

## DEPICTION OF ECO-CULTURES IN PAKISTANI ENGLISH TEXTBOOKS: A MULTIMODAL ECO-CRITICAL INQUIRY

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### **Abstract**

*It is believed that English language teaching (ELT) materials should not only furnish students' communicative and language skills but as a global language it should construct positive ecological behavior to overcome environmental crises and other ecological issues. So, at primary level, employing eco-cultural values in course contents of ELT textbooks through discursive/linguistics features as well as visual modes might help to cultivate students' behavior towards preservation of social and eco-cultural values for the betterment of human-nature relationship. As an emerging field in language research paradigm, ecolinguistics offers a lot of analytical tools with which a research would analyse any text/discourse with multiple perspectives. This study adopted Arren Stibbe's eco-critical discourse analysis (ECDA) (2020) with addition of multimodal critical discourse analysis (MCDA) by Kress and Leeuwen (2006) to investigate how eco-cultural ideologies were propagated in the 5<sup>th</sup> class English language textbook published by National Curriculum Council Secretariat, Ministry of Federal Education and Professional Training, Govt. of Pakistan, under single national curriculum policy. Through eco-critical analysis of linguistics features and visual modes, it was found that balanced eco-cultural values were propagated explicitly as well as implicitly in the selected textbook. This study could be a beneficial addition in present ecological research arena and might be helpful for English language learners, teachers and course designers.*

**Keywords:** *Multimodal Eco-critical Discourse Analysis, Eco-cultures, English Textbooks, Environmental education*

### **Introduction**

Language is a social phenomenon through which social members embrace their social norms and scrutinize social connections, social practices and social realities. Language as a social semiotic system, shapes, reshapes and constructs social and cultural realities as Whorf (1956) claims that cognitions, emotions and thoughts are shaped through language and language also determines a unique world view for a particular society, so, in this way language generates eco-cultural awareness to protect socio-cultural environment. To define eco-cultures, Rahmatullah, Inanna, & Mustari (2018), identify some fundamental cultural values which could be labeled as eco-cultures, these are; 'religious eco-cultures which involves saving natural resources as a gift of Allah almighty', 'green or wildlife traditions which involve eco-justice and care about wildlife', 'mutual respect which constructs a peaceful society', 'patriotism which involves caring of national premises'. They also recommended a conceptualized eco-literacy with suitable institutional instructions which do save environmental values (eco-cultures). Eco-culture; an emerging focal concept, reflects inseparable nature of ecological world and culture which connotes interconnectedness

and ground relations of society and its immediate environment, therefore, this interconnectedness provide a scholarly frame to the researchers for exploration of problematized and dominant human-centered ecological perspectives and their relations with cultures and ecologies (Parks, 2020).

In the present world, eco-literacy, eco-sustainability, economic sustainability and socio-cultural sustainability should be a compulsory part of literacy for the sake of environmental stability (Epstein, 2018). In this regard, United Nations Educational, Scientific and Cultural Organization (UNESCO) (1976) recommended that in formal education, ecological education should be emphasized for preservation of ecosystem (Bhalla, 2012). The present world faces a rapid degradation of natural life, ecological resources and eco-cultural diversity, so, there is an entire need to integrate eco-cultural awareness with institutional pedagogical instructions from primary level to the higher education.

This study is an attempt to enrich understanding about social environmental networks (eco-cultures), embedded in English language textbooks to be taught at primary level (5<sup>th</sup> class English textbook). Furthermore, it will be an exposure to unveil discursive construction of eco-cultures and shifting perspectives towards eco-consciousness and understanding which protect geographical natural world. This study was a qualitative research based on multimodal eco-critical discourse analysis which exposed discursive construction of eco-sensitivity and eco-cultural perspectives embedded in the text of English textbook for 5<sup>th</sup> class, developed by National Curriculum Council Secretariat, Ministry of Federal Education and Professional Training, Govt. of Pakistan and the results of this study could be the source of eco-cultural awareness and might be helpful for English language learners at 5<sup>th</sup> class, policy makers, ELT teachers and syllabus designers.

#### **Research Questions:-**

1. How do discursive modes used in the selected English textbooks construct and prioritize eco-cultures?
2. How eco-cultures are presented through visual modes in the selected English textbook?

