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**Ecological Discourse Analysis of the Textbook of English Language**

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**Abstract**

This study, conducted from 2023 to 2025, presents an ecolinguistics discourse analysis of selected English textbook texts used in Grades 11 and 12 in Pakistan, aiming to uncover how language constructs environmental meaning through metaphor, ideology, linguistic erasure, and evaluation. Grounded in Stibbe’s (2015) ecolinguistics framework and Halliday’s systemic functional linguistics, the analysis critically examines texts such as “Truck Art,” “Hubble,” “Tourist Attractions in Pakistan,” “Gender Inequality and Its Implications,” and “Desiree’s Baby.” Findings reveal a dominant anthropocentric worldview, with nature often portrayed as a passive resource, ideologically tied to national pride and human development, and linguistically erased through the absence of non-human agency. Evaluation of environmental issues was largely neutral, whereas human achievements received strong positive appraisal. These discourse patterns reflect unsustainable narratives—termed “destructive stories-we-live-by” (Stibbe, 2014) that hinder ecological literacy and responsibility. The study recommends integrating eccentric metaphors, inclusive environmental ideologies, active linguistic representation of nature, and evaluative engagement with ecological issues in textbooks. Its further advocates for ecolinguistics training for educators and ongoing discourse review in curriculum development. By aligning language education with ecological sustainability, this research contributes to the emerging field of ecolinguistics in education and offers context-specific recommendations for environmental discourse reform in Pakistan.

**Keywords:** Ecolinguistics, Discourse Analysis, Metaphor, Ideology, Linguistic, Erasure, Evaluation

**Introduction**

English Language is very crucial for every field of life in Pakistan. Ecolinguistics is an amalgamation of ecology and linguistics, two disciplines which appear to be distinct at first. Ecolinguistics is not only focused on the study of language ecology or the analysis of texts about environmental or ecological issues (Milles & Larouz 2018). Ecolinguistics explains the aspects of language in maintaining or sustaining environment (Fischer et al., 2015). Language plays important role in interaction of humans with one another and also to their surroundings. Ecolinguistics is a field that scrutinizes the part of language in relation to the interaction of human beings with other species and the physical environment (Derni, 2008).

Haugen (1971) was the first one to come up with the definition of language ecology. He uses the term ‘ecology’ metaphorically, and concerns the relationships of languages to other languages and the places where the languages are spoken. This is in contrast with ecolinguistics, as defined by Steffensen and Fill (2014), where ecology is taken literally as the life-sustaining relationships between humans, other organisms and the physical environment. However, the two approaches are not entirely different. Fill and Penz (2007) use ‘Sustaining Language’ as the title of a collection of essays in applied ecolinguistics (Fill et al., 2007). The ambivalent wordplay contains the two approaches. On the one hand there is the task of preserving linguistic diversity, and on the other hand there is language which encourages people to act in ways which preserve the physical ecosystems that support life ‘language which sustains life’. This recalls a distinction made by Halliday (2007) between ‘institutional ecolinguistics, the relation between a language and those who speak it (and also, in this case, those who may be speaking it no longer)', and ‘what we might call systemic ecolinguistics' Fill and Penz (2007) collect essays both about the influence of specific forms of language on ecosystems and ‘language ecology. The essays on ‘language ecology' maintain that there is a relationship between linguistic diversity and biological diversity. Diversity is therefore the bracket linking Halliday's two dimensions. On the consequences of languages dying out, Halliday says ‘it is tempting to argue from the biological to the linguistic sphere, and to say, just as diversity of species is necessary to environmental, ecological well-being, so diversity of languages is necessary to cultural, Eco social well-being. But does the analogy hold (Halliday et al., 2002) these are replaced by discourses such as those of consumerism, economic growth and neoliberalism that are at the core of an unsustainable society. The prospect of English moving from a foreign language to a second language to the sole language of a growing number of communities is clearly, then, ideological.. Stibbe points out the disconnection occurs only if ecology the study of the relationship of organisms with each other and the physical environment fails to include human beings as organisms Stibbe et al., (2014) Kravchenko argues that because there has been continuing debate in academic language study about what its epistemological foundations should be there isn't a unified discipline called “linguistics but a range of linguistic subfields such as sociolinguistics, psycholinguistics, Ethno linguistics, and Cognitive linguistics. These disciplines focus on specific aspects of language that are considered important in understanding its nature and function, but they do not essentially vary in viewing language as a kind of tool the use of which is specified or affected by a certain factor highlighted in the name of the discipline Kravchenko et al., (2016). But Stibbe maintains that ‘linguistics’ of ecolinguistics is simply “the use of techniques of linguistic analysis to reveal the stories-we-live-by opening them up to question and challenge from an ecological perspective Stibbe et al., (2015).

