and memorable in order to give recipients an impression of them as worth possessing or emulating.*

Today ELT branding draws on neoliberal values; thus choice, individualism, spectacular professional success, repeatedly labelled by ELT publishers in interviews as 'aspirational', are represented through respective brands in textbooks. Neoliberal lifestyle is shown as something students might aspire to and which "would motivate them in their English-language learning" (ibid.). (In passing, this interpretation of the word 'aspirational' is viewed by us as equivocation: many would prioritize for this term lofty goals and missions as part of important national and global communal projects.)

Brands often accentuate national character, type, or mentality; the British are frequently represented as eccentric, polite, rational, ironic, stalwart. Narratives usually combine realia and personalia brands: in Upstream Intermediate (B. Obee, V. Evans, Express Publishing, 2002) in the unit "My Home is my Castle" there are a few texts about British houses as "castles", written in a curious and respectful key, complete with subliminal techniques (aristocratic branding, stunts, grotesque, imagery, contrast, play on words), all keeping up the narrative of affluent, bright, exciting life in Britain. The main text contrasts a couple who built for themselves a castle inside a hill ("brand new with all the luxuries you would expect from a house that cost more than £350,000, including a keep, a moat and a drawbridge") and a tree surgeon who decided to build a luxury tree house into a spruce tree six metres above the ground. On the sidelines there is however a more remarkable contrast with houses in poorer countries: a "funny-looking hut on stilts in Zimbabwe that had a thatched roof and was on stilts with steps up to the front door", and a "really tiny little rock house in Portugal."

In TESOL/TEFL textbooks there is especially much branding of Inner-Circle celebrities and fictitious personalia (over 90%), inculcated into learners' minds since early age, shaping their outlooks and choices. These brands are very different – and most of them too ambiguous to act as unquestionably positive role models for young learners (and such role-modelling unconsciously occurs), the more so because they spring from foreign soil. To emulate them all too often means to have a warped idea of life success (including because their success is frequently understood as an individual accomplishment independent of (and outside of) the society).

We are confident that branding should feature realia and personalia of the recipients' cultures in the first place and, secondly, reputed world realia and personalia. The ratio, as we have said, should be: host cultural brands – 40-45%, global cultural brands – 40-45%, English cultural brands – 10-20%. This will serve to ensure continuity of national cultures and involvement in important global issues. Men and women of distinction, literary characters, personages, types; historical events, places, achievements etc. should be represented in not less bright and admirable way than Inner-Circle realia and personalia in today's English textbooks.

IV. For a language to become a legitimate international auxiliary language, rather than an arbitrary lingua franca, it calls for the principles of utmost balance, accuracy and tolerance in textbooks, especially as regards other cultures' facts, history, values, personalities etc. An impartial selection of topics, representation of facts and characters in language textbooks is needed. The choice of words should be accurate, phrases, idioms, clichés, texts, and dialogues - meticulously calibrated and unbiased so as not to transgress the borders of tolerance and political correctness.

Today we often observe political and ideological bias in UK- or US-published textbooks. In such cases, balanced and rational narratives should be called into play – changing perspectives, or rather re-interpreting mishandled information by also introducing an opposite perspective.

Let us give some examples. The Proficiency Masterclass, 2003 (K. Gude, M. Duckworth) may well be regarded a sample of elaborate English and fair linguodidactics, but it suggests arbitrary corollaries quite often. Thus, Unit 10 "Taking Liberties" represents in glossy and elevated wording one of the "velvet revolutions" in the post-socialist space, to name, in Czechoslovakia as it split in two countries. From today's perspective, with all the facts we know about financed, prefabricated and orchestrated "velvet" ("orange", "colour", "flower", "dignity" etc.) revolutions to depose legitimate governments, falsified evidence of regimes reprisals, unidentified snipers, flower-toting females shielding gun- and coldsteel-toting hitmen, "sacred victims" – with all this knowledge we should certainly open up a meaningful discussion on the subject.

Particularly in Czechoslovakia, mass protests began after a provocation – a student Martin Schmid was reported by radio Free Europe to have been killed by the country's leadership on November 17, 1989. However, there was no Martin Schmidt, but an intelligence agent Ludvik Zifchak, who was alive and well. During his later revelations, Zifchak repeated that the purpose was to bring the opposition movement called Charter 77, led by Vaclav Havel, to power. The events in Czechoslovakia were one of the first "velvet" ("color") revolutions - coups d'état disguised as popular uprisings. As a result, Czechoslovakia withdrew from the Warsaw Pact, an ethnic conflict between Czechs and Slovaks, surge in unemployment and poverty followed.