#### **Literature Review**

Language, society, culture and environment are interconnected and a part and parcel for human life, so, this property of human life builds a web of relations which shapes understanding of people about outer world. Language preserves cultures through formal education as well as it establishes eco-cultures, through specific discursive patterns beyond the literal meanings in social contexts (Mukherjee, 2010; Hamza, 2018). Chick (2001) had also mentioned that language patterns in a society are responsible to flourish socio-cultural traditions which promote eco-cultural awareness through heritage, folklores, lyrics, clothing and local festivals.

A multifaceted and complex phenomenon which shared common beliefs, practices, values, language, artifacts and norms is called culture (Tylor, 1871; Geerts, 1973). In the light of this definition, cultural is a complex concept which presents socio-normative trends and value system of a particular society. Meanwhile ecology according to Ernst Haeckel (1866) is defined as a scientific study of relationship of organism with their environment included all conditions biological and physical, whereas, Odum (1971) redefined it as the functions and the structures of nature focusing ecosystem, cultural organization and nutrient cycling. As cultures are being studied through different modes and set of value systems i.e. 'Islamic culture, regional

culture, national culture or digital culture, ecologies are also defined and explained through its specific domains e.g. Julian Steward (1955) introduced cultural ecology which examines relationship between cultures and natural environment, Mary Evelyn Tucker and John Grim (2001) justified religious ecology which studies about interconnectedness of religions and environmental ethics, Jordi Pigem (2016) advocated emotional ecology which emphasizes on human cognition and understanding about environmental balance, Haugen (1972) introduced linguistic ecology which examines influence of language on ecosystems, Piers Blaikie and Harold Brookfield (1987) considered political ecology as an investigation system which explores political influence on the society and its environment, Murray Bookchin (1982) founded social ecology through which links between environment and society could be explored.

Eco-culture first as a term used as “Ecological Culture” in 20<sup>th</sup> century along with other concept ‘cultural ecology’ by Julian Steward (1955) and afterwards this terms was interpreted by many authors with its wide margin and they introduced it as a set of beliefs, value systems which are characterized for public groups as well as for individual to protect their surrounding natural world (Ridei et al., 2013). The fundamental concept of eco-culture is related to care about nature, means in a human social world, the values which take care of ecosystem including biological and social premises of nature are called eco-cultures and these eco-cultures generally involve with shared ecological knowledge, eco-cultural diversity, environmental culture, conventional eco-traditions, environmental ethics and mediated social practices about natural world (Janhonen-Abruquah et al., 2018; López et al., 2024).

Ecolinguistics in this regard, studies relationship of language and natural world as Stibbe (2020) advocates that ecolinguistics explores linguistics patterns which contribute in construction or destruction of ecological world. Whereas, some linguistic narratives and metaphors are used to promote ecological awareness or reinforces anthropocentric ideas which may cause marginalized natural world (Stibbe, 2014). Sometimes, lose of language diversity is correlated with loss of biological diversity because indigenous communication system encode place based environmental wisdom and eco-cultural practices (Maffi, 2001; Skutnabb-Kangas, 2018).

In the present global scenario, it is acknowledged that environmental learning could not be accomplished separately but it must be included in all subjects taught at any level of education from primary level to higher education (UNESCO, 2015). So, English language teaching in this regard may play a significant role for teaching and learning of environmental issues through communicating these issues within society and global level communication (Crystal, 2003). As a global language, English allows propagation of ecological knowledge worldwide and cooperating forecasting of issues like climate change, sustainability, conservation gaps between global cultures and all other environmental challenges (UNEP, 2020; IPCC, 2021). English language classroom does not provide linguistic competence only but it has also an opportunity to establish critical awareness about environmental crisis and sustainability (Riordan & Klein, 2010; Babic et al., 2022). Meanwhile, English textbooks have also a pivotal role in promotion of ecological knowledge, sustainability and eco-cultural values among young learners (Zahoor & Janjua, 2019; Hussain et al., 2023). In ecological research domain, critical analysis of English textbooks reveals how specific linguistic patterns construct eco-consciousness among learners, and encourage them about

relationships of human and natural world (Zahra et al., 2024). So, textbooks serve a significant pedagogical awareness about social and natural world which cultivates students' attitude towards eco-sensitivity and eco-cultural sustainability.

