THE *ECOSOPHY* CONCEPT IN DISCOURSES OF LANGUAGE EDUCATION: A CROSS-CULTURAL PERSPECTIVE

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Abstract
This paper focuses on studying the peculiarities of the linguocognitive actualization of the concept of ECOSOPHY in language education discourses with an emphasis on its cross-cultural ontology in the English language teaching and learning environments of Argentina, Côte d'Ivoire, the Congo, Ethiopia, Kenya, Nigeria, Peru, Tanzania, Togo, Uganda, Ukraine. On the premise of analysing the multidisciplinary essence of ecosophy as deep ecology philosophy, within the methodological framework of cognitive linguistics, ecolinguistics and linguoculturology, the authors substantiate the status of ECOSOPHY as a universal fundamental conceptual constituent of linguodidactic discourses of the twenty-first century, oriented at biospheric egalitarianism to realize the Sustainable Development Goals formulated by the United Nations as the blueprint to secure a better future. As a result of the conducted psycholinguistic experiment centered around elicitation techniques, such quantitatively dominant culturally universal components of the concept of ECOSOPHY as HARMONY, RESILIENCE, and SUSTAINABILITY, together with the conceptual facets CONTENT and LEVEL, as the basis of better language education cross-culturally have been revealed. Our further conceptual and linguistic analysis has enabled our construing a multi-dimensional matrix as a representation of the concept researched. The data obtained have proved that the conceptual dimension CONTENT comprises the conceptual commonalities SOCIAL LIFE, ECONOMICS, POLITICS, PEACE/WAR/SAFETY, ENVIRONMENT, CULTURE, whereas the dimension LEVEL

embraces the concepts INDIVIDUAL/IDENTITY, COMMUNITY, STATE. The matrix serves as a tool for explicating major conceptual highlights of ECOSOPHY in language instruction discourses across eleven countries, thus perspectively contributing to the development of more efficient, culturally relevant linguodidactic methods and media.

Key words: cognitive matrix, ECOSOPHY concept, cross-cultural communication, discourse, environment, language education.

1. Introduction

It is nowadays, in connection with the current versatile environmental challenges humanity has been facing on a global scale that there has emerged a need to thoroughly explore and re-examine the existing concepts and values related to ecological issues, as "wars, chaos, the drastic reduction of biodiversity, accelerating overpopulation, and the marching onslaught of climate change threaten to destroy the planet's current ecosystem once and for all" (Byrne, 2021, p. 112). For that matter, ecological identity, including language aspects, has become a still more vivid representation of human attitude to the issues that are closely linked with nature and the corresponding behavioural practice patterns in natural environments. Problems of ecological HARMONY and diversity, functional interaction and co-existential communication balance, language, education and culture world texture have acquired novel ecosophic research facets when compared to the conventional dimensions of religion, linguistics, gender, social psychology and ethnicity (Guattari, 2018; Hunterm 2020; Ma, 2022; Stibbe, 2017), providing sounder solutions to ecological issues posing threats to human existence by means of accommodating, changing dramatically or correcting the original social habits, discourse patterns, and complex conceptual constructs.

Ecophilosophy, deep ecology or ecosophy, is a philosophical and ecological movement initiated by the Norwegian philosopher Arne Næss in 1972. Since then, it has become a key to dealing with the above critical uncertainties as it has a mission to explore a multitude of perspectives concerning human-nature contextual domains and interrelationships, fostering a more in-depth and harmonious relationships between location, self, community and the natural world (Devall, 2007; Naess, 1993; Naess, 2010) . In our attempt to grasp the core conceptual charge of this philosophical phenomenon to be able to better study and interpret it in terms of language education and specifically in language education discourse environments, we have determined some universal features of ecosophy. They are: 1) human-centered anthropocentrism should turn into ecocentrism, according to which every living object is regarded as having inherent value regardless of its utility or applicability, there being no obvious boundaries between self and other; 2) humans are inalienable part of nature, and, consequently, are supposed to protect all dimensions of life on Earth as they would do for the sake of their families or their own selves. In terms of A. Naess (1995), the latter means guaranteeing "ecological egalitarianism" (p .227). In spite of extensive criticisms, the ecosophy's call for a dramatic transformation of human relationship with nature does remain highly relevant (Estévez-Saá, Lorenzo-Modia, 2018; Forchtner, 2019; Turner, Bailey, 2021) as the world confronts unprecedented environmental challenges that should be initially coped with within both teaching and learning educational frameworks all over the world.