Frequently bias is created through falsities, put into mouths of referent personalities, for example the same student book on p. 78 through the mouth of a post WWII "displaced half-Russian woman's" daughter Mara Amats, subject of the Commonwealth, misrepresents the ethnic culture in Soviet Kazakhstan. It is falsely claimed the ethnic cultures in the USSR were non-existent: there only remained "the threads of their pre-Revolutionary skills, deliberately crushed in 70 years of 'socialist realism'. Their crafts were mummified; instead of their symbolic patterns and native decorative arts they had to make busts of Lenin or representations of people driving tractors. 'Many of these crafts survived only in the more remote areas where old people kept them going because of dowry customs and so on. The younger ones see them as living libraries of their past - please read them with us, they asked, so that we can earn our living through them again.'" The viewpoint to oppose this slighting passage should be corroborated by facts, illustrations, references. It should be said that the central government of the USSR, despite urbanization that tends to undermine traditional arts, did develop its nationalities' arts and crafts, literatures and theatres, create film studios, art galleries, indigenized administration, education, science etc. Assiduous research was made into the history of ethnic arts (e.g. by T. Bassenov, B. G. Erzakovich, G. Sarykulova, N.-B. Nurmuhammedova etc.). Soviet Kazakh artists and craftsmen's works were widely exhibited.

V. Moral and ideological inferences from English textbooks narratives should be traditional, time-honored. They should comply with religious morals and humane ideologies, rather than be relativist or objectionable.

Despite the seemingly unsystematic thematic selection and content, Inner Circle English textbooks have a meaningful core, they contain recurring concepts and meanings. Conceptual, metaphysical and didactic-ideological levels of information in these textbooks are, as a rule, expressed not directly, but implicitly – mediated by thematic factual and cultural information encoded in them.

As attested by researchers of TESOL/TEFL R. Phillipson, J. Gray and others, textbooks of the Inner Circle, despite alleged universality of topics (global ecology, behavior, psychology, health

etc.), are carriers of neoliberal, occidentocentric, hedonistic, individualist, consumerist ideology. They largely ignore the interests of the recipient states of the World Language, the issues raised there are frequently unrelated to the needs of most of the population in countries where English is studied as a foreign/second language. All these features continue to be reflected in British English textbooks of the 21st century (Gray, 2010; Kullman, 2013). The neoliberal ideology is accompanied in textbooks by marked representations of conspicuous consumption, implicit approval of opulence, "self-programmable" labour (refers positively to employees able to switch jobs and countries – poor or impoverished – for the rich capitalist metropolis). This stands in opposition to modesty, moderation, rational consumption, "generic" labour (e.g. employees in extracting, manufacturing industries), which are either unrepresented or represented degradingly.

There are plenty of examples of moral relativity and somehow questioning traditional moral values in English textbooks. Surprisingly they can be found in textbooks, regularly used in high schools of the Outer/Expanding Circles. For example, in Unit 1 of Gateway B1 (D. Spencer) a text reads: "What are your parents doing now? Maybe they're watching you, listening to you or finding out where you are?". "Spying" is denounced and the conclusion reads: "Adolescents need to take their own decisions and make their own mistakes. Mistakes are an important part of growing up, of passing from childhood to independence. We think it's important for parents to give their children the opportunity to do this". Next goes the work with the song "Girls Just Want To Have Fun" by Cyndi Lauper: "She comes home in the morning light / Her mother says when you gonna live your life right / Oh mother dear you're not the fortunate ones / And girls they want to have fun...". Since subconscious, as psychologists say, readily skips interdictions, the assignments in this textbook subliminally give youngsters images of patterns of disobedience, resistance to guardianship, improper behavior to which no evaluations are given. Unit 2 (Criminal Records) is dedicated to types of crime. Through text and pictures, types of delinquency are introduced into young minds together with a sympathetic story about the criminals Bonny and Clyde (followed by the history of the British Secret Intelligence Service). Excitement of admiration for the conspicuous lifestyle and glamour of the characters is accompanied by an attempt to excite gloating at their miserable end (cf. also "Whatever happened to Baby Doe?", Proficiency Masterclass).

Recently, the subjects of TESOL/TEFL textbooks are increasingly determined by globalist agenda. Technically, in addition to customer editors and consultants, publishers use item writers' teams, each adapting several selected materials. While earlier textbooks, for example, Streamline, Headway, First Certificate Masterclass, Proficiency Masterclass assumed projective alignment of learners' personal identities to the canons of Inner-Circle culture, now the emphasis is on concentrating on personal change and building one's own destiny, reflecting a new, subtler strategy of educational influence in the spirit of individualism, isolation, meeting personal needs. All this reflects the ideologies of modern globalism. Global English textbooks are becoming essentially psychotherapeutic: they increasingly reify individual narratives, encourage methods of introspection, self-examination and self-assessment, accumulation of thesauruses, or dictionaries, for self-description (Kullman, 2013). Transition to new methods is allegedly designed to provide students with greater freedom of choice of materials for study, e.g. "adaptive learning" means interactive online learning, automatically tuning to trainees. Thus, a sense of voluntary choice of material for study for trainees is created. But the Western press used as a source of texts for reading: Christian Science Monitor, Grauniad (Guardian),

Huffington Post, TIME etc., are controlled by corporate Western mass media, their content, cultural and ideological values are quite predictable. Consumerism being the basis of life in the West (Chaney, 1996), the above-mentioned change does not negate consumer attitudes towards life, hedonism, individualism, occidentocentrism, implicitly actualized in English textbooks.