### Research Methodology

The study comprises a qualitative type of research because eco-critical discourse analysis ECDA Stibbe (2020) has been adopted for text analysis with addition of multimodal discourse analysis MCDA Kress & Leeuwen's (2006) for visual analysis. ECDA of MCDA unpacks embedded perspectives, conceptual underpinnings, ideologies, power dynamics and eco-cultural narratives through rhetorical strategies, semantic choices, and other linguistics devices, whereas, it also explores the way through which dominant socio-cultural practices, ecological degradation, discursive marginalization and legitimized unsustainable practices are done through language in a society (Akcesme, 2013). So, this study proposed a multimodal ECDA (encompassing visual and linguistic modes) for analyzing environmental visual and linguistic modes exploring construction of eco-cultures from selected English textbook (5<sup>th</sup> class English textbooks published by National Curriculum Council Secretariat, Ministry of Federal Education and Professional Training, Govt. of Pakistan). Through screening, in the first phase, sample has been selected according to purposive sampling and eco-cultural contents were selected from linguistic and visual modes. Then in second phase these samples were critically analysed using selected tools from above mentioned ECDA modals. Finally the results were analysed qualitatively to find that whether the linguistic and visual modes of the selected English textbooks provided a reasonable and justifiable contents for the construction of eco-cultural ideologies among young learners.

Arran Stibbe (2020) in the field of ECDA contribute with an addition of eco-linguistics approach which he introduced in his book "Ecolinguistics: Language, Ecology and the Stories We Live By". He suggested a critical framework comprising 8 stories in which he claimed 'we live by' while in (2020) in revised addition of the same book he proposed (9) stories which are 'ideology, framing, metaphor, evaluation, identity, conviction, erasure, salience and narratives'. In present study, the researcher selected (5) stories (Analytical tools) out of nine, which are "Ideology, Framing, Evaluation, Identity and Salience", whereas Given/New and Ideal/Real dimensions of Kress and Leeuwen (2006) modal were selected. Meanwhile English language textbook for 5<sup>th</sup> class printed by Ministry of Education Pakistan has been analysed through multimodal ECDA analytical framework.

After extensive reading and screening process, the researcher selected linguistic devices, metaphors, discursive features and themes related to eco-cultural ideologies then analysed these feature under the selected tools from above given frameworks and these features have been selected through a criteria developed by the researcher comprises eco-cultural social values

Table 1 *Criteria for screening and analyzing selected text.*

Eco-cultural Values	Practical human behavior
Greening/Non-human	Greening, conservation of horticulture, agriculture and wildlife.
Socio-culture	Responsible behavior, mutual respect, peaceful society.
Patriotism	Following national rules and care of national premises.
Health & fitness	physical health of artifacts, plants, animals and human beings



### Data analysis and discussion

The text from selected textbook related to eco-cultural values has been carried out along four dimensions: non-human values; socio-cultural values; patriotic values and values related to health and fitness in order to answer the first research question “How do discursive modes used in the selected English textbooks construct and prioritize eco-cultures?” and the data was analysed based on Arren Stibbe’s (2015) ECDA framework.

#### Text-1

*He (ﷺ) did not get scared of his enemies -----Allah (ﷻ) helped him and Rasoolullah (ﷺ) set an example of patience.-----He (ﷺ) always spread ----- love and peace.-----  
- he (ﷺ) neither lost ---his patience, nor scolded his enemies. The teachings----- are examples of patience for entire mankind ---- (English Grade-5, p.3).*

The above paragraph describes an ideal socio-cultural behavior of Muhammad (ﷺ) through which eco-cultural ideology has been constructed which nurtures students’ behavior to protect and reserve social ecology because destruction of social ecology might cause many damages in the social environment. In this way this text promotes ideology of social harmony using words ‘Peace, love, patience and not scolded’. In this text, through virtue, love, divine obedience and social patience, frame of an ideal personality of Muhammad (ﷺ) portrayed significantly for the cognitive development of young learners towards balanced socio-ecological worldview. Through positive appraisal of an ideal social personality of Muhammad (ﷺ) using words, ‘love, peace and patience,’ instead of ‘fear, anger or aggression’ a positive socio-cultural behavior has been evaluated significantly. Therefore, identity is constructed here in eco-ethical frame which represents an ideal membership of a society and construct an ideal socio-cultural environment. Meanwhile, salience has been given to the promotion of eco-cultural vision of Allah (ﷻ) and Rasool (ﷺ) about mutual respect, coexistence and positive social values essential for sustainability, natural world and human beings.