**Ecolinguistics Importance in Pakistan**

Introducing ecolinguistics is very important in Pakistan. Ecolinguistics is helpful in linguistics field like language learning, language policy and planning, in order to understand the role of language in raising awareness about environmental issues. Haugen (2001) spread out a new way for many studies to explore the role of language in maintaining society, especially the relationship that binds ecology to language. In relation to the environmental dissertation Ecolinguistics can explain the role of language in exposing and questioning the text. It contributes to the search for new ideas, and examines ideologies, metaphor, and varieties of linguistic forms of language in a text (Takoudis et al., 2023). Textbooks analysis from an Eco critical perspective could advance the understanding of how environmental themes and perspectives are presented and interpreted in educational materials (Triyono et al., 2023).

**The Environmental Perspective (Critical Ecolinguistics)**

A more recent approach developed by scholars like Arran Stibbe and Michael Halliday. It shifts the focus to how language influences environmental sustainability and destruction. Language is seen as a powerful tool that shapes human attitudes and behaviors toward nature.

**Discourses Shape Environmental Attitudes**

The way we talk about nature affects how we treat it e.g., “Calling forests resources" suggests they exist for human exploitation, while calling them "living ecosystems" promotes conservation. According to Steffensen & Fill (2014) on the basis of interpretation of language and environment there are four strands of Ecolinguistics Symbolic ecology, Natural ecology, sociocultural ecology and Cognitive ecology. Stibbe's (2015) theory of ecolinguistics served as the theoretical foundation for developing a framework. These frameworks are important for studying processes related to ecological themes. Participants involved in these processes and the circumstances surrounding it by applying Halliday’s (1967) transitivity model. These framework stories analyze ecolinguistics content in prescribed textbook of Kohat board.

**Ecological Analysis of Discourse**

Ecolinguistics should focus on analyzing discourses which have an impact on the way humans interact with each other, other species and the environment. The themes of the discourses analyzed include environmentalism, ecology, and biological conservation, but these are not the only discourses that have an impact on how humans treat the systems that support life. In fact, texts such as animal industry handbooks, lifestyle magazines, and economics textbooks have a potential impact on human behavior even though they are not part of explicitly ‘environmental’ or ‘ecological’ discourses. Halliday is not optimistic about the power of ecolinguistics to address sustainability issues, mainly because his analyses focus on the level of the general grammar of languages.. But Stibbe et al. (2014) suggest a more realistic approach would be to accept that the term ‘growth’ is part of an economic discourse that models or shapes reality in a certain way, and search for whole alternative models or discourses with greater practical adequacy (Stibbe et al., 2014).

**Significance of the Study**

The study is significant to find out linguistic features of the Pakistani English language textbooks at higher secondary level. Ecological themes should be required in all English as second language (ESL) curricula, according to a large body of research conducted over the last few decades. This research is conducted to determine how effective it is to present ecological themes in textbooks. According to Stibbe (2015) ecolinguistics aims to find new language forms that encourage people to protect the environment and to discover language patterns that lead to ecological extinction. Some lessons of the textbooks specified for appreciation and preservation of nature, socialization, civilization, tourism, gender inequality, and environment and health are selected to study linguistic elements which takes into account the physical and social ecological context in which language operates, and how language effects the environment and ecology by using combined approach of Halliday’s transitivity model and Stibbe’s framework.. Ecolinguistics analysis is a way of analyzing and interpreting literary text that how the texts conceptualize and represent the natural world, the environment, and the interaction between humans and its surrounding through lens of Stibbe’s framework. The ecolinguistics analysis of English textbooks through ecolinguistics analysis can give a way to linguists to look into the text from another perspective which effects English language learning in Pakistan. Additionally, this research gives insight into the language study to highlight the use of different language structure in textbooks and its impact on meaning they gives in different social context.