The fact that the essence of ecosophy as a science and a movement has been studied from a number of scholarly perspectives and this intellectual and cultural mainstream is currently considered to be one of the most influential positions in modern environmental philosophy (Brennan, 2020). It is necessarily taught and developed experientially as a proper feeling for, and appreciation of, both human life and its natural surroundings in a balance and natural mutually beneficial cooperation with each other (Micalay-Hurtado, Poole, 2022), explicates the **topicality** of the present study. The **novelty** of this present paper is both its **subject matter** and **aim**. The former is the first study of the ECOSOPHY concept, actualized in discourses of language education (English) as our factual **material**. The latter is to reveal prominent linguocognitive and linguocultural characteristics of the concept of ECOSOPHY as the nucleus of ecology theories and categories, the key criterion "for the judgment of the ecological property and orientation of discourse, which plays a directional guiding role in people's mind,

discourse, and ecological behavior" (Cheng, 2022; Farrell, 2021), enabling people to influence ecosophy in their cyclic turns.

This research, therefore, contributes to examining peculiarities of the functional linguocognitive representation of the concept of ECOSOPHY, mirrored in educational discourses of teaching and learning languages cross-culturally as operational modes of mentally, verbally, and emotionally creating safer ecological realities to be further implemented through appropriate human activities for the sake of a more secure and sustainable environmental future through an efficient language instruction. Accordingly, from our point of view, the aforementioned aim presupposes realizing the following tasks within the integrative framework of linguocognitive and linguocultural paradigms: 1) to substantiate the status of deep ecology philosophy and its conceptual representation of ECOSOPHY as a universal fundamental conceptual constituent of modern linguodidactic discourses with its cross-cultural ontology highlighted; 2) to reveal the content-structure architectonics of the ECOSOPHY concept through conducting a psycholinguistic experiment with participants from 11 countries; 3) to construe a cognitive matrix of the conceptual organism ECOSOPHY with a view to perspectively developing ecosophically oriented linguodidactic language teaching and learning materials, taking into account the Sustainable Development Goals formulated by the United Nations to be globally achieved by 2030. To accomplish this, we have turned to the methods of content analysis, induction, deduction, and explanation to critically study our respondents' discursive fragments with a focus on cross-cultural similarities and differences in terms of conceptualizing ecosophy in its multiple language education dimensions.

In the following sections of this paper, we first give reasons for characterizing the concept of ECOSOPHY as a fundamental conceptual component of language education discourse cross-culturally. Our next step is identifying major cross-culturally universal constituents of the concept of ECOSOPHY in linguididactic discourses of Argentina, Côte d'Ivoire, the Congo, Ethiopia, Kenya, Nigeria, Peru, Tanzania, Togo, Uganda, Ukraine. Finally, we reveal the cognitive matrix of the concept of ECOSOPHY with outlining relevant linguodidactic implications to develop language learners' and teachers' ecological awareness in the light of ecosophy.

2. Theoretical background and method

In this section, we will consider the idea of ecological awareness developed in the context of ecosophic language education and methods of its investigation in cross-cultural perspective.

2.1. ECOSOPHY as a universal conceptual key to ecological awareness
through language education discourses

The history of nature and the history of humanity have always determined each other, whereas one of the most essential dimensions is people's activity, which is immediately interwoven with forming material conditions and circumstances that govern human life. The current situations worldwide have demonstrated that one of the most important issues experienced by people of the twenty-first century is their existential safety, as well as their environmental, social, and cultural sustainability. There is increasingly more debate held within academic circles, including philosophers, as to what should be done to secure safe existence and sustainable co-existence of species. including people. Our analysis of numerous theoretical sources has confirmed that the interaction between nature and humanity has always been an issue reflected upon and tackled by philosophers and linguists. To date, very many educational investigations have already been published concerning ecological challenges, which proves that presently, there is a global task to look into these eternal philosophical dilemmas, taking into consideration the new ecosophical perspectives as for human evolution in the light of education, in particular, linguodidactics, for sustainable ecologically sound development with a special emphasis laid on studying and applying the potential of the concept ECOSOPHY (Dudzik, 2017; Peluso, 2019; Witoszek, Mueller, 2017).