#### Text -2

*I see you in the stars-----  
When the flowers bloom in a queue,  
And sleep at night ----Enlighten please  
my core, O Allah! Just love me more!!!  
(English Grade-5, p.15).*

Through ECDA lens, analysis of these lines exposed that eco-spiritual harmony and presence of Allah (ﷻ) has been portrayed significantly which justifies integrated worldview of man, nature and divine love. In this way, eco-harmonic and theocentric ideologies have been communicated implicitly through symbiotic framing of eco-culture and the writer passed thanking remarks for natural harmony provided by Allah (ﷻ). Natural beauty has been evaluated significantly using words ‘care, stars, spark, share, sway, bloom and enjoy’, the beautiful presentations of suitable words construct eco-cultural ethical attitude among young learners. As a sensitive lover of nature and loyal believer of Allah (ﷻ), presenter represents a spiritual, humble and sympathetic identity of nature which represents an ideal eco-cultural human being who admits and recognizes natural and environmental blessings of Allah (ﷻ). Salience has been given to the nature and environmental justice significantly using words ‘birds, stars, flowers, trees, dew and air’, these natural recourse radiate divine beauty and peace which develops an eco-cultural behavior among young learners implicitly.

*Text-3*

*Dr. Ruth Pfau - -----devoted her life to fighting leprosy in Pakistan. She ----- helping patients. . Due to her efforts, the disease came under control in 1996. (English Grade-5, p.29).*

Through this text an ideal character of Dr. Ruth Pfau has been portrayed as a symbol of Eco-cultural identity which represents moral ecology through compassion and healing. Ideology behind this text is love for mankind which promotes healthy and positive eco-cultural life style among readers. Through phrases ‘devoted her life, fighting liprosy, aim of healping and her efforts, a sympathetic and kind frame has been constructed, whereas in the same way the character of a kind women Dr. Ruth Pfue has been also evaluated for the motivation of young learners as an ideal eco-cultural personality. Embodying universal and eco-cultural compassion, identity of Dr. Ruth Pfau has been portrayed for developing eco-cultural behavior among young learner whereas, through words ‘devoted, helping, travelled and fighting’, salience has been giving to the human care attitude and healthy humanitarian act. Though explicitly this text portrayed sympathetic attitude but implicitly, this text promotes an eco-cultural attitude for health care because only a healthy society could preserve its natural and environmental premises.

*Text-4*

*I visited my grandparents in Swat---- during summer vacation, my father again took us to visit them.----It had tall dense trees with fascinating lush grassy floor. Feathery birds made the surrounding pleasant and vivid.(English-5, p.36).*

Arren Sttibe's (2015) ECDA's lens exposed a celebration of environmental heritage of Norther area of Paksitan (Swat) which promotes eco-cultural ecology related to family, nature and emotions. An eco-cultural identity has been construct through ideological stances related to natural beauty, using words ‘feathery birds, pleasant, vivid, farmhouse, tall dense trees, fascinating lush grassy floor’. Significant ideology constructed behind the surface structure of the text is love for nature, love for country, familial connectedness and eco-harmony which is portrayed through realistic frame of Swat’ natural beauty as an eco-cultural paradise. Through positive aesthetic evaluation and appreciation identity of an ideal cultural and environmental place has been portrayed significantly using words ‘wonder, pleasant, farmhouse and fascinating’ whereas, salience has also been granted to these realistic and idealistic beautiful natural elements like grassy floor, birds, trees and farmhouse. So, in this way through nurturing aesthetic sense towards natural beauty and combined family system an eco-cultural behavior had been developed for preservation of human relations and natural ecological beauty.

