

"THE STORIES WE LIVE BY IN THE CLASSROOM: A CRITICAL DISCOURSE ANALYSIS OF ENVIRONMENTAL CONVICTION STORIES IN THE FEDERAL BOARD CLASS 9 ENGLISH CURRICULUM"

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Abstract

Eco-education plays an important role in shaping students' perceptions of nature and their responsibilities toward the environment. This study examines the representation of environmental themes in the Federal Board Class 9 English textbook through Critical Discourse Analysis (CDA) and Arran Stibbe's concept of environmental conviction stories from The Stories We Live By. It aims to analyze how environmental themes are represented, how language constructs the relationship between humans and nature. It investigates whether the textbook promotes eco-centric or anthropocentric perspectives. A qualitative research design was employed to analyze selected chapters through CDA to identify underlying discourses, values, and ideological assumptions embedded in the text. The focus was on how nature, animals, and environmental elements are linguistically represented and whether these representations encourage ecological awareness. The analysis reveals that environmental references appear across several chapters; however, they are mainly descriptive, aesthetic, or symbolic. Nature is frequently presented as a backdrop for human experiences, adventure, moral lessons, and cultural narratives rather than as an interconnected ecological system requiring protection and stewardship. The findings indicate that the human-nature relationship is predominantly framed from an anthropocentric perspective, where nature is valued mainly for its relevance to human interests. Some texts promote compassion toward animals and appreciation of natural beauty, explicit attention to environmental conservation, sustainability, biodiversity protection, climate change, and ecological responsibility is largely absent. The textbook provides limited opportunities for developing environmental literacy and action-oriented ecological consciousness among learners. The study concludes that ecological awareness and environmental stewardship are not prominently emphasized in the selected content. It therefore recommends the integration of eco-centric and sustainability-oriented narratives to strengthen students' ecological consciousness and responsible citizenship.

Keyword:

FBISE, Environmental Conviction Stories, facticity, eco-centric, anthropocentric, Textbook Discourse, Unlimited Growth Narrative, Interconnectedness, Fairclough's CDA

1. INTRODUCTION

Language textbooks play an important role in shaping students' understanding of society, culture, and the environment. In addition to language learning English textbooks are used for transmitting values, ideologies, and social perspectives to students. In recent years, environmental issues such as climate change, pollution, deforestation, and ecological imbalance have become global concerns. Therefore, it is necessary to examine how school curricula represent nature and environmental awareness.

In Pakistan, environmental education is usually integrated into different subjects instead of being taught as an independent discipline. English textbooks contain poems, stories, essays, and activities that indirectly construct students' understanding of human relationships with nature. However, many textbooks still present nature from an anthropocentric perspective, where the environment is shown as a resource for human benefit rather than as an independent ecological system with intrinsic value.

The present study focuses on the Federal Board Class 9 English textbook to analyze how ecolinguistic and environmental perspectives are represented in the curriculum. The study uses 'Convictions Theory' with an 'ecolinguistic perspective' to examine how language influences

students' beliefs, values, and attitudes toward nature and environmental sustainability. Convictions Theory is relevant because it explains how repeated linguistic patterns and representations in educational texts shape learners' convictions and worldviews about the environment.

The study aims to explore whether the English curriculum promotes eco-centric values such as environmental responsibility, coexistence with nature, and sustainability, or reinforces anthropocentric ideas that place humans above nature. Through qualitative textual analysis, this research will investigate how environmental themes, ecological awareness, and human-nature relationships are constructed in the textbook.

1.2 Research Objectives

1. To analyze the representation of environmental themes in the Federal Board Class 9 English textbook.
2. To examine how the textbook constructs the relationship between humans and nature through language.
3. To explore whether the textbook promotes eco-centric or anthropocentric perspectives among students.

1.3 Research Questions

1. How are environmental themes represented in the Federal Board Class 9 English textbook?
2. How does the language of the textbook construct human-nature relationships?
3. Does the textbook promote eco-centric or anthropocentric perspectives toward the environment?

1.4 Significance of Research

This research is highly significant because it fills a critical gap in Pakistani academic literature by pioneering the combined use of Arran Stubbe's ecolinguistic framework of conviction stories and Fairclough's Critical Discourse Analysis (CDA) on a school textbook. By focusing exclusively on the Federal Board Class 9 English textbook, the study moves beyond traditional textbook analyses of gender or nationalism to uncover the "hidden curriculum" shaping students' environmental ethics. Pakistan being highly vulnerable to climate change, this study provides useful insights for policymakers and curriculum developers. It shows how language education can help students develop respect for nature, environmental awareness, and sustainable attitudes instead of viewing nature only as a resource for human use.

1.5 Statement of Problem

The Federal Board Class 9 English curriculum contain ecological stories some chapters promote eco-centric values of harmony and environmental responsibility, while others reinforce anthropocentric ideas linked to globalization, consumerism, and human-centered development.

1.6 Research Gap

This study addresses a critical gap in ecolinguistics and educational discourse analysis. It shifted the focus from heavily researched areas like media and political discourse to the underexplored domain of Pakistani secondary school curricula. While existing textbook research in Pakistan predominantly focuses on gender, nationalism, and general ideology, this research specifically integrates Arran Stubbe's framework of conviction stories with Norman Fairclough's Critical Discourse Analysis (CDA) to examine how ecological beliefs and human-nature relationships are linguistically constructed. By analyzing selected chapters exclusively from the Federal Board (FBISE) Class 9 English textbook, the study investigates whether the curriculum promotes eco-centric sustainability or anthropocentric ideologies of human dominance and development. Ultimately, this research contributes to the growing field of ecolinguistics by uncovering the hidden ecological narratives in Pakistani educational materials

and demonstrating how classroom literature shapes students' environmental ethics and attitudes in contemporary society.

2. LITERATURE REVIEW

The intersection of language, education, and ecological survival has emerged as a crucial area of inquiry in contemporary Applied Linguistics. Our understanding of the environmental world is not only shaped by direct biological experience, but also mediated by language. Textbooks in school systems particularly in developing countries like Pakistan function as the primary, and often exclusive, structured learning materials that cultivate societal, ethical, and environmental values.

To investigate how instructional texts frame environmental convictions, contemporary scholarship relies heavily on the ecolinguistic framework established by Arran Stibbe. Stibbe's foundational model, detailed in *Ecolinguistics: Language, Ecology and the Stories We Live By*, explores the systemic "stories" embedded in daily discourse. These stories are not literal narratives, but cognitive structures and ideological frameworks that govern how human societies interact with the natural world. Stibbe categorizes linguistic and ideological discourses into three primary classifications:

- **Beneficial Discourses:** Language choices that promote ecological balance, encourage environmental stewardship, and acknowledge the intrinsic value of non-human life forms.
- **Ambivalent Discourses:** Textual constructions that acknowledge the natural world but frame it through technical, superficial, or purely nationalistic utilities.
- **Destructive Discourses:** Systems of language that erase ecological boundaries, treat nature as an inactive, infinite warehouse of resources, and reinforce severe anthropocentric hierarchies.

By intersecting Stibbe's framework with Norman Fairclough's Critical Discourse Analysis (CDA), researchers can decide how textbooks position readers, mask corporate or institutional responsibility, and balance anthropocentric (human-centered) and eco-centric (ecology-centered) worldviews.

Representation of Environmental Themes in School Textbooks

Extensive empirical analyses of language curricula show a stark pattern: environmental themes are consistently marginalized, superficial, or underrepresented across various grade levels.