Taking into consideration the ethical charge of the concept of ECOSOPHY, whose core DEEP ECOLOGY was discovered by the philosopher A. Naess (1995) and whose name comes from the Greek words Οίκος ("ikos"), implying home or house, and Σοφία (sophia), meaning wisdom, it is essential that in the process of explicating categorial concepts of ecosophy educators, especially language teachers (Farrell, 2021; Greenhalgh-Spencer, 2014) should clearly state the message that knowledge about ecology leads people to wisdom about their own existence, ecologies of their minds, hearts, bodies, languages, HARMONY vwith Nature, with the environment of the whole planet as our Oikos, our home Earth. To illustrate, as A. Stibbe (2017) points out, "a deep ecology ecosophy would see animals and plants as creatures having intrinsic value, and recognising this intrinsic value as an important step to protecting the natural world and building a more sustainable society" (p. 17). In these terms, ecosophy is a paradigm for ecological reasoning anchored in a philosophical framework directed to practical activities (Hunter, 2020; Naess, 2010; Zhou, 2022), both through socio-political engagement and everyday action. From an ecosophical perspective, language education discourse environments globally have proved to be excellent ecologies to share and explain ethical deep ecology values of peace, life, love, commitment, active social position, faith, kindness, honesty, responsibility, sustainability, care and many more both in schools and universities (Chen, 2016; Ibrahim, 2021; Wu, 2018). Through teaching listening, writing, reading and speaking, language teachers stimulate cognitive and emotional processes that help learners to find causes and effects both inside and outside, to analyze peculiarities of diverse cultural contexts in greener ecosophy terms.

This claim has been confirmed and enriched in a number of papers (Ibrahim, 2021; Paschal, Gougou, 2022; Peluso, 2019; Rodríguez, Fortunato, 2022) investigating the role of language education, in particular foreign and second language education, in the current environmental discussions. Through an interdisciplinary approach, within ecolinguistics framework the authors explore the relationship between language and environment by adopting different approaches and perspectives, including both social and natural sciences (Falzon, 2016; Gardner, Maccormack, 2018; Soga, Gaston, 2020). Moreover, it is pointed out cross-culturally that language is strictly intertwined with human cognitive, socio-cultural, emotional and physical reality; and language education turns out to be a perfect platform where the theoretical framework of ecolinguistics and ecosophy can be put into practice to achieve the Sustainable Development Goals set by the United Nations as the blueprint to secure a better future by 2030.

Ultimately, the essential idea of ecological awareness developed in the context of ecosophic language education is facing the fact that both in the Earth's nature and in all the universe everything is extremely interdependent, which results in verbalized ecological awareness manifesting itself in diverse culturally-determined spiritual and educational trends, making them hybrid. In other words, ECOSOPHY is an interdisciplinary multi-dimensional conceptual entity that can be analysed, learnt and taught on the levels of apprehensive intuition concerning ecological threats, actual knowledge about them, and socio-emotional awareness as a trigger to start participating in ecological events and movements. Thus, the concept of ECOSOPHY is a fundamental conceptual component of language education discourse on a cross-cultural scale, enhancing the realization of the Sustainable Development Goals through language instruction and acquisition.

2.2. Method and material

To study the concept of ECOSOPHY and to reveal its major cross-cultural conceptual characteristics we turn to the methodology of cognitive linguistics, linguoculturology and ecolinguistics and come up with an integrity of methods to realize the research tasks.

The **material** for analysis was the results of a psycholinguistic experiment in the format of questionnaires (https://docs.google.com/forms/d/e/1FAIpLScQxMMKR4QepTy4NviS7sJerUDrSmvqYkOhtbJsmuJvxC6snQ/viewform). It is designed in a pretest-survey format (Aizpurúa, 2020; Chen, 2016) to follow basic best practice recommendations for general survey research, to examine universal (as our

research priority at the present stage) verbally represented conceptual facets of the concept ECOSOPHY, actualized in discourses of linguodidactics cross-culturally (Mingnan, Mengyao, 2016, pp. 151-156). The main aspects of the pretest guide were the usage of ecosophical teaching materials in foreign language didactic environments, their content, and ecosophy-through-language teaching biolinguistic diversity in approaches and methods. Our experiment was underpinned by the framework of gathering empirical verbal evidence (Cheng, 2022; Gonzalez-Marquez, Mittelberg, Coulson, Spivey, 2023) as a premise for further concept modelling.