*Text-5*

*I was shocked --- There was nothing but burnt yellow grass with bushed everywhere-- --I decided to bring the same scenery back ----my elder brothers --- brining fertilizer - -- planting new plants. My sister -- water plants--- taking care of the nests --- We started working - and got everything back -(English-5, p.37).*

Farm house in this text portrayed an ecological heritage identity and some destructive features have been presented as human behavior towards destruction of natural beauty. Implicitly, in this text an ideology of eco-restoration has been portrayed which motivates readers to rebuild their connections with nature and society. Through framing of bushes, burnt grass, decay, writer tries to restore an ideal identity of natural beauty and connection of combine family system. Eco-cultural and eco-

ethical attitude have been evaluated using words like ‘burnt grass, poor condition, full energy, planting, bringing fertilizer, everything back and water plants, whereas these linguistic features also provide salience to the eco-cultural behavior for restoration of destructive natural and social environmental.

*Text-6*

--Students. *Our school is going to organize a tree-plantation activity Ma'am, ---why we need to plant trees? --- because trees help --- provide oxygen, control levels of carbon dioxide ---- maintain the ecological balance, provide home to birds and prevent soil erosion.----Let's ----plant trees. (English Grade-5, p.44).*

This eco-educational text fosters eco-cultural mindset because through specific linguistic choices promotion and restoration of natural and environmental articles have been incorporated in this academic text. An ideology of eco-consciousness regarding education and sustainable environment has been portrayed using frames of an proactive ecological act, tree plantation, classroom as eco-cultural learning place and parents' behavior towards sustainability, meanwhile these frames also represents identity of an ideal eco-educator, eco-learner and eco-parents as well. Eco-cultural cooperation of classroom and parents has been evaluated significantly using words, ‘plant trees, provide oxygen, control----carbon dioxide, maintain, balance, prevent’ whereas, these linguistic features also provide salience to maintenance, preservation and restoration of environmental entities.

*Text-7*

<i>I am the earth----</i>	<i>Do you realize----</i>	<i>--- no more waste----</i>
<i>And let you live,</i>	<i>I need saving, it's up to</i>	<i>I need love,</i>
<i>But I regret.</i>	<i>you,</i>	<i>---- you are polluting my air...</i>
	<i>--- No more plastic,</i>	<i>(English Grade-5, p.49).</i>

This text is a criticism on ecology and culture which has been portrayed through dialogue between earth and man. As an environmental speaker earth is addressing to culture (man) and through ethical, emotional and ecological blend, earth demands an eco-cultural behavior from human side, so, ideology behind this text is human nature eco-cultural relationship which is presented through an emotional and sensible issues presented by the earth, whereas, two identities have been portrayed through this relationship, human identity as offender and caretaker while earth's identity personified as loving but suffering being, furthermore, these identities have been evaluated using linguistic features like destroy, forgive, regret, plastic, realize, polluting my air, need saving and so on. The most salient feature of this text is voice of Earth, which has been highlighted through words ‘love, regret, forgive, fading’, and these salient features and evaluated criteria moves readers' attention to preserve natural resources for human's wellbeing and develops eco-cultural awareness as well.

*Text-8*

*--it is----- important ----- healthy food and drink clean water. It keeps us strong and fit. However, sometimes we get ill.-----“Go to the doctor!” ---- Don't ever take any medicine unless your elders give ----- remember that looking after yourself is very important! (English Grade-5, p.59).*

In this text cultural ethics related to physical human health have been taken into consideration which portrayed a responsible eco-cultural behavior for a health social worldview. Stibbi's (2015) eco-cultural lens provides an ecological life-affirming story through which ideology of life sustainability has been portrayed using balanced



life care frame and for the formation of this frame this ideology has been evaluated using linguistic features ‘Doctor, drink clean water,, medicine, healthy food, fit’, furthermore, these features portrayed an identity of health care and responsible behavior. Linguistic choices like elders, clean water, healthy food and looking yourself, have been used to highlight salient eco-cultural concepts “water, food and care” which might construct a positive and eco-cultural behavior among young learners because healthy lifestyle and moral values might construct healthy and sustainable society.

### **Visual analysis of the selected images**

The images from selected textbook related to eco-cultural viewpoint have been carried out along four dimensions: non-human values; socio-cultural values; patriotic values and values related to health and fitness in order to answers the second research question “How are eco-cultures presented through visual modes in the selected English textbook?” and the data was analysed based on Arren Stibbe’s (2015) ECDA framework.