In their study on environmental contents within Pakistani school contexts, Amjad, Zia, and Masood (2022) examined the presence of eco-pedagogical elements in secondary textbooks. Utilizing quantitative data evaluated via SPSS, their research discovered that the curriculum provides insufficient environmental text to cultivate true climate awareness or build sustainable linguistic skills. They argued that this text deficiency is the fundamental reason why primary and secondary school students display a profound lack of awareness regarding Pakistan's acute climate vulnerability.

This curricular marginalization is further examined by Tariq, Imran, and Fida (2023) in their ecolinguistic study of Pakistan Studies curricula. They introduced the concept of linguistic salience, demonstrating that the institutional structuring of text heavily prioritizes political and historical narratives over environmental ones. Their data revealed that history chapters are exhaustively detailed, while ecological topics are kept short, general, and peripheral. This systematic lack of textual salience reduces the perceived importance of environmental crises in the minds of young learners.

Similarly, Yasmin, Asif, Naseem, and Jabeen (2026) conducted a comprehensive visual and textual ecolinguistic review of school textbooks under the Punjab Curriculum and Textbook Board. Their findings uncovered a gradual downward trend: the presence of explicit environmental discourse systematically decreases as the curriculum advances from primary to

secondary educational levels. Where environmental themes do appear, they frequently rely on "greenwashing" or superficial eco-greening, offering disconnected facts that ignore the immediate material crises of global warming, plastic saturation, and systemic ecosystem depletion.

In international contexts, Syaprizal and Arsyad (2023) explored junior high school English textbooks using corpus tools like AntConc. Their findings similarly indicated that while everyday social communication dominates the curriculum, the integration of serious ecolinguistic perspectives remains an afterthought. They stressed that if language learning materials fail to deliberately foreground ecological realities, classrooms cannot successfully instill a genuine protective behavior toward local ecosystems.

Linguistic Construction of Human-Nature Relationships and Agency

A central focus of ecolinguistics is analyzing how grammar constructs agency, responsibility, and relationships between human actors and natural systems. Textual analyses reveal that textbook language regularly implements specific structural strategies such as nominalization and passivation to manipulate these dynamics.

Aftab, Sharif, Hameed, and Nadeem (2025) explicitly investigated the role of human agency within primary English textbooks in Pakistan. Applying Stibbe's theories, they observed a pervasive erasure of human agency in accounts of ecological devastation. Through passive grammatical constructions (e.g., "the forests were destroyed" instead of "humans cut down the forests") and nominalization (turning actions into abstract nouns like "deforestation" or "climate change"), textbooks systematically hide human accountability. This concealment removes the human agent from environmental damage, portraying ecological disasters as self-occurring phenomena, which builds a passive, detached relationship between students and environmental problems.

Suhaib, Ihteram, and Afridi (2024) expanded this inquiry by analyzing English and Science texts across regional school curricula using Stibbe's framework. Their data interpretation revealed that natural features like rivers, oceans, and atmospheres are consistently framed through metaphorical and passive structures that highlight their utilitarian service to the nation state (e.g., rivers labeled as the "life line of a country" solely due to agricultural and economic output). Nature is framed as a passive backdrop or an inactive service provider, which shapes human-nature dynamics around economic transaction rather than ecological interdependence. This perspective is supported by Khan, Salman, and Naz (2025) in their ecolinguistic analysis of Grade 6 and Grade 8 textbooks. They established that the language used in these textbooks constructs a clear boundary between human subjects and natural objects. Instead of building a relationship of biotic coexistence or emotional entanglement, the language portrays nature as a detached, silent landscape that humans must conquer, govern, or manage for societal progress.

Anthropocentric versus Eco-centric Perspectives

Scholarship consistently reveals that modern educational discourse is overwhelmingly anthropocentric and utilitarian, viewing nature as an objective consumer resource rather than an interconnected living system.

Salman and Ismail (2025) directly engaged this binary in their eco-critical study of Grade 10 and 11 secondary textbooks in Pakistan. Their qualitative analysis proved that despite explicit environmental titles like "Earth and Environment" or "Clean Water and Sanitation," the underlying texts remain deeply trapped in anthropocentric hierarchies. Nature is positioned exclusively as an inactive resource designed to benefit human progress. Arguments to protect ecosystems are framed through developmental survival or technical efficiency rather than the intrinsic right of non-human entities to exist. Sustainability is expressed through a managerial, technical, and policy-driven discourse, effectively silencing ethical concepts of environmental justice, care, and co-existence.

This ideological leaning is critiqued from a post humanist stance by contemporary scholars, who call for a radical de-centering of the anthropocentric worldview within language textbooks. In a landmark article published in *Linguistics and Education* (2025), researchers argued that Eurocentric onto-epistemologies and contemporary neoliberal forces embedded in language textbooks have caused severe material and epistemic damage to global ecosystems. They issued a strong call for "discursive reparations" to reshape textbook design in ecologically vulnerable regions like Pakistan. This requires a pedagogical shift away from an anthropocentric, disembodied worldview toward an eco-centric model characterized by nonduality, non-human entanglement, and cross-species harmony.

Similarly, Khan, Salman, and Naz (2025) validated that eco-centric convictions which respect ecosystems independently of human consumption are virtually absent from state curricula. When a textbook encourages students to protect trees, the underlying motivation remains anthropocentric: trees are valuable because they provide shade, wood, fruit, or economic benefits for humans, rather than because they provide habitats for diverse species or maintain life cycles.

Conversely, minor instances of positive integration show that change is achievable. Mahmood and Akhter (2025) conducted a multimodal eco-critical study on primary English curriculum developed under national guidelines. They discovered that when course materials explicitly incorporate visual semiotics alongside text (such as pairing tree plantation tasks with messages like "Be Grateful" or highlighting indigenous species like the 'Markhor'), they can foster eco-cultural identities and moral ecologies. This balanced representation supports an integrated worldview connecting the human, the natural, and the ethical, illustrating how intentional curricular adjustments can challenge destructive traditions.

The reviewed literature reveals significant critical insights but highlights a distinct empirical gap in the Pakistani context. While scholars have studied the primary levels, regional books, or provincial boards (such as Punjab and KPK text boards), there is an absence of empirical work specifically targeting the Federal Board of Intermediate and Secondary Education (FBISE) Class 9 English Curriculum through Stibbe's focused concept of "Environmental Conviction Stories." Class 9 is a pivotal educational milestone where secondary students transition into higher-level reasoning and fully internalize institutional worldviews. By looking closely at how conviction stories grammatical structures of absolute certainty, ethical imperatives, and systemic statements of truth are built into the Federal textbook, your study will fill this gap. It will go beyond basic thematic counts to decode the exact linguistic configurations at play, determining whether the Federal Board encourages passive compliance with a destructive, human-centered economy or cultivates eco-centric citizens ready to advocate for environmental justice.

3. RESEARCH METHODOLOGY

3.1 Research Design

This study uses a qualitative descriptive research design to examine the environmental conviction stories presented in the Federal Board Class 9 English curriculum. The research is based on the theoretical framework of ecolinguistics, particularly Arran Stibbe's concept of "Stories We Live By" and conviction stories. The study applies Critical Discourse Analysis (CDA) to explore how language constructs environmental meanings, human-nature relationships, and ecological ideologies in the textbook.

The research focuses on identifying whether the textbook promotes eco-centric perspectives, which emphasize harmony between humans and nature, or anthropocentric perspectives, which present nature mainly as a resource for human development and progress. The analysis pays special attention to linguistic features such as lexical choices, modality, representation, themes,

metaphors, and repeated environmental narratives that shape students' ecological understanding and convictions.