   Procedure. The material for analysis is drawn from 250 answers of guided experiment intended to explore the empirical conceptual dimensions of ECOSOPHY actualized in discourses of language instruction across eleven linguocultures. The focus group of 250 educators and language learners from Argentina, Côte d'Ivoire, the Congo, Ethiopia, Kenya, Nigeria, Peru, Tanzania, Togo, Uganda (22 from each country) and 30 from Ukraine were supposed to identify, both directly and associatively, ecology related factors of didactic discourses in their respective teaching environment discourses. Their final aim was to describe and analyse the nature discourse and its ecological aspects influencing language acquisition and instruction, stimulating cognitive and emotional processes that help both educators and learners to find causes and effects both inside and outside, stimulating their ecological awareness. In this ecolinguistic experiment (duration: January 2023 – May 2023), centred around elicitation techniques, public, private, vocational educational establishments, including schools, universities, independent community services, took part. Their task was to explain the effect of deep ecology in their functional linguodidactic environments for us to be able to reveal the core conceptual properties of the categorial concept of ECOSOPHY and to further construe its cognitive matrix for designing language education materials and discourse practices more efficiently. Schematically, the experimental stage of our research is represented below (Figure 1).
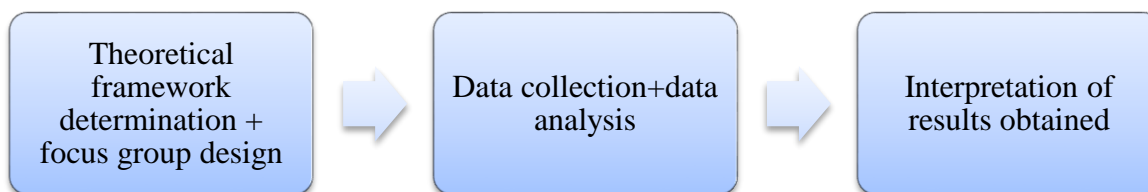

Figure 1. Stages or the research psycholinguistic experiment to reveal
the key properties of the concept of ECOSOPHY

To process the verbal data obtained as a result of the conducted psycholinguistic experiments in order to reach the conceptual dimension of ECOSOPHY, we turned to the conceptual and linguocultural comparative analysis to reveal its universal fundamental conceptual constituents. The completion of this research stage with our partial implementation of ecological discourse analysis (Cheng, 2022) resulted in applying the method of conceptual modelling and construing a two-dimensional cognitive matrix, in its architectonics comprising four facet domains conceptualized by respondents as CONTENT and three facet domains mentally represented by our interviewees in terms of LEVEL. The matrix, therefore, potentially generates at least twelve conceptual varieties of ECOSOPHY in the unity of its fundamental culturally universal conceptual ingredients revealed, which makes a productive culturally synergetic basis for developing better deep ecology oriented and ecosophy awareness awakening linguodidactic materials and practices, together with more efficient environment and ecological identity protecting discourses cross-culturally.

3. Findings and discussion

We conducted our psycholinguistic experiment in the form of questionnaires, based on elicitation. Then, we organized the result of our experiment according to the respondents' verbal reactions, perceptions, and linguodidactic and language learning practices in such three categories as

ecosophical teaching materials in foreign language education environments, teaching biodiversity and axiology of biospheric egalitarianism, and ecosophical environmentally sustainable citizenship.

The experimental data revealed quantitatively dominant culturally universal discursively actualized components of the ECOSOPHY concept as RESILIENCE (36% of discursive actualizations of the concept studied), SUSTAINABILITY (34% respectively), and HARMONY (24 %), together with the conceptual facets CONTENT and LEVEL, ontologically functioning parallel with all the above conceptual elements in the prevalent majority of the responses. In this respect, the main criterion for evaluating the ecological orientation of language education discourse fragments was the relationship between general ecosophy principles and ecological messages embedded in the corresponding discourse. It means, when ecological properties in language teaching or language learning discourse of the interviewees follow the guiding principle of ecosophy "Diversity and harmony, interaction and co-existence" (Cheng, 2022, p. 59), it is considered to be eco-beneficial. Otherwise, when ecosophy ethics is not observed or even violated, such actualizations of the concept of ECOSOPHY were not taken into account as eco-neutral or destructive ones.