**Statement of the Problem**

Ecolinguistics analysis, examines the interaction between language, nature, and society. In Pakistan ( Gul et la., 2023; Irfan et al., (2021); Gul et al., 2022 & Sajjad et al., 2023) conducted research in ecolinguistics from ecological perspective, which focused on vocabulary lists and research conducted by Triyono et al., (2023) in ecolinguistics explain meaning by analyzing textbooks. In light of previous studies this research aims to focus on the linguistic structures and their relation with the society by using Halliday’s transitivity model. The study uses Stibbe’s framework as a lens. In this regard, this study aims to analyze the ecological metaphor, eraser, adjectives, and nouns, and their effects on the environment in the English language textbooks of intermediate level prescribed by BISE Kohat. The findings will provide insights into the role of language in shaping environmental awareness and attitudes; it also looks at how linguistic structures draw attention to factors that impact the societal expectations related to such discourses.

**Research Questions**

* How ecological discourses are utilized in English language textbooks?
* How such discourses are related to linguistic expectations?

**Research Objectives**

* To examine ecological discourses in English language textbooks.
* To explore the way linguistic expectations are related to such discourses.

**Conceptual Framework of the Study**

Applying Halliday’s Transitivity Model Examining the process types (material, mental, relational, behavioral, verbal, and existential) to determine how environmental actions and agents are represented the role of human and non-human entities in environmental narratives. Investigating how linguistic choices shape agency and responsibility for ecological issues. Integrating Stibbe’s Framework Stories Identifying metaphors used in environmental discourse and evaluating whether they reinforce harmful or beneficial ecological perspectives. Assessing and evaluating lexical items in the text to determine whether environmental themes are portrayed positively or negatively. Investigating erasure in the text, such as the omission of human responsibility for environmental degradation, exploring ideological structures embedded in environmental narratives, and analyze metaphor used in text for better understanding of ecological perspective.

**Material and Methods**

The research draws upon content sourced from intermediate English language textbooks of the BISE Kohat. Five chapters are selected from grade 11 (Truck Art, Hubble. Gender Inequality and Its Implications, Tourist Attractions in Pakistan, Desiree’s Baby) and five chapters are selected from grade 12(, Responsibilities of the Youth, Wasteland, The White Lamb, Drug abuse in the youth of Pakistan 10.Progress). The textbooks are selected because they serve as primary reading materials for higher secondary school students, shaping their linguistic and cognitive perspectives, including attitudes toward ecological issues.

**Research Sample**

In this research five chapters from grade 11 out of 22 chapters and five chapters from grade 12 out of 19 chapters were selected on basis of the content related to the environment. Purposive sampling technique is used in this research to select content related to the research questions and objectives. The selection is made using the purposive sampling technique, ensuring that the chosen chapters contain environmentally relevant content. This sampling method is appropriate for identifying texts that explicitly or implicitly contribute to ecological discourse, aligning with the research objectives.

**Data Collection Procedure**

For this study, data were collected from selected chapters of Grade 11 and Grade 12 English textbooks used in higher secondary education in Pakistan. The selected chapters were chosen based on their thematic relevance to ecological discourse, social issues, and the promotion of specific ideologies. The analysis focused on identifying the linguistic structures and discourses that shaped students' understanding of environmental and societal concerns.

**Data Analysis Procedure**

These chapters were carefully chosen to assess how linguistic structures contributed to the construction of meaning within environmental and social discourses. The study aimed to identify the representation of ecological issues, sustainability, and human interaction with nature through Halliday’s transitivity model (1967) & (Gul et al., 2022) and Stibbe’s ecolinguistics framework (2015). The lexical choices, grammatical structures, and narrative strategies within these texts were examined to determine their potential impact on students’ perceptions of environmental and social responsibilities. Identified dominant ecological and social discourses in Pakistani higher secondary school textbooks examined the role of linguistic structures in shaping students' awareness of environmental and societal issues. Contributed to the broader field of ecolinguistics by providing insights into how educational texts influenced young minds in the context of environmental awareness and social justice.

**Analyzed Data**

This chapter presents the results of the ecolinguistics analysis of selected English language textbook texts. Using Halliday’s transitivity model and Stibbe’s framework for analyzing ecolinguistics narratives, the chapter examines how ecological discourses are represented and how linguistic expectations intersect with these discourses. The analysis is organized into four main sections: Metaphor, Ideology, Evaluation and Linguistic Erasure.

This section outlines the narrative structures that contribute to ecological discourses within the texts. The analysis is supported by both Halliday’s perspectives on linguistic functions and Stibbe’s ideas on how stories shape our understanding of nature and culture.

This is a thorough and insightful synthesis of metaphors, ideologies, linguistic erasure, and ecolinguistic evaluations across diverse texts. To ensure clarity and coherence, here's a summarized breakdown and evaluation by section, capturing key ideas and providing a structured response that you can use for study, revision, or submission.