The study also investigates how themes of nature, development, technology, tourism, health, and human responsibility toward the Earth are represented through the selected textbook chapters.

1.2 Mode of data collection

The data for this study is collected through close reading and textual analysis of selected chapters from the Federal Board Class 9 English textbook published by the National Book Foundation for FBISE Islamabad. The selected chapters are analyzed through the lens of ecolinguistics and Critical Discourse Analysis.

The researcher closely examines the language, themes, environmental representations, and ideological patterns used in the textbook. Special focus is given to how the text constructs beliefs and conviction stories related to:

- nature
- development
- technology
- human progress
- health
- tourism
- and human responsibility toward the environment

The analysis also examines linguistic elements such as:

- modality
- lexical choices
- metaphors
- representations of nature
- certainty and facticity
- human-nature relationships
- eco-centric and anthropocentric discourse patterns

The selected chapters are divided into two categories: eco-centric discourse and anthropocentric/development-centered discourse for comparative analysis.

1.3 Sample Size

The sample of this study consists of selected chapters from the Grade 9 English textbook of the Federal Board of Intermediate and Secondary Education (FBISE), Islamabad, published by the National Book Foundation. The selected chapters were chosen purposively because they contain environmental, developmental, technological, and human-nature related themes relevant to the research objectives and questions.

Chapters Selected for Eco-centric Discourse Analysis

Chapter No.	Chapter Title	Theme	Sub-theme
1 pg.7-10	Hazrat Muhammad Rasulullah (PBUH): A Mercy for All Creation	SDG – Millennium Development Goals	Well-being
7 pg.86	Mowing by Robert Frost	Literature and Poetry	Nature
8 pg.94	The Eagle by Alfred Tennyson	Nature and Natural Resources	Connecting People and Nature

Chapter No.	Chapter Title	Theme	Sub-theme
11 pg.135-138	The Metamorphosis	Nature and Natural Resources	Connecting People and Nature
12 pg.148-150	Good Health and Well-being	SDG Millennium Development Goals	Good Health and Well-being

Chapters Selected for Anthropocentric / Development-centered Discourse Analysis

Chapter No.	Chapter Title	Theme	Sub-theme
3 pg. 32-34	Modern World and Age of Digital Globalization	Digital Globalization	Impact of digital globalization on English language, culture, economy, and online courses
5 pg. 58-61	5 of Jeff Bezos' Best Lessons for Success from His 27 Years as Amazon CEO	Innovation and Creativity	Importance of innovation and creativity in science, business, and work
9 pg.112-114	Travel and Tourism	Travel and Tourism	GIS Application in Tourism

These selected chapters provide suitable textual material to investigate how environmental conviction stories and ecological ideologies are constructed within the Federal Board Class 9 English curriculum.

3.4 Theoretical and Analytical Framework

3.4.1 Theoretical Framework: Conviction Stories in Ecolinguistics

This study is theoretically grounded in Arran Stibbe's (2021) ecolinguistic framework of "Stories We Live By," particularly the concept of conviction stories. In ecolinguistics, conviction stories refer to the beliefs and mental representations that discourse creates about reality, nature, and human relationships with the environment. These stories are socially constructed through language and influence how individuals perceive ecological issues and respond to them.

According to Stibbe, language does not merely describe the world but actively shapes ecological understanding through repeated narratives, representations, evaluations, metaphors, and facticity patterns. Conviction stories construct ideas about whether environmental claims are certain, uncertain, beneficial, or harmful. Such linguistic patterns influence human attitudes toward nature, sustainability, development, and environmental responsibility.

In the context of educational discourse, textbooks play an important role in shaping students' environmental convictions. Through selected themes, vocabulary, representations, and ideological patterns, textbooks can promote either eco-centric perspectives based on interconnectedness and ecological responsibility or anthropocentric perspectives centered on human dominance, technological progress, consumerism, and exploitation of natural resources. Using Stibbe's framework, this study examines how the Federal Board Class 9 English textbook constructs environmental conviction stories related to nature, development, technology, tourism, health, and human responsibility toward the Earth.

3.4.2 Analytical Framework: Critical Discourse Analysis (CDA)

The analytical framework of this study is based on Norman Fairclough's (2010) Critical Discourse Analysis (CDA). Fairclough's three-dimensional model provides a systematic approach to examining discourse at the levels of text, discursive practice, and social practice. CDA views language as a social practice that reflects and reproduces ideologies, power relations, and dominant worldviews within society.

At the textual level, this study analyzes linguistic features such as vocabulary, modality, lexical choices, metaphors, representations, transitivity, and evaluative language used in the selected textbook chapters. Particular attention is given to how environmental themes and human-nature relationships are constructed through language.

At the level of discursive practice, the study investigates how textbook discourse circulates environmental meanings and ideological assumptions within the educational context. At the level of social practice, the analysis connects textbook discourse with broader ideologies such as developmentalism, globalization, consumerism, environmental ethics, and sustainability.

Fairclough's CDA is useful for identifying whether the textbook normalizes anthropocentric ideologies that prioritize human progress and economic development over ecological balance, or whether it promotes eco-centric values of coexistence, care, and environmental responsibility.

3.4.3 Integration of Conviction Theory and CDA

The integration of Stibbe's ecolinguistic framework of conviction stories with Fairclough's Critical Discourse Analysis provides a comprehensive eco-critical approach for this research. While Stibbe's framework focuses on how discourse shapes environmental beliefs and ecological worldviews, CDA offers analytical tools to examine the linguistic and ideological structures through which these beliefs are constructed and normalized.

This integrated framework enables the study to move beyond simple thematic analysis and critically investigate how the Federal Board Class 9 English curriculum constructs environmental meanings and ecological ideologies through language. The combined approach helps identify the hidden "stories we live by" embedded in textbook discourse and reveals whether the curriculum encourages eco-centric environmental ethics or reinforces anthropocentric ideas associated with development, globalization, consumerism, and human-centered progress.

Through this combination, the study explores how educational discourse influences students' ecological understanding, moral orientations, and perceptions of human relationships with nature in contemporary society.

4. Data Analysis

The analysis of this study is conducted through an integrated framework of Arran Stibbe's ecolinguistics concept of conviction stories and Norman Fairclough's Critical Discourse Analysis (CDA). For each selected chapter, the research follows Fairclough's three-dimensional model to identify and interpret the environmental "stories we live by" embedded in the textbook discourse.

1. Textual Analysis: In the first stage is description, which examines the linguistic features of the text such as keywords, lexical choices, pronouns, modality, certainty and facticity, metaphors, evaluative expressions, and representations related to nature, development, technology, health, and tourism.

2. Discursive Analysis: In the second stage is Interpretation that these linguistic patterns are analyzed to explore how they construct specific conviction stories about human-nature relationships, such as whether nature is represented as a living interconnected system or merely as a resource for human use and progress.

3.Social Analysis In the third stage is Explanation that the study evaluates the broader ideological impact of these representations on Class 9 students by examining whether the textbook discourse promotes eco-centric values of sustainability, coexistence, and environmental responsibility or reinforces anthropocentric ideologies centered on development, consumerism, and human dominance over nature.

Through this integrated analytical procedure, the study critically investigates how language in the Federal Board Class 9 English curriculum shapes ecological beliefs and environmental worldviews.

Category A: Eco-Centric Discourse Chapters (1,7,8,11,12)

Chapter 1: Hazrat Muhammad (PBUH): A Mercy for All Creation

1. Textual Analysis (Description)

In this first stage, the exact words, grammar, and literary tools the textbook uses to talk about the natural world. Instead of just speaking generally, the text relies on highly specific phrasing to weave environmental ethics into everyday language.