From the perspective of ecosophy, in the education discourses of the eleven countries involved in this present case study, the linguodidactic experience concerns three different kinds of interaction:
- between human and nature (for example, in fables and storytelling activities that are especially popular in African linguodidactic practice);
- between human and society (for instance, poems, infographics and flashcards about ecology preferred by teachers and learners in Ukraine, Argentina and Peru);
- among the elements within nature and society (cross-culturally in videos, films, social media posts, etc.).

Respectively, we make a special linguocultural emphasis on distinct conceptual properties of the ECOSOPHY concept. We argue that RESILIENCE, SUSTAINABILITY, and HARMONY are pivot in the context of language education discourses in the above states on their path to realizing the 17 Sustainable Development Goals formulated by the UN. They help to assess deep ecologic qualities of language experiential meaning in linguodidactic discourses through transitivity analysis (Matu, 2008, p.199). This enables researchers to find out how authors express certain characters and bring out certain issues in their works or how language is used to influence ideologies, is an effective way to develop ecological mindsets and further improve their behavior in 'greener' truly ecosophic terms.

Our further conceptual and linguistic analysis allowed us to construe a multi-dimensional representational matrix of the concept of ECOSOPHY as a conceptual deep ecology springboard for language educators and learners to make their discourses, including multimodal educational materials and outputs, more environmentally sustainable and bio-egalitarian. The data obtained have proved that the conceptual dimension CONTENT comprises the experientially revealed cross-cultural commonalities SOCIAL LIFE, ECONOMICS, POLITICS, PEACE/WAR/SAFETY, ENVIRONMENT, CULTURE,, whereas the dimension LEVEL embraces the conceptual domains INDIVIDUAL/IDENTITY, COMMUNITY, STATE.

The matrix which emerges as a result of blending of the revealed conceptual dimensions connected with the concepts CONTENT and LEVEL in language education discourses cross-culturally generates at least twelve conceptual spaces. Each of these spaces represent an ontological facet of the concept of ECOSOPHY in the triade of its conceptual constituents RESILIENCE, SUSTAINABILITY, HARMONY, which is confirmed by the outcomes of the psycholinguistic experiment carried out (Table 1). This emergent type of conceptual architectonics proves to be determined by the chaotic BANI ("B" stands for Brittle, "A" stands for Anxious, "N" means Non-Linear, "I" is for Incomprehensible) world framework of today's uncertainties, epidemics, climate crises, wars and their consequences on a global scale (Cascio, 2020), including the eleven countries under cross-cultural consideration. Potentially, it is supposed to facilitate the humanity's transition to the RAAT world mode where the concept of RESILIENCE (R) will replace the concept of BRITTLENESS, ATTENTION (A) will come into play instead of ANXIETY, ADAPTATION (A) will replace NON-LINEARITY, and TRANSPARENCY will oust INCOMPREHENSIBILITY.

Table 1

**Matrix architectonics of the ECOSOPHY concept in language education discourses
of Argentina, Côte d'Ivoire, the Congo, Ethiopia, Kenya, Nigeria, Peru,
Tanzania, Togo, Uganda, and Ukraine**

