



Green Discourses in Textbooks: A Critical Eco-Linguistic Analysis of Children's Literature at Primary Level in Pakistan

Waseem Abbas¹, Sabahat Rasheed², Aleena³

¹ Subject Specialist, Government High School, Mukhdoom Rashid, Pakistan. Email: wasi6387@gmail.com

² Lecturer, Department of English, Punjab College, Mian Chanu, Pakistan. Email: sabahatrasheed39@gmail.com

³ M.Phil. Scholar, Department of English, NUML, Multan, Pakistan. Email: aleenamalik1813@gmail.com

ARTICLE INFO

Article History:

Received: May 07, 2024

Revised: August 22, 2024

Accepted: August 23, 2024

Available Online: August 24, 2024

Keywords:

Green Discourses

Semiology

Ideology

SDA

Ideology

Ecosophy

Funding:

This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

ABSTRACT

When it comes to communicating the underlying ideology to the intended audience, textbooks are regarded as an important means of communication. The ideologies that are transmitted through these books are made to be long-lasting through the utilization of a variety of linguistic and semiotic techniques. It is possible for ideologies that are spread through such covert means to leave an indelible mark on the minds of young students for a considerable amount of time. The current research will make use of primary English and Urdu textbooks published by the Punjab Textbook Board (PTB) to conduct an in-depth analysis of green discourses that have been selected for analysis. In the years 2022 and 2023, these books were released to the public. In order to conduct the analysis, linguistic and visual contents that are associated with environmentally friendly discourses will be chosen. When conducting the analysis of the data, the study will make use of a modified research model. For the purpose of conducting an analysis of the chosen data, the Eco-linguistic Discourse Analysis model developed by Stibbe (2015) and the Semiological Discourse Analysis (SDA) model developed by Barthes (1968) will be utilized. An attempt has been made by curriculum designers to raise awareness among young learners about eco-discourses by including environmentally friendly discourses in selected textbooks of PTB at the primary level. This will be revealed by the analysis of the data, which will reveal that this attempt has been made. Furthermore, it will emphasize that primary textbooks are the most effective medium for ideological investment and for molding the mindset of the target audience, which consists of young students who are considered to be the future of a nation, regarding the concept of going green through the incorporation of linguistic and semiotic discourses that are friendly to the environment.

© 2024 The Authors, Published by iRASD. This is an Open Access article distributed under the terms of the Creative Commons Attribution Non-Commercial License

Corresponding Author's Email: wasi6387@gmail.com

1. Introduction

The minds of young students are significantly influenced by the books that they read while they are in school. They have a reputation for being among the most advantageous locations for ideological investment. It has been observed that students devote a sufficient amount of time at school to reading the textbooks that have been recommended to them. The relationship that exists between students and textbooks is one that is profound. According to Rahman (2002), textbooks are responsible for the formation of the learners' worldview, which is one's perspective on the world. It is also true that the textbooks that are taught in elementary schools have a significant impact on the young students, regardless of the social and cultural background they come from. The subject matter that is taught in schools is what determines the level of influence that is exerted on students as well as the manner in which they are influenced. According to Muhammad (2015), textbooks have the potential to bring about a positive change in society and are extremely useful in molding the mindset of the target audience in the manner that is desired.

It has been observed that language functions as a sneaky weapon and is employed in a covert manner to carry out the transmission of culture and values. In the textbooks, particular visual and verbal practices are utilized in order to win the consent of the general public and to make particular ideologies seem like common sense.

1.1. Green Discourses and Modern Era

Internationally, modernization has brought about a revolution in the world. As a result of humans' excessive consumption of natural resources for their own comfort and luxury, new cultures have emerged, and the standard of living has improved; however, this improvement has only been experienced by humans. Consequently, this has resulted in a variety of environmental problems, including climate change, global warming, and the extinction of a great number of species as a direct consequence of these environmental problems. It is pointed out by Manfredo et al. (2018) that modernization has brought about a change in attitudes and behaviors, and that the concept of the sustainability of nature has now been replaced by the concept of dominance for the environment. Consequently, this world has evolved into a place where human beings have the ability to dominate non-human beings and treat them as if they were something that could only be used by them. The issue of climate change has emerged as a global concern. It has demonstrated that it has a profound effect not only on people but also on other living organisms besides humans. According to Adger et al. (2003); Hovden and Lindseth (2004); Thomas and Twyman (2005), certain nations are more devastated than others as a result of a scarcity of resources. In their 2015 article, Dreher and Voyer also discussed the social inequalities that are associated with climate change. They argue that developed countries, which are located in the northern part of the world, are responsible for the emission of a significant quantity of greenhouse gases (GHGs), which are responsible for climate change. On the other hand, developing countries, which are located in the southern part of the world, are more susceptible to the effects of climate change due to a lack of resources.