- **Lexical Choices:** The chapter is densely packed with words that evoke deep emotional and moral care, such as "*justice*," "*compassion*," "*kindness*," "*generosity*," "*lenient*," and "*noble*." What makes this ecologically significant is how smoothly these human-centered virtues are extended to non-human life. The text explicitly uses terms like "*animals*," "*birds*," "*cat*," "*dog*," "*chicks*," and even the phrase "*unintelligent creatures*" to ensure that the reader's empathy is not confined just to other people.
- **Pronouns and Agency:** Throughout the chapter, the pronoun "*He*" (referring to Hazrat Muhammad ﷺ) serves as the primary driver of action. He is the active force bringing balance to the world, while the elements of nature act as the beneficiaries of His care. For example, the text notes that "*he* (ﷺ) *forbade his companions to keep the unintelligent creatures hungry or thirsty, to disturb or to overburden them.*" Here, the animals are the ones receiving protection, establishing a clear dynamic where humans are meant to actively safeguard vulnerable wildlife.
- **Modality, Certainty, and Facticity:** The text is written with absolute certainty, leaving no room for debate. It uses strong, definitive statements like, "*His message is still relevant in the present day, and its impact is far reaching*," and "*This mercy evidently dominated every aspect of his life.*" By backing these claims up with direct historical and religious sources such as "*Quran: 21:107*" the text presents environmental and animal care not as a modern opinion, but as an undeniable, absolute truth.
- **Metaphors and Evaluative Expressions:** The text beautifully employs the metaphor of a "*beacon of light for humanity*" to position these teachings as an ultimate guide for living. The most powerful evaluative expression used is "*Mercy for all the worlds*" "*Quran: 21:107*" (\$Rahmat-ul-il-Aalamin\$). By choosing the word "*worlds*" rather than just "*humanity*," the text fundamentally redefines the scope of care, framing the entire ecosystem as something worthy of divine mercy.
- **Representations of Nature with Full Examples:** Rather than treating nature like a passive backdrop or a collection of resources to be used for human profit, the text goes out of its way to show that animals have feelings, needs, and rights. We see this vividly in three distinct narrative examples:

The chapter "Hazrat Muhammad Rasulullah (PBUH): A Mercy for All Creation" presents animals as sentient living beings capable of feeling pain, thirst, fear, and emotional suffering. Through different stories and examples, the text constructs a beneficial eco-centric discourse that encourages compassion, empathy, and ethical responsibility toward animals and nature.

One important example is the statement that “a woman was reportedly promised the hellfire because of her merciless behavior with a cat,” while “a man had his sins forgiven because he quenched the thirst of a dog.” These examples use religious moral evaluation to construct the conviction that kindness toward animals is spiritually valuable and cruelty toward them is morally wrong. Animals are not represented as objects or property but as living beings deserving care and mercy. This develops an eco-centric understanding in students by promoting respect for non-human life.

Similarly, the text highlights animal emotions and suffering through the description of a mother bird searching for her missing chicks: “The mother bird came back and when it could not find its chicks in the nest, it began to fly around screeching.” The verbs “fly around” and “screeching” emphasize panic, emotional distress, and maternal attachment. This representation humanizes the bird’s suffering and creates empathy in readers. The discourse constructs the conviction that animals experience emotional pain similar to humans, which strengthens ecological sensitivity and compassion.

Another example appears in the story of the thirsty dog where the traveler notices that “the dog was as thirsty as he.” This comparison establishes equality between human and animal physical suffering. The detailed description of the man climbing back into the well and carrying water with difficulty demonstrates selfless care for another living creature. The text therefore promotes the eco-centric value of interconnectedness by showing that humans and animals share the same basic needs and deserve equal compassion.

These examples contribute to a beneficial ecological discourse because they encourage students to develop mercy, empathy, and ethical responsibility toward animals and the natural world rather than viewing animals only through human utility or exploitation.

2. Discursive Analysis (Interpretation)

The Spiritual Stewardship Story is represented in this chapter which constructs what Arran Stibbe would describe as a beneficial conviction story through the narrative of spiritual stewardship. Unlike modern environmental discourses that often rely on scientific arguments, green energy campaigns, or corporate sustainability models, this chapter frames environmental care and kindness toward animals as a sacred moral and spiritual responsibility. The discourse does not present nature protection as an optional social activity instead it establishes it as a divine obligation connected to human accountability before Allah.

This conviction story is developed through strong moral evaluations and religious consequences. For example, the text states that “*a woman was reportedly promised the hellfire because of her merciless behavior with a cat,*” while “*a man had his sins forgiven because he quenched the thirst of a dog.*” These contrasting examples construct a clear moral binary between cruelty and compassion. The language raised the facticity of the message and presented these actions as spiritually certain truths linked directly to reward and punishment in the afterlife.

The discourse therefore creates the conviction that the universe operates according to a divinely ordered ecological and moral balance in which humans are responsible for caring for other living beings. Humans are not represented as rulers or conquerors of nature but as caretakers and guardians of creation. This eco-centric representation challenges anthropocentric beliefs that animals exist only for human benefit.

Furthermore, the text elevates kindness toward animals and the environment to the level of worship by describing such actions as “meritorious acts tending to bring man nearer to Allah.” This linguistic construction connects environmental ethics with spirituality and religious devotion. Through this spiritual stewardship story, the chapter promotes beneficial ecological discourse by encouraging empathy, mercy, responsibility, and harmonious coexistence between humans, animals, and the natural world.



3. Social Analysis (Explanation)

Modern commercial society constantly bombards young people with an anthropocentric, or human-centered, worldview. This mainstream narrative is focused on teaching students that nature is just a resource to be bought, sold, mined, or cleared away for economic development and tourism. The textbook's initial chapter acts as a direct, powerful counter-weight to that consumerist mindset. For a 14- or 15-year-old student in Pakistan, the textbook anchor environmentalism within Islamic tradition and makes the message deeply personal and culturally resonant. By learning that ecological responsibility is a core part of their faith, students are taught to reject the idea of human dominance over nature. Instead, the discourse shapes their developing worldviews around eco-centric values and teaches them that true human nobility is measured by how much care, justice, and compassion we show to the living world around us.

Chapter 7: *Mowing* by Robert Frost

1. Textual Analysis (Description)

The poem uses soft natural imagery, personification, and peaceful metaphors to represent the relationship between humans and nature. The most significant metaphor appears in the line, "my long scythe whispering to the ground." The word scythe is personified through the verb "whispering." In normal scythe is associated with cutting or destruction, but the poet replaces violent imagery with the gentle action of whispering. This creates the impression of a calm and respectful interaction between the farmer and the earth.

From the perspective of transitivity analysis, the "scythe" functions as the Actor performing the material process of "whispering," while the "ground" becomes the receiver of this action. The process is non-aggressive and cooperative rather than destructive. The repeated use of words such as "whispered," "earnest love," and "sweetest dream" positively evaluates physical labor connected with nature.

The poem includes natural elements such as "flowers," "orchises," and "a bright green snake," which shows that the environment is alive and active within the poem. Even when the labor disturbs nature, the language remains delicate and respectful. The metaphor of whispering therefore symbolizes harmony, silence, and coexistence rather than domination over nature.