		C o n c e p t u a l d i m e n s i o n s			
	LEVEL	*CONTENT*			
		SOCIAL LIFE	ECONOMICS	POLITICS	PEACE/WAR/CULTURE/ ENVIRONMENT/ SAFETY
	INDIVIDUAL/ IDENTITY	SOCIAL SUPPORT, FAMILY STABILITY, VALID INFORMATION, COMMUNICATION, POSITIVE MINDSET	LEVEL OF STABLE INCOME, EMPLOYMENT STABILITY, HEALTH CARE, EDUCATION	PATRIOTISM, ROLE MODEL	EXPERIENCE, RELEVANT INFORMA-TION, ACTIVE POSITION, SUPPORT FOR FAMILIES AND COMMUNITY
	COMMUNITY	SOCIAL CAPITAL, LEADERSHIP, BELONGING, ADAPTABILITY, VALID COMMUNICATION RESOURCES	LABOUR, EMPLOYMENT, HUMAN CAPITAL , FOOD, PLACE TO LIVE, LAND, SOCIAL CAPITAL, SOCIAL ORGANIZATIONS	TRUST, IDEOLOGY, HOPE, SOLIDARITY, LOCAL PATRIOTISM, COMMUNITY ETHOS	READINESS FOR EXTREME SITUATIONS, EXPERIENCE, TRUST, MILITARY ACTIVITIES, SERVICES
	STATE	LEADERSHIP, SOLIDARITY, PATRIOTISM, NATIONAL ETHOS, READINESS TO STRUGGLE, BELIEFS, OPTIMISM	GDP, NATIONAL FINANCIAL RESERVE, EMPLOYMENT, INTERNATIONAL RATING, NATIONAL FINANCIAL AND MARKET POLITICS	TRUST, POLITICAL SUSTAINABILITY, PATRIOTISM, INTEGRATION, OPTIMISM, RELIABLE INFORMATION, INTERNATIONAL STATUS, SOCIAL RESPONSIBILITY	CHARISMATIC LEADER-SHIP, NATIONAL ETHOS, COLLECTIVE FEAR, MILITARY ENTHU-SIASM, PATRIOTISM, OPTIMISM, SOCIAL INTEGRITY, MILITARY POWER ,TRUST, NATIONAL SAFETY

As for the conceptual facet INDIVIDUAL LEVEL of ECOSOPHY, the outcomes of the experiment reveal its prominent features. The individual deep ecology and resilience in terms of the blend INDIVIDUAL SOCIAL LIFE, ECOLOGY and the correlating procedures of coping with extreme situations of a personal and social nature caused by ecological issues implies developing resilience in its utmost psychological meaning through the corresponding educational materials. Here the concept of ECOSOPHY gets actualized under circumstances of losses, family crises, inevitable threats or long-term uncertainty to be dealt with both verbally and conceptually through the corresponding personality ecology uplifting linguodidactic sources (for instance, cross-culturally preferred https://www.britishcouncil.org/language-for-resilience; https://parentandteen.com/language-of-resilience/; https://www.teachingexpertise.com/classroom-ideas/emotional-resilience-activities/). ECOSOPHY benefits personal ecology when in contact with such concepts of linguodidactic discourses as SOCIAL SUPPORT and FAMILY SUSTAINABILITY (predominantly in Peru, Uganda and Argentina), VALID INFORMATION, COMMUNICATION and EMOTIONAL SUSTAINABILITY (Ukraine, Ethiopia, Côte d'Ivoire), POSITIVE MINDSET, OPTIMISM (the Congo, Tanzania).

In concerning the conceptual properties of INDIVIDUAL ECOSOPHIC RESILIENCE in the conceptual domains EXTREME POLITICAL SITUATION and ECONOMIC CRISIS, we base on the idea that they might threaten the intactness of ecological identities as human ability to behave under extreme political or economic pressure in adaptive ways to resume the original or even higher level of functioning. The questionnaire data as verbalizations of the corresponding mental representations have manifested that the most efficient linguodidactically actualized conceptual elements of the concept of ECOSOPHY in this respect are ETHNICITY, NATION, RELIGION (universally), PATRIOTISM (Ukraine, Tanzania), POSITIVE ROLE MODEL (Ukraine, Argentina, the Congo), PROFIT SUSTAINABIITY, INSURANCE, JOB (universally), MEDICINE (Côte d'Ivoire, Peru), EDUCATION (Ukraine, Tanzania, Ethiopia, Côte d'Ivoire).

In terms of such a conceptual property of the concept of ECOSOPHY as INDIVIDUAL RESILIENCE in the conceptual space WAR/SAFETY that ruins individual HARMONY and deep ecology sustainability, for the sake of surviving and living on, language education professionals and learners turn to different concepts. Most frequently, they actualize the concepts of EXPERIENCE, VALID INFORMATION, AWARENESS, ACTION AGAINST AGGRESSION (Ukraine, Ethiopia, Peru), SUPPORT, HEALTH (Ukraine, Argentina, the Congo) in the corresponding language education materials; the most popular and helpful among the respondents cross-culturally being educational social media, BBC and CNN language teaching resources, Film English digital materials, https://www.colorincolorado.org/article/invasion-ukraine-resources-educators-and-families, story-telling, language mindfulness practices.