We believe that time-honored moral concepts should be represented in English textbooks, such as collective spirit, justice, equality, duty and honor, spiritual growth, modesty, moderation, rational consumption, honest work, family values, patriotism. Core principles and values of the United Nations Organization ought to be tackled on various case studies. Time-honored moralistic, religious, national historicocultural narratives should be included in English textbooks.

VI. Comparing, explanation and interpretation of cultural/historical phenomena should be made a standard practice, mere language training should be transformed into intercultural studies, at least in senior school and colleges. In this practice the first/native language can be metalanguage of comparing, explanation and interpretation along with the foreign/second language. Sometimes it should have priority, there should be no fear of switching to it while using the arguments of native authoritative sources. Comparison should be made in a neutral and calm manner.

For example, S. Cochrane and L. Raitskaya's "Macmillan Guide to Economics" represents planning under Soviet socialism in a picture of gloomy people lined up for food in provision shops. It should be argued that this statement is not entirely right – characteristic of the shortages of the Gorbachev times because of the mistakes of his economic policy, rather than of planning as such, which, including long-term projects, is an essential part of economy. At other times the situation with government planning and regulating the economy was different. One characteristic example is that the USSR ended the food rationing in 1947, two years after World War II, while France did it in 1949, and Britain in 1954.

As another example let us adduce "A radio interview about chavs" in Gateway B2. Apart from interpreting the messages following from the dialogue, it should be pointed out that some authors (Owen Jones, John Gray) consider the use of the pejorative term "chav" as a sign of the conceptual demonization of the working class, stereotyping negative evaluation of it. Attitudes to the working class in other national states should be brought to light and discussed.

VII. The language-as-commodity economic concept has made turning out of English textbooks and teaching aids a multimillion-dollar industry with the Inner-Circle monopoly. Textbooks in a foreign language should be written by host culture's domestic authors and published by domestic publishing houses - if needed, with the use of foreign consultants and methodologists. The concept of English-as-commodity was publicized in the late 1980s, when the countries of the former Soviet Union were about to apply shock therapy for the introduction of a market economy. An Economist Intelligence Unit described ELT as a 'world commodity' in a report written to promote strategies for capitalizing further on this growth industry (McCallen 1989), cited in (Phillipson, 1992). The British Council Annual Report (1989/90: 17) informed that following the disintegration of communist states, an estimated 100,000 new teachers of English were needed for 30 million learners in Central and Eastern Europe in the 1990s (ibid.). The author urged for the speedy development of private schools to satisfy the expected demand for English, timely supply of the world market with educational literature was identified as a strategic priority. Thus, teaching English and publishing English textbooks and aids became a branch of the economy and an important element of international business (ibid.). Since then

there appeared *the Inner Circle monopoly in the English-as-commodity market.*
The industry of English-language textbooks published in the UK and the US can be viewed as a means of obtaining multimillion financial profits, as well as giving selective subject knowledge and a body of ideological interpretation and legitimation of reality. The common regularity is that intensive study and use of a foreign language causes unconscious assimilation of concepts, patterns of speech, the very cognitive and communicative styles of native English speakers, levelling out the public consciousness of the peoples worldwide to the Inner Circle standards.

We think this monopoly for publishing textbooks inequitable. It is expedient to learn from the experience of Inner-Circle colleagues who themselves write and publish foreign language textbooks by the efforts of their domestic authors - with the use of foreign language consultants and textbooks. English-as-commodity should benefit nation states rather than the Inner Circle countries, although this industry, as we see it, should never surpass in quantity, quality or importance the linguistic industries of nation-states: Russian-as-commodity, Farsi-as-commodity, Turkish-as-commodity, Arabic-as-commodity etc.

In addition to purely economic benefits, textbook publications by host cultures seems quite healthy as distinct from the thoughtless practice of mass purchasing of foreign textbooks and non-critical assimilation of their materials. This is consistent with the principles of ecolinguistics, presupposing the native (primordial) linguoculture to be the main code of storage and transmission of the experience and the studied linguistic culture, a new code, to be seen through the prism of the primordial.

Nationally published English textbooks will enliven the publishing industry, and nationally relevant subjects and perspectives (together with international ones) will facilitate proper cultural conditioning.

5. Conclusion and implication

As we see it, to reach a consensus and elaborate common ground concerning the above issues, joint effort of linguists and a broad spectrum of scholars is needed, and we particularly call for TESOL and TEFL specialists to participate in the discussion of the proposed conventions for the teaching of a second (non-native) and foreign language.

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