*Image-1 English-5. P.13*



*Image-2 English-5. P.31*



*Image-3 English-5. P.36*



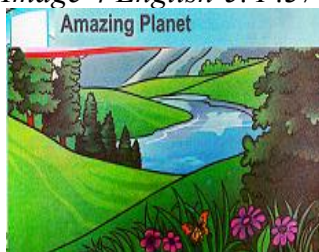
*Image-4 English-5. P.37*



*Image-5 English-5. P.39*



*Image-6 English-5. P.44*



*Image-7 English-5. P.47*



*Image-8 English-5. P.48*



*Image-9 English-5. P.49*

Figure-1 presents natural scenery comprises trees, flowers, rocks and sky with top captions of ‘Be Grateful’, so overall tone of the image is a peaceful landscape. Be-Grateful on the top represent an ideal message for moral guidance while trees, flowers and rocks in the bottom represents the message to be grateful, on the other hand shades and tree on the right and flowers on the left represent stability and continuity of growth and hope so overall this image leads students to the care of natural scenery which promotes eco-cultural values among young learners. Figure-2 portrays a natural scenery with a child sorronded by natural objects like flowers, birds, animals and a stream which presents harmony between nature, human and animal. With top-bottom



composition, mountains and sky on the top and child, animals and birds on the bottom represent ecological connections between the characters. Left-right compositions in which cow and trees placed at left and represents traditional natural orders while child on right symbolizes ecological learning of young generation, so, overall through this composition eco-cultural ideology has been portrayed significantly.

According to Kress and Leeuwen's model (2006) figure-3 represents degradation of environment, in left-right modules, right side image shows healthy ecosystem while on the left side image shows deforestation, meanwhile, in the top-bottom modules, human agent in the bottom represents exploitation of natural resources. Overall through positive and negative composition of forest and deforestation eco-cultural connections are integrated for sustainability of natural resources. Left (given) position of figure-4 posits a boy playing on ground while right (new) side represents a girl in movement surrounded by flowers and plant, this scenery significantly a complementary eco-cultural interacting mode whereas, top-bottom module represents glory of natural environment through playing children in the bottom including sun and sky on the top, so overall ecological presentation develops a vibrant eco-cultural justification. In the figure-5 a domestic placement on left and flowers, duck, pole on right represent inspirational beauty of nature, whereas, butterflies, birds and reeds on top while water, ground and grass in bottom represent an ideal eco-cultural harmonious glory of natural environment, this imagery implicitly encourages young learners towards eco-cultural social practices. Image-6 is a much closed composition so it is hard to analysis through top-bottom and left-right dimensions; overall this image represents a clear eco-cultural practice through an act of planting new plants in a rich soil, so this composition is a significant motivation towards eco-cultural social practices. With Kress and Leeuwen (2006) model's lens, eco-critical and eco-cultural analysis of this image-7 presents a prestigious and idealized natural scenery labeled amazing planet, axis of top-bottom in this way unblemished natural view on the top-ideal while ideal natural elements like flowers, butterfly, and grassy landscape foregrounded in the bottom-real position. Axis of right-left also provide an amazing composition of natural beauty. In this way this image represents an unmatchable integrated ecosystem which implicitly is reinforcing students' for developing eco-cultural behavior to preserve magnificent and worthy blessings of Allah. An interspecies amazing activity in an urban park has been presented in image-8, presence of rabbit in action at left (given) position presents freedom, significant energy and immediacy of life while animals on right (new) present emergent situation which portrays an interactional, potentially rich and ideal ecological situation. Top-bottom axis also presents idealized existence of wildlife in a public park which is raising eco-cultural concerns implicitly through collaboration and co-existence in a human developed environment. From eco-cultural perspective, image-9 presents an integrated cultural respect through message on top 'I am the earth' which promotes moral educational and ethical eco-cultural values. In left-right axis, butterfly and other natural creatures portray natural environmental life cycle and right (new) position presents active participation of core ecological elements, overall, the prominent voice of earth motivates students towards learning of eco-cultural values which might protect natural beauty of earth.



Image-10 English-5. P.36



Image-11 English-5. P.37



Image-12 English-5. P.142



Image-13 English-5. P.57



Image-14 English-5. P.120



Image-15 English-5. P.121

Figure-10 with lens of top-bottom axis, presents a vast sky on top while a landscape on bottom which presents composition of hope and success. Family presented in the middle represents a social harmony of a society while a child on right and a young girl on left also represents hope for future, whereas, by **eco-cultural perspective**, traditional attire of presented family symbolizes human connections with land, cultural unity and social values system. The presence at damaged environmental land conveys ecological crisis which might be affected by unethical public behavior, so the image reflects an urgent need of preservation both natural and cultural ecosystem.