As regards the conceptual aspect COMMUNITY LEVEL of the ECOSOPHY concept (community meaning a neighbourhood, a settlement, a tribe, a church congregation, etc.), psycholinguistically we have revealed such linguodidactically relevant conceptual constituent characteristics as COMMUNITY RESILIENCE in terms of sustainability threatening SOCIAL SITUATIONS, POLITICAL COLLAPSES, ECONOMIC DISASTERS, WAR/MILITARY CONFLICT. Together with this, our questionnaire findings have led us to bring out some ecosophy restoring conceptual entities; they are:
- SOCIAL CAPITAL, LEADERSHIP (prevalent in Ukraine, Tanzania, Argentina, Ethiopia),
- BELONGING (Ukraine, Peru, the Congo),
- LABOR, EMPLOYMENT (Argentina, Côte d'Ivoire, Uganda),
- ACCOMMODATION/DWELLING (Peru, Togo),
- FAMILY RELATIONSHIPS (Togo, Tanzania, Ukraine, Peru),
- SOCIAL NETWORKS (Argentina, Ethiopia, Côte d'Ivoire),
- EDUCATION, FOOD, WELL-BEING (cross-culturally),
-TRUST, COMMUNICATION, EXPERIENCE (universally).

Finally, our results of the psycholinguistic empiric procedure data in relation to the conceptual component STATE LEVEL of the ECOSOPHY concept prove that in the architectonics of the conceptual complexity exists along the conceptual plane STATE RESILIENCE, actualized in destructive for ecosophical HARMONY and sustainability extreme SOCIAL, POLITICAL, ECONOMIC, and WAR contextual frameworks. For that matter, deep ecology saving and restoring conceptual properties of ECOSOPHY in the comprehensive unity of its conceptual fundamentals RESILIENCE, SUSTAINABILITY SUSTAINABILITY, HARMONY are:
- NATIONAL CHARISMATIC LEADERSHIP, SOLIDARITY, PATRIOTISM, NATIONAL (Ethiopia, Ukraine, Peru),
- SPIRIT, STRUGGLE, COMMITMENT (Ukraine, Uganda, Tanzania),
- SOCIAL INTEGRATION (Togo, Uganda, Côte d'Ivoire),
- STATE'S INTERNATIONAL STATUS, RATING, REPUTATION (universally),
- RELIABILITY OF INFORMATION (Ukraine, Argentina, the Congo),
- EMPLOYMENT RATE (Togo, Tanzania, Peru),
- NATIONAL ETHOS (Ukraine, Côte d'Ivoire, Uganda),
- (MILITARY) ENTHUSIASM, SAFETY/SECURITY (Ukraine, Togo, Ethiopia),
- OPTIMISM, TRUST, NATIONAL CURRENCY, INTEGRITY (universally).

At the same time, from a language education perspective, to effectively deliver ecosophy messages through linguodidactic discourses and to enhance deep ecology thinking, the developed matrix is a true asset to provide linguocultural awareness of cross-cultural commonalities rather than differences to design conceptual and discursive resources to choose from when engaging in multiple aspects of the content of the concept of ECOSOPHY.

4. Conclusions and prospects

In conclusion, this paper has concentrated on researching the specificity of the linguocognitive realization of the concept of ECOSOPHY in discourses of language education with a special focus on its cross-cultural actualization in linguodidactic discourses of such eleven countries as Argentina, Côte d'Ivoire, the Congo, Ethiopia, Kenya, Nigeria, Peru, Tanzania, Togo, Uganda, Ukraine. We consistently analysed and explicated the multidimensional and multidisciplinary nature of ecosophy as deep ecology philosophy.

At the same time, from the point of view of linguocognitive, linguocultural, and ecolinguistic paradigms, we suggested an integrative methodology of researching the concept of ECOSOPHY in linguodidactic discourses. This substantiated the status of the concept under consideration as a universal core conceptual component of language teaching and language learning in the twenty-first century that intensifies the process of achieving the Sustainable Development Goals set by the United Nations to secure a better, more sustainable future.