2. Discursive Analysis (Interpretation)

The linguistic choices in the poem construct "**The Harmonious Labor Story.**" The poem presents labor not as industrial production or exploitation but as a peaceful activity performed in balance with the natural world. The whispering scythe creates the image of a quiet dialogue between humans and the earth, suggesting cooperation rather than conflict.

The discourse challenges anthropocentric ideas that humans should dominate nature for profit or mass production. Instead, the farmer appears emotionally connected to the land through "earnest love." Nature is not represented as a lifeless resource but as a living environment deserving care and respect. The poem therefore constructs the conviction that meaningful labor comes from working with nature rather than controlling or exploiting it.

The line "*The fact is the sweetest dream that labor knows*" strengthens this conviction story by valuing honest labor and simplicity over material wealth or industrial gain. The poem encourages an eco-centric worldview in which humans are part of nature rather than separate from it.

3. Social Analysis (Explanation)

At the social and ideological level, the poem promotes beneficial ecological discourse because it encourages students to value harmony, sustainability, and respectful coexistence with nature. In a modern world dominated by industrialization, mechanized farming, and consumerist production, the poem offers an alternative ecological perspective in which labor is calm, meaningful, and environmentally connected.

The discourse may influence Class 9 students to develop eco-centric attitudes by presenting nature as something to cooperate with rather than exploit for economic benefit. The farmer's respectful relationship with the land contrasts with destructive industrial ideologies based on overproduction and environmental domination.

Furthermore, the poem normalizes the idea that humans can live productively while still maintaining balance with the environment. This ecological message contributes to environmental awareness and encourages students to see labor, nature, and human existence as interconnected. Therefore, the poem constructs a beneficial conviction story that supports sustainability, ecological sensitivity, and harmonious human-nature relationships.

Chapter 8: The Eagle (by Alfred Tennyson)

1. Textual Analysis (Description)

The study analyzes personification and adjectives in the text

- "Crooked hands" (Personification & Adjective): Tennyson replaces the eagle's physical claws with "hands." This intense personification elevates the bird from a mere biological creature to a conscious, human-like actor. The adjective "crooked" implies age, rugged strength, and a weathered, ancient grip on the world, suggesting a lifetime of endurance and mastery over its harsh environment.
- "Azure world" (Adjective & Imagery): The choice of "azure" instead of a simple "blue sky" transforms the atmosphere into something vast, pristine, and royal. The eagle is not just sitting on a rock; he is "ring'd" by an entire cosmos of blue. This framing positions the eagle at the absolute center of a majestic, celestial realm, completely isolated from the mundane human world below.
- "Lonely lands" and "Wrinkled Sea" (Adjectives & Personification): The lands are "lonely," projecting a sense of solitary, supreme isolation. While the vast ocean is reduced to a "wrinkled sea" that "crawls" beneath him. By using the active, diminished verb "crawls" for the massive ocean, the text positions the eagle as an omnipotent, God-like figure looking down on a subservient earth.

2. Discursive Analysis (Interpretation)

The Intrinsic Value Story is promoted in the chapter. By giving the eagle majestic, human-like agency, the text builds a conviction that wildlife possesses its own dignity and right to exist completely independent of human needs. The eagle does not exist to be hunted, romanticized, or utilized by mankind; he rules his own "*mountain walls*" as a sovereign king. His sudden, powerful descent ("like a thunderbolt he falls") is an act of pure, autonomous nature is a display of raw power that demands respect and awe entirely on its own terms.

3. Social Analysis (Explanation)

The poem functions as a subtle critique of anthropocentrism (the belief that human beings are the central or most important entity in the universe). Writing during the 19th century an era dominated by the Industrial Revolution, where nature was aggressively conquered, mapped, and exploited for human progress Tennyson offers a powerful counter-narrative.

Through the linguistic choices highlighted in the textual analysis, the text socially constructs the natural world not as a resource to be tamed, but as a space of sacred, untouchable majesty. By elevating the eagle to a figure of royal isolation ("*he stands,*" "*he watches*"), the poem fosters a social consciousness that values ecological preservation and respects the boundaries of non-human life. It reminds the human reader that there are domains of the earth where man is completely irrelevant, and nature reigns supreme.

Chapter 11: The Metamorphosis

1. Textual Analysis (Description)

The chapter presents a strong breakdown of the boundaries between human and non-human identity through linguistic choices, bodily descriptions, and the collapse of human speech.

Kafka carefully traces Gregor Samsa's transformation from a human being into an insect-like creature by focusing on the deterioration of his voice and physical control. Although Gregor internally believes his voice remains normal, what comes out is described as "a painful and uncontrollable squeaking mixed in with it." The noun "squeaking" replaces normal human speech with an animal-like sound, symbolizing the destruction of human linguistic identity. The text further states that his words became "unclear," showing the collapse of communication, which traditionally separates humans from animals.

From the perspective of transitivity, Gregor is no longer fully in control of his body. Instead of acting upon the world confidently as a human subject, he becomes passive and powerless before his transformed biological condition. The sentence "*all those little legs continuously moving in different directions*" represents the legs as active participants, while Gregor himself becomes unable to control them. The process verbs such as "*moving*," "*stretching*," and "*unable to control*" emphasize bodily chaos and loss of agency.

Kafka also creates a disturbing juxtaposition between human domestic life and insect existence. Gregor's "*armour-like back*" and "*brown belly*" are contrasted with ordinary household objects like "*textile samples*" and a framed picture. This collision of human civilization and animal reality destroys the clear boundary between humans and other living beings. Nature is therefore not distant from humanity but biologically interconnected with it.

2. Discursive Analysis (Interpretation)

The chapter constructs "**The Interconnectedness and Kinship Story.**" This conviction story challenges anthropocentric beliefs that humans are superior to or separate from the natural world. Through Gregor's transformation, Kafka demonstrates that human identity is fragile and deeply connected to biological existence. The text forces readers to recognize that beneath human civilization, routines, and social status, humans remain vulnerable living creatures.

Gregor's immediate concern after waking up as an insect is not horror about his physical condition but anxiety about missing work and disappointing his employer. His thoughts focus on "*the strenuous career*" he has chosen and the fear of missing the train. This discourse exposes the absurdity of industrial and capitalist systems that value productivity over human well-being. Even after becoming physically non-human, Gregor continues thinking like a worker trapped within routine and economic responsibility.

The chapter critiques anthropocentric and capitalist ideologies simultaneously. On one hand, it breaks down the illusion of human superiority over nature; on the other hand, it reveals how modern society reduces humans themselves to machine-like economic beings. Gregor's identity becomes unstable because society values him only through his usefulness and labor. The story constructs the conviction that humans are biologically connected with other creatures and emotionally vulnerable despite social systems available.

3. Social Analysis (Explanation)

At the social and ideological level, the chapter critiques modern industrial society, corporate pressure, and conditional human value. Gregor's transformation into "vermin" symbolically represents the dehumanization of workers in capitalist systems where people are valued only for their economic productivity. His fear of the "boss" and his responsibility to "pay off" family debt show that his existence is controlled by institutional expectations rather than personal freedom or emotional well-being. Once Gregor can no longer work, his connection with society and even his family begins to collapse.

This discourse has a strong psychological and social impact on learners because many students experience similar pressures related to routine, performance, discipline, and social expectations. Gregor's panic over missing the train and waking up late reflects the anxiety students often feel regarding school schedules, examinations, attendance, and fear of

disappointing teachers or parents. The story therefore becomes relatable despite its strange fantasy setting.

The transformation of Gregor's body resonates with adolescents experiencing physical and emotional changes during puberty. His discomfort with his unfamiliar body and inability to control it can symbolically reflect teenage feelings of awkwardness, insecurity, and fear of social rejection. Students may emotionally connect with Gregor's sense of alienation and fear of not fitting into society.