As Hovden and Lindseth (2004) point out on page 78, the discursive practices that people engage in have a significant impact on how they understand the serious problem of climate change. Consequently, the discourse is responsible for shaping the understanding of the people as well as the way in which they perceive the climate change (Lindseth, 2006, page 8; Antilla, 2010, page 2). It is the contention of Burr (2003) that discourse not only determines how individuals perceive the problem, but it also determines the behaviors and actions that humans take in response to specific issues (pp. 2-5). With the help of discourse, the issue of climate change is portrayed as a complicated problem that requires a specific approach to be taken (Lindseth, 2004, p.327). Because of the complexity that is associated with climate change, individuals are less likely to take action to incorporate environmentally friendly practices into their actions and behaviors. This is a key contributor to the problem. Therefore, it is necessary to conduct an analysis of the various ways in which environmental problems are presented. Bundsgaard (2019), Poole (2006), and Franz (2018) are just a few of the studies that have investigated the connection between climate change and language studies. The climate narrative was discussed by Fløttum (2010) within the context of the discourse on climate change. He stated that climate narratives are the stories that depict climate change as some kind of problem and suggest a solution to this problem. He also stated that climate narratives are the stories that are being told. In an effort to gain a better understanding of the climate narratives, he advocated for the examination of language and discourse.

According to Cáceres (2019); Stibbe (2012), the "Economic Theory" is challenged by the field of Language Ecology. This theory proposes that humans are separated from their surroundings and that nature exists solely for the purpose of catering to human interests. Particularly, advertising discourses are intended to encourage the consumption of superfluous and industrially manufactured goods, which are known to exert pressure on the environment by polluting and mistreating the natural world. With this in mind, discourses can be classified into two distinct categories, depending on the effects that they have on the ecosystem. Beneficial discourses and destructive discourses are the two categories of discourses that are being discussed here. Eco linguists are particularly interested in destructive discourses because this type of discourse has a detrimental effect on ecosystems and needs to be identified and resisted (Stibbe, 2015). Eco linguists make up a significant portion of the eco linguist community. Gare (2006) contends that in this modern era of material gains, economics provides people with concepts that allow them to interpret their connections with nature, with other people, and with

society (p.144). The pervasiveness of economic discourse is another topic that (Chawla, 2011) discusses. The individual is conditioned to think in terms of quantity rather than quality, according to his assertions, which are grounded in economic discourses. People have the misconception that the only way to achieve the highest level of satisfaction is through the acquisition of material goods. According to the economic discourses, happiness is directly proportional to the quantity of the commodities. This approach to economic discourses encourages and directs people to acquire an increasing number of material possessions, thereby enslaving them in a production-consumption cycle that never comes to an end. The people are left feeling uneasy and dissatisfied as a result of this materialistic approach, which, rather than meeting their needs for inner contentment, fails to do so (pp. 119-120). Halliday (2001) examines the ways in which language is utilized to assist in the expansion of the economy. It is his contention that the expansion of the economy is portrayed as a fundamental objective of society through the use of discursive practices. Taking this approach to economic promotion is not a good idea. It encourages people to spend more of their natural resources, despite the fact that these resources are limited in quantity. A practice that puts the ecosystem in jeopardy is the practice of achieving the highest possible economic growth through the exploitation of natural resources.