Our results of a comprehensive psycholinguistic experiment based on elicitation techniques revealed such prevalent linguoculturally universal ingredients of the categorial concept of ECOSOPHY as RESILIENCE, SUSTAINABILITY, and HARMONY, together with the conceptual planes CONTENT and LEVEL, as the premise of sounder foreign language education at a cross-cultural level.

Our further conceptual and linguistic analysis provided us with an opportunity to construe a multi-dimensional cognitive matrix model as a representation of the concept studied. The data obtained confirmed that the conceptual facet CONTENT involves the common conceptual properties of SOCIAL LIFE, ECONOMICS, POLITICS, PEACE/WAR/SAFETY, ENVIRONMENT, CULTURE, whereas the dimension LEVEL embraces the concepts INDIVIDUAL/IDENTITY, COMMUNITY, STATE. The emergent matrix functions as a tool for clarifying the most prominent conceptual characteristics of ECOSOPHY in language instruction discourse practices across eleven countries.

We hope the methods and results obtained in this present research will **perspectively** contribute to the development of more efficient, culturally relevant linguodidactic methods and media with a special emphasis on the concept of ECOSOPHY as a synergistic ecological functional framework. The latter might focus on at least three dimensions of deep ecology, including its ecological and philosophical experiential meaning, ecological and philosophical interpersonal meaning, and ecological and philosophical meaning in international ecological discourse, thus promoting sustainability and resilience across linguocultures and their discourses on a global scale.

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КОНЦЕПТ *ЕКОСОФІЯ* У ДИСКУРСАХ МОВНОЇ ОСВІТИ: КРОС-КУЛЬТУРНИЙ ВИМІР

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Анотація
Стаття присвячена вивченню особливостей лінгвокогнітивної актуалізації концепту ЕКОСОФІЯ у дискурсах мовної освіти з акцентом на його крос-культурній онтології у контексті англомовної лінгводидактики Аргентини, Кот- д'Івуара, Конго, Ефіопії, Кенії, Нігерії, Перу, Танзанії, Того, Уганди, України. Ретельно проаналізувавши мультидисциплінарну сутність екософії і прийшовши до її розуміння як філософії глибинної екології, з інтегративних методологічних позицій когнітивної

лінгвістики та лінгвокультурології автори обґрунтовують статус концепту ЕКОСОФІЯ як універсальної фундаментальної концептуальної складової дискурсів мовної освіти двадцять першого століття, орієнтованої на егалітаризм біосфери задля реалізації цілей сталого розвитку ООН як запоруки кращого майбутнього. В результаті проведеного психолінгвістичного експерименту, стрижнем якого є майєвтичні техніки інтерв'ювання, виявлено такі домінантні культурно-універсальні компоненти концепту ЕКОСОФІЯ, як ГАРМОНІЯ, СТІЙКІСТЬ та ЕКОЛОГІЧНА СТАБІЛЬНІСТЬ, а також концептуальні фасети ЗМІСТ та РІВЕНЬ, що у сукупності репрезентують крос-культурну основу когнітивної схожості у термінах мовленнєво-мисленнєвого відбиття концепту, що вивчається, задля більш ефективної мовної освіти у лінгвокультурах, що зіставляються. Наш подальший концептуально-мовний аналіз уможливив відтворення багатовимірної матриці як репрезентації досліджуваного концепту. Емпірично отримані дані довели, що концептуальний вимір ЗМІСТ охоплює концептуальні схожості СОЦІАЛЬНЕ ЖИТТЯ, ЕКОНОМІКА, ПОЛІТИКА, МИР/ВІЙНА/БЕЗПЕКА, (НАВКОЛИШНЄ) СЕРЕДОВИЩЕ, КУЛЬТУРА, тоді як вимір РІВЕНЬ включає концепту ІНДИВІДУМ/ІДЕНТИЧНІСТЬ, СПІЛЬНОТА, КРАЇНА. Така матриця слугує інструментом експлікування провідних концептуальних характеристик конструкту ЕКОСОФІЯ у дискурсах лінгводидактики одинадцяти країн, таким чином сприяючи перспективній розробці більш корисних, культурно релевантних лінгводидактичних методів та матеріалів.

Ключові слова: дискурс, когнітивна матриця, концепт ЕКОСОФІЯ, крос-культурна комунікація, мовна освіта, навколишнє середовище.