**Metaphor**

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| **Text** | **Metaphor** |  **Meaning** | **Ecological Implication** |
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| Truck Art |

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| “Kaleidoscope of folk art” |

 |  Vibrant, ever-changing beauty | Nature used for aesthetic purposes, reflects anthropocentric worldview |
|   | “Steel peplum leaves” |  Symbol of life and spirituality | Cultural reference to sacred ecology, though objectified for decoration |
|  | “Leopards leaping on gazelles” | Symbol of natural hunting scenes | Nature portrayed as visual spectacle |
| Hubble | “Glittering sparks”  | Stars likened to magical light | Evokes cosmic wonder and inter connectedness of life |
| Tourist Attractions in Pakistan  | “Kaleidoscope of natural beauty” | Visual diversity and richness | biodiversity and dynamic ecosystems |
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| Désirée’s Baby |

 | “Swept along like an avalanche” | Overwhelming emotion | Love as a destructive force, tied to natural disaster imagery |
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| Responsibilities of Youth |

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| “Shackles of slavery” |

 | Freedom from oppression | Metaphor of systemic liberation, indirectly invokes ecological and structural healing |
| Waste land | “Stain of prosperity” | Pollution as side-effect of wealth | Critique of consumerism and unsustainable progress |
|  | “Wild land to garbage heap” | Transformation of nature into waste | Loss of biodiversity and natural productivity |
|  | “Garlanded with waste” | Irony of beauty replaced by pollution | Nature degraded and rebranded through human negligence |
| The White Lamb | “Sun shining ten times as brightly” | Surge of hope | Emotional warmth linked to nature’s light |
|  | “Spoiling fruit” | Declining hopes | Loss of vitality mirrored in nature |
|  | “White lamb” | Purity, innocence, sacrifice | Animal symbol of love, loyalty, and human-nature bond |
| Drug Abuse in Youth of Pakistan | “Sabotage their education” | Destruction of academic life | Compares drug impact to ecological collapse |
|  | “Gateway to drug abuse” | Starting point of decline | Systemic decay analogous to ecological degradation |
| School vs. Education | “Life is for testing” | Human life treated as constant evaluation | Critique of unnatural, pressured societal systems |
|  | “Simmering melodrama” | Life under constant stress | Comparison to overheated, unstable ecosystems |
|  | “Oriental carpets and full bank accounts” | Wealth as ultimate goal | Materialism as a false substitute for natural or inner richness |
| Process | “the bomb” | Destruction | Represents the potential for environmental devastation and long ter ecological damage |
|  | “professor’s ambition” | Unchecked pursuit of power | Highlight the potential for environmental harm and degradation resulting from unchecked ambition |

**Ideology**

The texts Truck Art express multiple ideological stances that have direct implications for ecological thinking. The ideology of anthropocentrism the belief that human beings are the central or most significant entities can be clearly identified in the Truck Art text. This is evident in the way the natural world is presented as merely a source of aesthetic value for human purposes. For example the text states, “To a background noise of traffic and blaring music, these highly skilled truck artists continue the tradition of decorating enormous trucks with a dazzling kaleidoscope of folk art.” Nature is referenced in visual terms. It is not only as an ecological system but as colorful decoration. Similarly, the sentence, “So film stars, cricket legends, and Pakistani military heroes are alongside scenes from ancient Greek mythology, leopards leaping on gazelles, mountain landscapes, and classical calligraphy,” shows how animals and natural scenes are used as artistic elements to enhance the visual appeal of trucks. In both examples, nature is treated and objectified used to serve human expression and identity without any acknowledgment of its ecological value or the need for environmental preservation. This reflects a deeply anthropocentric ideology, where nature is viewed not as a living system with its own rights and intrinsic worth but as a decorative backdrop for human cultural narratives.

From the HUBBLE passage some ideologies are used such as unprecedented ecological and cosmic awareness has deepened humanity’s relationship with the natural universe, revealing our position within a broader ecological system. Beyond the starry sky visible on a clear night lies another universe, embodying the deep ecology belief that nature’s visible portion is only a fragment of its vast reality.

In the text of gender inequality and its implications, several Ecolinguistic ideologies can be identified that shape societal attitudes and institutional structures. The belief that males are often perceived as physically stronger than females reflect a "destructive ideology" that reinforces male dominance and portrays women as inherently weak, thereby denying them equal agency and opportunity. Similarly, the idea that society sets both genders on distinct life paths represents a "normalizing ideology", which naturalizes gender-based differences and discourages shared roles and equal responsibilities.