The chapter encourages critical thinking about human identity and social value. It pushes students to question whether individuals are respected for their humanity or only for their ability to perform socially and economically. Ecologically, the chapter promotes a more eco-centric understanding by breaking down rigid boundaries between humans and other living beings, reminding readers that humans are also part of the biological and vulnerable natural world rather than superior to it.

Chapter 12: Good Health and Well-being

1. Textual Analysis (Description)

The chapter constructs a close relationship between human health and the surrounding environment through causal linguistic structures and ecological vocabulary. The text repeatedly presents environmental conditions as directly affecting physical and mental well-being. For example, phrases such as "demanding company goals and policies" are linked with "increases injury and exhaustion rates," establishing a clear cause-and-effect relationship between unhealthy institutional environments and human biological suffering. Here, the workplace is not simply a background setting but an active environmental force influencing the body and mind.

The chapter further strengthens this ecological connection through expressions such as "Get outside for a safe and socially distanced walk." The verb phrase "get outside" represents movement toward the external environment as a healing process. The text immediately connects this environmental interaction with the claim that walking or running can "decrease the risk of depression by 26%." Through this linguistic construction, outdoor and green spaces are represented as therapeutic agents capable of improving mental health.

From the perspective of transitivity analysis, environmental elements become active participants influencing human health. Balanced nutrition, "ample water," exercise, outdoor spaces, and social interaction function as causes that "*prevent the development of mental health conditions.*" The discourse therefore removes the strict separation between the human body and the environment by showing that biological stability depends upon ecological and social balance. Vocabulary such as "balanced," "prevent," "outside," and "socially connected" creates cohesion between environmental well-being and personal health.

2. Discursive Analysis (Interpretation)

The chapter constructs "**The Ecosystem Health Story.**" This conviction story promotes the eco-centric belief that human health cannot exist independently from environmental and social well-being. Health is not only a medical or chemical issue treated through medicine, the discourse frames wellness as a continuous interaction between humans and their physical, social, and ecological surroundings.

The text critiques modern lifestyles associated with stress, overwork, isolation, and unhealthy routines. For example, references to workers "sleeping under their desks" symbolize toxic institutional environments where productivity is prioritized over human well-being. Similarly, the emphasis on "getting outside" and maintaining "social connections" rejects the idea that humans can remain healthy while disconnected from nature and community.

This discourse therefore positions humans as biological organisms deeply dependent on healthy ecosystems, balanced routines, social interaction, and environmental harmony. The



chapter promotes an eco-centric worldview by suggesting that human survival and happiness rely upon maintaining healthy relationships with both nature and society. Rather than presenting the environment merely as a resource for economic activity, the text constructs it as essential for emotional, mental, and physical stability.

3.Social Analysis (Explanation)

At the social and ideological level, the chapter critiques modern capitalist and institutional systems that normalize stress, burnout, and unhealthy living conditions. By discussing “extreme stress,” exhausting work routines, and exploitative company policies, the text exposes how modern productivity-centered cultures damage both physical and mental health. The discourse challenges the belief that constant work and competition automatically lead to success and happiness. Instead, it presents environmental balance, rest, healthy routines, and social connection as necessary human needs.

This chapter strongly influence students understanding of health and lifestyle. Many students at this stage experience academic pressure, examination stress, strict schedules, and excessive screen time. The chapter helps students recognize that stress and anxiety are not always personal weaknesses but are often linked to unhealthy educational and social environments. This may encourage students to think critically about how school systems, routines, and digital lifestyles affect their well-being.

The chapter is relevant for adolescents living in highly technological and screen-dominated environments. By encouraging students to “get outside,” exercise, and build social relationships, the discourse promotes awareness about the importance of green spaces, physical activity, and human interaction. It challenges sedentary lifestyles associated with excessive use of mobile phones, gaming, and social media.

Furthermore, the chapter shifts students’ thinking from self-blame toward environmental awareness. Instead of viewing anxiety, exhaustion, or sadness as individual failure, students are encouraged to understand how unhealthy surroundings, lack of sleep, poor diet, social isolation, and stressful routines contribute to mental and physical problems. Therefore, the chapter promotes a beneficial eco-centric discourse by constructing health as interconnected with environmental, social, and emotional balance.

Category B: Anthropocentric / Development-Centered Discourse

Chapter 3: Modern World and Age of Digital Globalization

1. Textual Analysis (Description)

The chapter constructs digital globalization through highly certain and optimistic language that presents technological expansion as natural, inevitable, and universally beneficial. The discourse repeatedly uses strong modality and definitive expressions such as “necessitates increased interaction,” “*are resulting in increased international interactions,*” and “dramatically increased the speed.” These linguistic choices remove uncertainty and frame globalization as an unstoppable process that societies must accept and follow. Verbs such as “maximizes,” “increased,” and “transforming” create a positive evaluative tone that associates technology with efficiency, development, and progress.

From the perspective of transitivity analysis, technology itself becomes the active agent producing change. Technological advancements, multinational corporations, and digital systems are represented as powerful actors that “increase,” “transform,” and “connect” the world. Humans appear mainly as passive beneficiaries adapting to technological systems. The discourse therefore naturalizes digital expansion by presenting it as an automatic and necessary force of modernization.

A significant linguistic feature of the text is omission or erasure. The chapter celebrates the movement of “*money, products, materials, information, and people,*” it ignores the environmental consequences of digital globalization. There is no mention of electronic waste,

excessive energy consumption, mining of rare earth minerals, or the carbon footprint of digital infrastructures such as data centers and server farms. Even when the text discusses negative effects, it limits them to human-centered concerns like pandemics or economic instability. Nature and ecological damage are almost entirely erased from the discourse.

2. Discursive Analysis (Interpretation)

The chapter promotes “**The Technological Optimism Story.**” This conviction story promotes the belief that technological growth, globalization, and digital connectivity are positive forces that leads humanity toward progress and development. The discourse creates the impression that global digital expansion benefits all people equally and contributes to the “*common good.*” The chapter emphasized the concepts such as connectivity, speed, innovation, and economic interaction, it promotes an anthropocentric worldview in which nature exists silently in the background while human technological achievement occupies the center. The discourse assumes that technological advancement automatically improves society without questioning its ecological consequences. Therefore, the environmental exploitation becomes invisible within the text.

The chapter also normalizes consumerist and neoliberal ideologies by presenting multinational corporations and borderless digital economies as symbols of success and modernity. Since the discourse frames technology as flawless and progressive, readers are encouraged to admire digital globalization rather than critically examining its environmental and social costs. Through omission, the text constructs the conviction that technological progress can continue endlessly without ecological limitations.

3. Social Analysis (Explanation)

At the social and ideological level, the chapter reflects dominant neoliberal and corporate narratives associated with globalization and digital capitalism in the 21st century. The discourse promotes the idea that economic growth, technological innovation, and global connectivity are essential for human advancement. By disconnecting technological development from ecological responsibility, the text reinforces a system where productivity, consumption, and corporate expansion are prioritized over environmental sustainability.

For students, this discourse has significant influence because they belong to a generation deeply immersed in digital technology, smartphones, social media, and online learning environments. The chapter shapes students’ understanding of technology as modern, beneficial, and necessary for success. However, the environmental costs of digital systems are erased, students may develop uncritical attitudes toward excessive technological consumption.