In the image-11, lush green trees on top, symbolize growth, hope and harmony of human nature connections while people's activities, plantations and friendship present practical action for preservation of natural resources and environmental care. A girl in left side, watering a plant, is nurturing eco-cultural ethical values, while, on the right side family members also nurturing eco-cultural behavior through planting trees. Overall, the image represents eco-cultural moral values through shared cultural unity and stewardship.

In the image-12, sky on top, symbolizes peaceful natural view, and a grassy ground on bottom also a symbol of natural beauty, trees and lush green land on left represents harmony of nature while the same has been presented on right but in the middle of the image boys represents cultural clash or tension. Through eco-cultural viewpoint, this image captures an un-ethical moment which may be harmful for future generations and cultural ecology. So, through this negative representation, a positive motivation has been constructed for young learners which may develop eco-cultural behavior implicitly. The image-13 depicts a cultural harmony and a message for healthy life. The message "A fit and healthy life" on the top explains the activity presented below while on the bottom a sports activities demonstrated the ideology of healthy eco-cultural lifestyle. On the right a player hooted with joy while on the left there are audiences who also are enjoying the activity. Overall through eco-cultural perspective this image implicitly is nurturing healthy lifestyle because only a healthy society could preserve social ecology.

Image-14 represents a symbolic wildlife through appearance of national animal 'Markhor'. On the top the label, 'our national animal' represents national pride and love, it also motivates learners towards social, cultural and national unity. This image also presents a symbolic patriotic eco-cultural pride and value system. Through top-bottom and left-right axis, it could be observed that national animal surrounded by rocks, green plants and other wild natural creatures. Overall, eco-cultural analysis highlights cultural and national appreciation of national beauty and identity. Based on eco-cultural frame using Kress and Leeuwen (2006) modal, the image-15 presented an eco-cultural harmony through patriotic enthusiasm at a national ecological park. Minar-e Pakistan on left constructs an eco-cultural symbolic patriotic identity, on the right an enthusiastic future has been portrayed through significant posture of a boy with Pakistani flag. At the top (ideal) position monument (Minar-e-Pakistan) and flag backgrounded with blue sky represents a supreme and ideal notion of nationhood while at the bottom boy wearing shalwar qamiz and running happily with flag presented national and cultural heritage.

Table-2

Eco-cultural Values	Texts	Visuals	Total	Percentage
Greening/Non-human	4	9	13	57 %
Socio-culture	1	3	4	17%
Patriotic	1	2	3	13%
Health & fitness	2	1	3	13%
Total	8	15	23	

## Conclusion

In the present era, the whole world faces a rapid degradation of natural environment and ecological resources. So, this dreadful condition of the present world demands planning for preservation of natural resources not only for present but also for the survival of future. So, in this context, great importance is given to the eco-cultural studies, so that, natural and social environmental crises could be controlled. The linguistic choices and visual modes for eco-cultural studies are observed so that they would develop an eco-cultural behavior among young learners. On the basis of qualitative analysis, the results of this research show that texts and visuals employed in the 5<sup>th</sup> class English textbook propagate a balanced eco-cultural awareness. Eco-cultural ideologies have been employed in '7' units out of '14' which is 50% of total units and it could be considered an appropriate insertion while '15' images have been selected through which eco-cultural world view has been portrayed appropriately. According to given eco-cultural criteria for this research, 57% green/non-human, 17% socio-cultural, 13% patriotic and 13% health & fitness eco-cultural ideologies have been portrayed out of selected (23) research sample. In the most of selected samples eco-cultural ideologies have been portrayed implicitly in a natural way as Stibbe (2020) advocates that ecological social cognition is developed through social discursive practices which he entitles 'stories we live by'. On the whole, 5<sup>th</sup> class English textbook represents a balanced eco-cultural awareness but it could be improved with addition of activity based eco-cultural textual and visuals modes of learning. Findings of this research may be valuable for national and international researchers, readers, students any course designers, furthermore this study may be a positive addition in present arena of ecological researches.



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