Madame Valmondé’s belief that Desires had been sent to her by divine will portrays the ideology of “child as a gift of providence” which romanticizes human life as sacred and rooted improvidence. This reflects a spiritualized human centered ecological worldview. The mother’s letter expressing gratitude that Armand would never learn of her racial background reinforces “slavery as curse, whiteness as blessing”, a deeply harmful ideological framing that upholds racial hierarchy and silences the suffering imposed by slavery, making it a critical point of Ecolinguistic concern(Khan et al., 2025).

In this text Responsibilities of Youth, the author emphasizes a deeply rooted moral commitment when he states that his actions have been driven by duty presenting “service as moral duty”, which promotes narratives of selflessness and communal responsibility. While this aligns with ecological ethics through its emphasis on collective well-being it remains anthropocentric, focusing solely on human relationships.

In the text Wasteland the poet critiques the modern culture of overconsumption and environmental neglect through powerful imagery and rhetorical questions. The recurring image of trash “never dulled, never buried, never destroyed emphasizes the ideology of “waste as permanence”, pointing to how human made waste outlasts natural cycles disrupting ecological balance. By referring to the creators of disposable vessels as those who say “Drink and discard”, the poet critiques “disposability as progress”, an ideology that equates advancement with throwaway culture. The repeated questioning of “what manner of men” reveals “consumerism as entitlement”, where humans claim unchecked access to nature’s resources for convenience and vanity. The depiction of highways cluttered with metal and neon reflects “aesthetic degradation through industrialism” showing how beauty is sacrificed for development. Furthermore the lines condemning the poisoning of rivers and lakes reflect “economic growth over ecological health”, an ideology where production outweighs environmental responsibility. When the writer asks “Who is so rich that he can squander...?” they unveil “false prosperity through exploitation”, exposing how wealth built on destruction is ultimately unsustainable. The statement “the earth we abuse... will take revenge” signals the ideology of “ecological retribution”, asserting that nature will inevitably respond to human abuse. The closing imagery “shores garlanded... with cans and bottles” embodies “legacy as pollution”, replacing historical relics with symbols of environmental ruin. Through these Ecolinguistic ideologies the writer warns that the illusion of prosperity.

In The White Lamb, the narrative presents a deep bond between the human character and his environment, conveying “natural memory as emotional heritage”, where each tree, stone, and spring holds personal memories of Navasard’s time with Arshak. This ideology emphasizes. The lamb itself becomes a powerful symbol of “animal as symbolic sacrifice”, highlighting the emotional and cultural value assigned to animals beyond their material use. The stark contrast between the rural setting and Arshak’s distant, urban lifestyle evokes “rural life as authentic and rooted”, an ideology that values simplicity, sustainability, and ecological attachment over modern, disconnected ambition.

The text on Drug Abuse in Youth of Pakistan contains several ecologically related ideologies, where the issue of drug abuse is implicitly linked to broader concepts of environmental health, sustainability, and systemic balance. The idea that "every year forty thousand new users of drug are added..." reflects a growing ecological crisis similar to pollution spreading unchecked, this metaphorical contamination of society by drug abuse echoes the irreversible damage caused by environmental neglect. The reference to academic pressure on students parallels the ecological ideology that unnatural, high stress environments whether in nature or an education which lead to collapse and dysfunction.

**Linguistic Erasure**

Linguistic erasure refers to the deliberate or inadvertent marginalization of certain voices or elements particularly those relating to ecological and indigenous perspectives. The analysis of the texts reveals several patterns of erasure:

The text praises truck art but repeatedly erases ecological realities. For instance it notes that “To a background noise of traffic and blaring music, these highly skilled truck artists continue the tradition of decorating enormous trucks,” yet says nothing about the air and noise pollution generated by the very traffic of these trucks. When it claims that “these masterpieces on wheels have become a tourism symbol for Pakistan,” the narrative celebrates decorated trucks while ignoring nature itself as heritage worth protecting.

Despite its astronomical scope and poetic articulation the Hubble text presents clear instances of ecolinguistics erasure where in ecological systems and nonhuman life forms are systematically marginalized. The narrative exhibits a dominant focus on astronomical instrumentation, data acquisition, and cosmic discovery, underpinned by the ideology of “cosmos without Earth’s ecology”, which displaces terrestrial ecosystems and pressing environmental concerns from discourse.