The analysis also encourages students to critically reflect on their own digital lifestyles. Many adolescents spend long hours online using streaming services, gaming platforms, and social networking applications. The chapter’s silence regarding e-waste, electronic pollution, and energy consumption hides the material environmental impact of these activities. Through ecolinguistic analysis, students may begin questioning the hidden ecological costs behind constant digital consumption and fast technological upgrades.

Furthermore, the discourse influences students’ identities as consumers within global capitalist culture. Social pressure to own the newest devices and remain constantly connected becomes normalized as part of modern life. By critically examining the omissions and ideological assumptions within the text, students can move from being passive consumers of technology to becoming environmentally aware and critical digital citizens. Therefore, the chapter contributes to an ambivalent and partially destructive discourse because it celebrates technological progress while silencing its ecological consequences and reinforcing anthropocentric consumerist values.



Chapter 5: 5 of Jeff Bezos' Best Lessons for Success from his 27 years as Amazon CEO

1. Textual Analysis (Description)

The chapter constructs success, innovation, and human achievement through an intensive capitalist and corporate lexicon. The discourse repeatedly uses terms such as “success,” “CEO,” “Amazon,” “business,” “innovation,” “shareholders,” and “work,” which frame human value within economic productivity and corporate expansion. Success is quantified through wealth and market dominance, particularly through references to Amazon as an “ecommerce behemoth worth \$1.8 trillion” and Jeff Bezos’s personal fortune. Such lexical choices create a discourse where achievement is measured primarily through financial growth and corporate power.

The text also commodifies ordinary human qualities by transforming creativity, passion, and decision-making into tools of economic production. Creative thinking is described as “innovation” and an “invention machine,” while personal choices are evaluated as “*high-quality, high-velocity decisions*.” Even emotional fulfillment becomes linked with economic success through metaphors such as “*hitting the jackpot*.” These linguistic constructions represent human identity through market values and competition rather than emotional, social, or ecological well-being.

From the perspective of transitivity analysis, corporations, technology, and business leaders function as active agents driving progress and transformation. Verbs such as “*build*,” “*create*,” “*maximize*,” “*execute*,” and “*expand*” position business activity as dynamic and productive. The text completely silences issues such as worker exploitation, packaging waste, excessive consumption, transportation pollution, and the carbon footprint generated by multinational corporate systems. Nature and labor remain invisible within the success narrative.

2. Discursive Analysis (Interpretation)

The chapter constructs “The Unlimited Growth Story.” This conviction story promotes the belief that human fulfillment and societal progress are achieved through continuous economic expansion, technological innovation, and corporate dominance. The discourse normalizes the idea that growth should be limitless and that success depends upon constant productivity, competition, and accumulation of wealth.

The text frames entrepreneurial ambition and corporate expansion as admirable life goals. Personal identity becomes closely connected with economic achievement, while innovation is celebrated as the highest human value. The discourse encourages readers to associate happiness and fulfillment with business success and material expansion rather than ecological balance or collective well-being.

This narrative also reflects an anthropocentric worldview because nature is treated as a silent background supporting endless economic activity. Environmental limits, ecological destruction, and resource depletion are completely erased from the discussion. The chapter even extends this expansionist ideology beyond Earth through references to “space travel” and “space colonies,” implying that human technological ambition should continue expanding indefinitely. Such discourse reinforces the belief that nature and even outer space exist primarily for human advancement and corporate exploration.

Therefore, the chapter promotes an ambivalent and partially destructive ecological discourse because it glorifies economic growth and technological ambition while ignoring sustainability, environmental responsibility, and the finite nature of planetary resources.

3. Social Analysis (Explanation)

At the social and ideological level, the chapter reflects contemporary neoliberal and capitalist ideologies that celebrate billionaire entrepreneurs as symbols of intelligence, determination, and modern success. Figures like Jeff Bezos are presented not only as business leaders but also as role models whose corporate strategies become life lessons for students. This discourse



normalizes extreme wealth accumulation and frames corporate dominance as natural and desirable within modern society.

For students, the chapter may strongly influence ideas about ambition, career goals, and personal value. Adolescents today are heavily exposed to “*hustle culture*” and social media narratives promoting nonstop productivity, competition, and financial success. The discourse may encourage students to believe that personal worth depends primarily on economic achievement, hard work, and entrepreneurial success.

The analysis also helps students critically question these narratives. Many students experience pressure from families, schools, and society to pursue careers based mainly on income and market value rather than personal happiness or social contribution. By examining the text critically, students may recognize how capitalist discourse commercializes creativity, passion, and identity.

The chapter is socially important because modern adolescents are increasingly aware of environmental crises such as climate change, pollution, and overconsumption. The omission of ecological consequences within the success narrative encourages students to ask critical questions about whether unlimited economic growth can truly be sustainable. Students may begin reflecting on the environmental costs of excessive consumerism, fast delivery systems, corporate production, and technological expansion. Therefore, the chapter contributes to a largely anthropocentric and growth-centered discourse that prioritizes economic progress and innovation while marginalizes ecological responsibility. However, through critical discourse analysis, students can become more environmentally aware and develop the ability to question corporate narratives that ignore sustainability and planet’s well-being.

Chapter 9: Travel and Tourism

1. Textual Analysis (Description)

The poem *Travel* constructs foreign lands and nature through a highly romanticized and colonial lexicon that presents the world as exotic, mysterious, and available for exploration. Stevenson uses descriptive phrases such as “parrot islands,” “mosque and minaret,” “sandy gardens,” and “golden apples” to create colorful and dreamlike images of distant places. Nature is represented as wild and adventurous through expressions like “man-devouring tigers” and “knotty crocodile.” These lexical choices transform foreign landscapes into spectacles designed to excite the imagination of the traveler.

The discourse also reflects a colonial grammar of possession and authority. The speaker confidently declares, “*There I’ll come when I’m a man,*” using the high-certainty modality “I’ll” to present travel and exploration as inevitable future achievements. The world is positioned as waiting for the arrival of the male explorer. Through transitivity analysis, the traveler becomes the active participant who “comes,” “sees,” and “travels,” while foreign people and places remain passive objects to be observed. Local populations are marginalized through simplified labels such as “negro hunters” and “lonely Crusoes,” which strip them of individuality and reduce them to part of the exotic scenery.

Another important feature of the poem is omission or erasure. Although the poem celebrates bazaars, trade routes, deserts, forests, and distant lands, it completely silences the colonial exploitation and environmental destruction connected with imperial expansion and global trade. The text has not mentioned forced labor, resource extraction, or ecological damage caused by colonial systems. Instead, nature and foreign societies are romanticized as beautiful, mysterious spaces existed for adventure and discovery.

2. Discursive Analysis (Interpretation)

The poem constructs “**The Exotic Playground Story**” or “**Planet-as-a-Resource Story.**” This conviction story promotes the belief that the world exists as a fascinating landscape for exploration, adventure, and personal fulfillment, particularly from a Western colonial

perspective. Foreign cultures, ecosystems, and communities are represented not as equal and living realities but as exciting experiences for the traveler's imagination.

The discourse reinforces anthropocentric and eurocentric ideologies by placing the explorer at the center while nature and foreign societies become objects of curiosity and consumption. The repeated focus on exotic animals, deserts, bazaars, and tropical landscapes constructs the environment as a resource for entertainment and personal growth rather than as a complex ecological system with its own value.

The poem also reflects colonial ideology by measuring and understanding foreign spaces through European perspectives and fantasies. Nature is represented as limitless, available, and waiting to be discovered. By omitting the realities of colonial violence and environmental exploitation, the text normalizes the romantic idea of travel without questioning its social or ecological consequences. Therefore, the discourse contributes to an ambivalent and partially destructive ecological narrative because it celebrates curiosity and cultural exploration while simultaneously reinforcing colonial and anthropocentric attitudes toward nature and non-Western societies.