While the text Gender Inequality and Its Implications highlights vital sociocultural injustices it simultaneously exhibits multiple instances of ecolinguistic erasure the systematic exclusion of ecological elements and interconnections with the environment. The most evident omission is the absence of environmental context in gender discourse

In Kate Chopin’s Désirée’s Baby there are several instances of ecolinguistic erasure, where nature and nonhuman life are “marginalized or silenced” in favor of human-centered social hierarchies particularly race, gender, and class. The story’s events unfold amid a plantation landscape, but the natural world is foregrounded, used only to frame human emotion, power, and tragedy, rather than as an active ecological system. One clear example is “the description of the natural setting around L’Abri plantation, where the house is shaded by solemn oaks and surrounded by a pall-like atmosphere,” yet the “erasure of ecological agency” is evident as these elements serve only as symbolic reflections of human gloom not as part of a living ecosystem. Furthermore the land is depicted as property or an aesthetic backdrop rather than a habitat reinforcing the “instrumental view of nature”.

In the text Responsibilities of Youth, there is little direct reference to the natural world or environmental concerns. However, this absence itself is a form of ecolinguistic erasure. The entire text is focused on nation-building, governance, economics, and human progress, without any recognition of ecological systems or sustainability. This reflects the anthropocentric worldview of the time, where human development and industrial advancement were prioritized over environmental consideration. Thus, ecolinguistics erasure in this text occurs through the complete silencing of nature it is absent in imagery, absent in value, and absent in planning for the future(Gul et al.,2023).

In text Wasteland ecolinguistic erasure occurs subtly beneath its overt ecological critique. Phrases like “the stain of prosperity”, “the empty vessels of their thirst”, and “a garbage heap” reflect how modern language glorifies economic growth and consumption while ignoring their environmental costs. These expressions reveal that the value system in dominant discourse prioritizes human comfort and materialism. It effectively erasing the voice and rights of nature. Even as the poem condemns wastefulness it continues to depict nature as a passive recipient of harm not as an agent with intrinsic worth or communicative presence. There is no voice given to forests, rivers, animals, or ecosystems; they are framed as mute victims and reinforcing the very ecological silencing the poem seeks to challenge. The term “waste” carries this erasure it centers human use value and suggesting that discarded materials are worthless while ignoring the enduring impact on ecosystems and nonhuman life. Thus, even within ecological critique, the writer demonstrates how deeply ingrained this erasure is in our linguistic framing of nature.

In The White Lamb, ecolinguistics erasure is evident in how the lamb is portrayed primarily in terms of its usefulness and symbolic meaning for human emotion and tradition. The lamb, described as “meek and timid”, is reduced to a passive and sentimental figure, awaiting sacrifice as a gesture of celebration. This treatment ignores the animal's agency and ecological role, presenting it only as an object tied to human milestones. Furthermore, “saving the lamb for a special occasion” reflects anthropocentric thinking, where the lamb's life exists solely for human purpose. The narrative fails to acknowledge the ethical or ecological implications of animal slaughter, subtly normalizing human dominion over non-human life. Such omissions exemplify ecolinguistics erasure where nonhuman nature is linguistically silenced in service of human centered stories.

This phrase Drug Abuse represents ecolinguistics erasure because it normalizes and romanticizes harmful non ecological behaviors specifically the abuse of alcohol and drugs by associating them with socially desirable emotions like pleasure and romance. The language erases the destructive social and health consequences of drug and alcohol abuse by not questioning or problematizing their usage. In ecolinguistics such erasure can obscure the reality of damage to both human communities and the natural world especially when societal systems like media or peer culture present harmful actions as desirable. By framing drug use in glamorous terms the text indirectly contributes to linguistic invisibility of the actual risks reinforcing a system that devalues ecological and social well-being.

**Evaluation**

The ecological and linguistic evaluation, guided by the analytical frameworks of Halliday and Stibbe, shows a mixed impact across the texts.in this research text is evaluated both positively and negatively.

From an ecolinguistic perspective, the Truck Art text reflects both positive and negative evaluations. Positively metaphors like “a dazzling kaleidoscope of folk art” and “decorate their trucks like brides” celebrate cultural identity and artistic expression. However, negative aspects include phrases like “lavishly spend money,” which reflect consumerist values that ignore environmental costs. The text omits ecological impacts such as paint toxicity and metal waste, and promotes a static cultural identity that resists ecological adaptation (see Gul et al.,2023 & Habib et al., 2025).

The Hubble text aligns closely with ecolinguistic values. It uses metaphors like “undiscovered country of discordant objects” to evoke awe and emphasize ecological interconnectedness. It promotes an ecocentric worldview by dissolving political boundaries and highlights the fragility of Earth through statements like “we inhabit a tiny planet,” encouraging environmental awareness and responsibility.

In the Gender Inequality text, ecolinguistic evaluation focuses on harmful social narratives. Language such as “women are viewed as property” reinforces patriarchal ideologies, while phrases like “girls take care of dolls” show how language socializes restrictive gender roles. The denial of women’s decision making power and references to practices like “honor killing” reflect destructive “stories-we-live-by” that legitimize violence and oppression

In the text Tourist Attractions in Pakistan ecolinguistic evaluation reveals a blend of positive and negative discourses. On the positive side evaluation phrases like “Pakistan is a land of natural beauty...” reflect a deep appreciation for scenic landscapes and natural diversity. This aligns with ecolinguistic principles that promote the intrinsic value of nature and encourage environmental stewardship. However, a negative evaluation arises when nature is framed primarily in economic terms, such as in the statement that “tourism...generates revenue, create jobs...” This reflects an instrumentalist and anthropocentric ideology, where nature is viewed as a resource for human gain which potentially encouraging unsustainable exploitation.

Kate Chopin’s Désirée’s Baby presents a strong negative ecolinguistic evaluation, particularly in terms of social ecology. The story exposes deeply entrenched racist and sexist ideologies, as seen in the reference to a “racist ideology rooted in colonial and slavery-based worldviews.” Language is used to enforce social division and psychological harm. An ecolinguistics identifies as destructive to communal and social wellbeing. The normalization of slavery and racial dominance further illustrates an exploitative ideology where humans, like nature, are reduced to property and stripped of agency. This instrumentalist view dehumanizes individuals and echoes how nature is often promoted. Nature imagery throughout the story mirrors this human interaction. It symbolizes broader ecological and emotional disconnection in the text.

In the text Responsibilities of Youth ecolinguistic evaluation highlights a life-affirming discourse rooted in empowerment and social ecology. The speaker encourages youth to embrace service, labor, and nation-building over selfish pursuits. It’s promoting values like honesty, dignity, and communal resilience. These discourses challenge colonial and exploitative ideologies and fostering sustainable and socially responsible attitudes. Phrases like “break the rut” and “shackles of slavery” use powerful metaphors to reject colonial mental conditioning, advocating for both linguistic and psychological liberation. This aligns closely with ecolinguistics goal of reforming destructive ideologies and nurturing more equitable life sustaining narratives.

The passage “Drug Abuse in Youth of Pakistan” presents a strong ecolinguistic critique of a deteriorating social ecology surrounding Pakistani youth. It reveals a life-diminishing discourse, where systemic failures, academic pressure, societal expectations, and lack of support create a toxic psychological environment. Rather than fostering growth of educational institutions contribute to stress and alienation. The commodification of success rooted in capitalist and consumerist ideologies which transforms education into a burden while the erosion of familial and institutional support opens space for addiction as a coping mechanism. The easy availability of drugs in academic spaces reflects a corrupted social ecology that enabled by negligence of profit driven mafias and weak governance. The transition from soft to hard drugs becomes a metaphor for moral and ecological decline showing how blurred boundaries and lack of intervention lead to deeper crises.. These suggestions align with ecolinguistics call for restoring sustainable nurturing systems that prioritize wellbeing and collective responsibility.

**Discussion**

Metaphors are central to how people conceptualize the environment. In the selected textbook texts, metaphors such as nature as a resource, journey of progress, and exploration as conquest were prevalent. These metaphors align with what Stibbe (2015) and (Ishtiaq et al., 2021) refers to as destructive “stories-we-live-by,” narratives that normalize unsustainable practices.

The ideological underpinnings of the selected texts reveal a strong alignment with anthropocentric and capitalist worldviews. The representation of tourism in “Tourist Attractions in Pakistan” illustrates how natural beauty is foregrounded for human enjoyment, with little to no mention of conservation or ecological responsibility. This supports Van et al. (2000) assertion that ideologies in discourse naturalize the dominant socio-economic systems—in this case, one that foregrounded the environment.