3.Social Analysis (Explanation)

At the social and ideological level, the poem reflects the historical context of the British colonial era, where travel literature often romanticized imperial expansion and constructed foreign territories as adventurous frontiers for European explorers. This literary discourse played an important role in shaping colonial attitudes by presenting colonized lands as exotic, undeveloped, and available for Western observation and control. The poem therefore reinforces a hierarchy in which the Western traveler appears active, civilized, and knowledgeable, while foreign societies remain passive and mysterious.

The poem can strongly influence how they imagine travel, tourism, and foreign cultures. Modern adolescents are heavily exposed to travel culture through social media platforms, travel vlogs, films, and online content that often present foreign locations as aesthetic destinations for entertainment and photography. The poem's romanticized descriptions that encourage students to unconsciously view other cultures and natural environments as commodities or tourist attractions rather than living communities with their own histories and identities.

Moreover, critical discourse analysis helps students recognize stereotypes and colonial representations within literature and media. By examining phrases such as "*negro hunters*" and the exotic portrayal of distant lands, students can become aware of how language simplifies and marginalizes cultures. This encourages them to question modern media representations that continue portraying certain regions mainly through poverty, wilderness, or exoticism.

The analysis promotes ecological and cultural awareness by encouraging students to think about responsible tourism and ethical global citizenship. Instead of viewing nature and foreign societies merely as spaces for personal enjoyment, students are encouraged to develop attitudes based on respect, sustainability, humility, and cultural understanding. Therefore, the chapter contributes to an ambivalent discourse because it inspires curiosity and imagination while simultaneously reproduces colonial, anthropocentric, and exploitative ways of seeing nature and the wider world.

2. DISCUSSION AND CONCLUSION

5.1 Discussion

The analysis of the selected chapters from the Federal Board Class 9 English textbook reveals that the curriculum constructs multiple and often conflicting environmental conviction stories through language, themes, metaphors, and representations of human-nature relationships. Using Arran Stibbe's ecolinguistic framework and Fairclough's Critical Discourse Analysis, the study demonstrates that the textbook simultaneously promotes both eco-centric and anthropocentric ideologies. These competing discourses shape students' understanding of

nature, development, technology, labor, tourism, health, and human responsibility toward the Earth.

Several chapters construct beneficial eco-centric conviction stories that encourage empathy, sustainability, interconnectedness, and respect for nature. For example, *Mowing* promotes “The Harmonious Labor Story,” where humans work gently with the land instead of exploiting it for industrial production. Similarly, *The Eagle* and *The Metamorphosis* construct “The Intrinsic Value Story” and “The Interconnectedness and Kinship Story,” which challenge anthropocentric assumptions by emphasizing the emotional, biological, and existential connection between humans and other living beings. The chapter *Hazrat Muhammad Rasulullah (PBUH): A Mercy for All Creation* develops “The Spiritual Stewardship Story,” presenting care for animals and nature as a sacred moral responsibility connected with divine accountability. Likewise, Chapter 12 constructs “The Ecosystem Health Story,” linking human physical and mental well-being with healthy environmental and social surroundings.

However, alongside these eco-centric discourses, other chapters strongly reinforce anthropocentric and development-centered ideologies. Chapter 3 promotes “The Technological Optimism Story,” which frames globalization, digital expansion, and technological connectivity as unquestionably positive while erasing environmental costs such as e-waste, resource extraction, and carbon emissions. Chapter 5 constructs “The Unlimited Growth Story,” and celebrates corporate success, consumerism, and endless economic expansion without acknowledging ecological limitations or sustainability concerns. Similarly, Chapter 9 presents “The Exotic Playground Story” or “Planet-as-a-Resource Story,” where foreign cultures and natural landscapes are romanticized as spaces for tourism, adventure, and exploration from a colonial and anthropocentric perspective.

This comparison reveals a significant ideological conflict within the textbook. On one side, chapters such as 1, 7, 8, 11, and 12 encourage ecological awareness, empathy toward living beings, environmental responsibility, and coexistence with nature. On the other side, chapters 3, 5, and 9 normalize consumerism, technological dominance, globalization, tourism, and economic growth while marginalizing ecological consequences. As a result, the curriculum pulls students in two opposing ideological directions: one promoting sustainability and ecological ethics, and the other promoting anthropocentric ideas of progress, development, and exploitation.

Another important finding is the existence of a “genre hierarchy” within the textbook. Eco-centric values are mainly presented through poetry, fiction, religion, and literary imagination, such as *Mowing*, *The Eagle*, *The Metamorphosis*, and *Mercy for All Creation*. These chapters emotionally encourage students to appreciate nature, empathy, and harmony. In contrast, the chapters associated with factual knowledge, globalization, business, technology, and modern success particularly Chapters 3, 5, and 9 predominantly reinforce anthropocentric and neoliberal ideologies. This creates the implicit message that environmental care belongs mainly to the emotional or moral sphere, whereas the “real world” of business, technology, and progress operates through exploitation, competition, and endless growth.

Critically, this genre-based separation weakens the ecological potential of the curriculum because students may perceive eco-centric values as idealistic or symbolic rather than practical realities applicable to modern life. The textbook therefore reflects broader social contradictions within contemporary education systems, where sustainability is verbally promoted while consumerist and capitalist values continue dominating institutional discourses of success and progress.

The analysis of the selected chapters of the Grade 9 English textbook indicates that environmental themes are represented only in an implicit and peripheral manner. While several texts contain references to natural landscapes, wildlife, and the broader physical environment,

these representations primarily serve descriptive, aesthetic, moral, or narrative purposes rather than promoting environmental consciousness or ecological responsibility. The textbook encourages an appreciation of nature and, in certain instances, advocates compassion towards animals; however, it does not explicitly engage with contemporary environmental concerns such as ecosystem conservation, biodiversity protection, climate change, sustainable resource management, or environmental stewardship.

Furthermore, the findings reveal that environmental elements are largely embedded within discussions of travel, adventure, morality, and human experiences, without being developed into critical environmental discourses or action-oriented learning opportunities. As a result, students are exposed to environmental imagery and ethical values associated with the natural world, yet they receive limited guidance regarding practical environmental responsibility or sustainable behaviors. Therefore, it can be concluded that although environmental references are present within the textbook, ecological awareness and environmental sustainability do not constitute major thematic or pedagogical priorities in the selected content. This suggests a significant gap in the integration of environmental education within the Grade 9 English curriculum, highlights the need for a more explicit and comprehensive incorporation of environmental themes to foster students' ecological literacy and sense of environmental responsibility.

5.2 Conclusion:

The study concludes that although the textbook contains several beneficial eco-centric conviction stories, the anthropocentric perspective appears more dominant in chapters connected with modernity, globalization, economics, and technological advancement. Eco-centric discourse is present but often limited to moral, literary, and emotional contexts, whereas anthropocentric discourse is normalized within discussions of development, business, and progress. Consequently, the textbook constructs an ambivalent ecological worldview in which environmental responsibility is encouraged symbolically, but exploitative models of growth and modernization remain institutionally privileged.

Therefore, the research highlights the need for educational curricula that integrate ecological sustainability not only within literary and religious themes but also within discussions of technology, globalization, economics, and development. Such integration would help students develop a more balanced ecological consciousness capable of critically evaluating the environmental consequences of modern systems and practices.

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