Linguistic erasure, as defined by Stibbe (2015) & (Habib et al., 2024) involve the omission or silencing of ecological perspectives. Across the analyzed texts, there was a consistent absence of non-human agency. For instance, in “Désirée’s Baby,” although not directly an environmental text, the setting and natural elements were linguistically erased as actors, used only to support human-centered narratives. This trend is problematic in educational discourse, where language choices influence students’ conceptual frameworks. Cunningham et al. (2022) argue, erasure in discourse limits ecological imagination and inhibits the development of environmental responsibility.

The presence of vivid environmental imagery contributes to what Stibbe (2015) calls “beneficial stories” narratives that foster ecological awareness and respect. However, these moments are often isolated and undermined by broader anthropocentric and utilitarian discourses. According to Fairclough et al. (2013), discourse analysis must attend to these contradictions to understand the complex relationship between language and ideology. The selective use of metaphors, reinforcement of ideologies and systematic linguistic erasures contribute to an ecological discourse that is both rich and problematic. These findings directly address the research questions by demonstrating how ecological discourses are utilized in English language textbooks and how these discourses are intertwined with established linguistic expectations. The mention of various species such as "snow leopards, markhors, ibexes, and red-striped foxes" in the Hunza Valley or "Tibetan wolves, Himalayan ibex, Tibetan red fox, and golden marmots" in Deosai National Park aligns with ecolinguistics discourse that emphasizes biodiversity. The text reflects an understanding of the importance of flora and fauna, encouraging readers to consider nature as an interconnected ecosystem. By listing species and discussing their significance, the language fosters ecological awareness.

**Conclusion**

This study has explored how environmental meanings are constructed and conveyed in English textbooks prescribed for Grades 11 and 12 in Pakistan through an ecolinguistic lens. By analyzing selected texts the research revealed significant linguistic patterns that reflect and reproduce unsustainable world views. The analysis, guided by Stibbe’s (2015) framework and Halliday’s transitivity model (1967), focused on four ecolinguistics aspects such metaphor, ideology, linguistic erasure, and evaluation. Findings indicate that the textbooks predominantly employ anthropocentric metaphors and ideologies, erasing non-human agency and minimizing critical evaluation of environmental degradation. Nature is largely portrayed as a backdrop to human progress, with minimal representation of ecological interdependence, ethical responsibility, or environmental urgency. These discursive patterns reflect “destructive stories-we-live-by,” which normalize exploitation and marginalize ecological perspectives in educational discourse. This chapter presents the key findings of the ecolinguistics discourse analysis, organized by the four analytical categories: metaphor, ideology, linguistic erasure, and evaluation.

**Recommendations**

In light of the findings, the following recommendations are proposed to improve the ecological quality of textbook discourse and educational practices in Pakistan:

**Use Ecocentric and Sustainable Metaphors**

Focus on ecocentric metaphor that represents nature as active and worthy of respect. For example, metaphors such as “web of life” or “Earth as a shared home” can foster ecological empathy and responsibility. Use of that type of ecological metaphor in language learning activities in textbooks exercise improves language learning.

**Embed Alternative Ecological Ideologies**

Textbooks should promote ideologies of sustainability, interdependence, and environmental justice. This involves moving beyond nationalistic or developmental narratives and including diverse ecological perspectives such as indigenous knowledge systems.

**Enhance Evaluative Language for Environmental Issues**

Introduce morally and emotionally engaging language to portray the seriousness of environmental challenges. Texts should encourage critical thinking, ethical reflection, and emotional engagement with ecological degradation and sustainability efforts.

**Regular Ecolinguistic Review of Curriculum Content**

Establish a system for ecolinguistic review of educational materials to ensure that future revisions align with sustainability education goals and national environmental policies.

**Integrate Ecocentric Metaphors**

Educational texts should incorporate metaphors that frame nature as a living, interdependent system rather than a resource. Examples include metaphors like Earth as a nurturing mother, life as a web, or ecosystems as communities. This can help shift student perspectives from exploitation to coexistence.

**Promote Alternative Ideologies**

Curriculum developers should include narratives that challenge anthropocentrism and neoliberal development. Emphasizing sustainability, indigenous ecological knowledge, and environmental justice can introduce students to diverse ecological worldviews (Stibbe, 2021; Harré et al., 2022).

**Avoid Linguistic Erasure of Nature**

Textbooks should actively represent non-human agents with dynamic language. This includes giving agency to animals, ecosystems, and climate systems through active voice and transitivity structures that highlight their roles in ecological processes. Such representation nurtures ecological empathy.

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