The objective of ecolinguistics is to investigate new ideologies that are ingrained in discourses that encourage the general populace to protect the system that is essential to the survival of all life. This type of discourse is referred to as beneficial discourse because it encourages the creation of ideologies that inspire people to have a more environmentally friendly attitude toward the world around them. Poems that are based on nature are considered to be beneficial discourse because they encourage a harmonious relationship between people and the natural world, in which each component of the ecosystem is given equal weight and importance. Considering that there is no such thing as an ideology-free use of language, eco linguistics applies linguistic models to environmental texts in order to unearth the implicit ideologies that are contained within these texts (Stibbe, 2015). There is a statement made by Stibbe (2015) that states, "The linguistics of Eco linguistics is simply the use of the techniques of linguistic analysis to reveal the stories-we-live-by, opening them up to question and challenge from an ecological perspective" (p.9). Consequently, semiotics is a subfield of both social psychology and general psychology because it is the study of signs that are present within a society. When we engage in a variety of activities throughout our lives, such as reading, looking at paintings, watching movies or television programs, writing, or talking, we are, in fact, displaying behavior that is based on signs. The power of a graphic illustration to convey a message is greater than that of words. Therefore, pictures and images play a very significant role in contributing to the propagation and circulation of the ideologies that are desired. In his work from 1976, Eco argues that semiotics are culturally oriented and can be interpreted in a number of different ways. This study provides a critical analysis of green discourses at the linguistic and semiotic levels. The discourses in question are selected from primary English and Urdu textbooks that were published by the Punjab Textbook Board. In the year 2023, PTB published the textbooks that were chosen for publication.

2. Literature Review

The purpose of this section is to justify the gap caused by the current study by providing a critical review of the previous studies that were conducted in the same domain. Takoudis (2023) conducted an in-depth analysis of the discourse contained within five brief news articles composed in both Spanish and English, all of which were related to environmental discourse. The purpose of this study is to investigate the role that discourse plays in being able to produce and encourage a friendly attitude towards the environment. According to the findings of the research, ecolinguistic discourses have the potential to be productive in igniting social action by means of the intentional application of language in environmental movement. Through her research, Malik (2022) was able to critically decode the use of anthropomorphic language for the purpose of erasure in the wildlife television show "MeatEater." Under the framework of Ecolinguistic Discourse Analysis, the study sheds light on the utilization of anthropomorphic and anthropocentric language, as well as the hidden phenomenon of Erasure that is present in the wildlife television show "MeatEater." Additionally, with the assistance of the theory of erasure, the research sheds light on the fact that man pays little attention to the natural world, ecosystems, and the animals that inhabit them. The results of the study demonstrate that the speaker makes anthropocentric lexical choices, such as including gendered pronouns (he, she) and anthropomorphic adjectives and verbs in their vocabulary. By putting forward the idea of

cultivating a harmonious relationship between humans and the natural world, the study also proposes a workable solution to the problem that has been identified.

This could be accomplished through the application of the concept of "Ecosophy." Furthermore, it highlights the significance of conserving wildlife in order to create a healthy environment that will provide a brighter future for non-human entities that are silenced and marginalized in a world that is driven by humans. From the 88 speeches that were given at the United Nations Climate Action Summit in 2019, Qayyum (2021) conducted an in-depth analysis of the discourse that addressed the issue of global climate change. Stibbe (2015) eight story framework, which he describes in *Ecolinguistics: Language, ecology, and the stories we live by*, was utilized as a model in order to investigate the various types of stories that were contained within the corpus. The research suggests that it is important to promote stories that are beneficial, while simultaneously opposing stories that are destructive and the destructive aspects of ambivalent stories. This can be accomplished by increasing awareness about the negative effects that destructive stories have on ecosystems. The climate narrative was discussed by Fløttum (2010) within the context of the discourse on climate change. He stated unequivocally that climate narratives are the stories that portray climate change as a problem of some kind, and also propose a course of action for the purpose of resolving this problem. After conducting an analysis of two texts, namely the Intergovernmental Panel on Climate Change (IPCC) and the ACCESS, he came to the conclusion that both texts contain elements of a problem and a solution in the form of action. In addition to this, he stated that there is a lack of information concerning climate change, and that the relationship between political and scientific knowledge is not clear when it comes to discussing climate change. Complexity is the primary driving force behind the formation of the narrative regarding climate change. In an effort to gain a better understanding of the climate narratives, he advocated for the examination of language and discourse. Bundsgaard (2019) conducted an analysis of Greta Thunberg's speech in order to critically decode the language she used in order to investigate how she framed the climate crisis through language. During their investigation, they found that Greta Thunberg, a young activist, had employed metaphors, deixis, and modality in order to assign responsibility for the climate crisis to those who are in positions of authority and policy makers.

2.1. Operational Definitions of the Key Terms

2.1.1. Discourse and Ideology

On the other hand, discourse and ideology are inextricably linked to one another. Due to the fact that ideology and discourse cannot be separated, discourse is an essential component in the process of development, dissemination, and circulation of particular ideologies. Ideology is not absent from any discourse. According to Dijk (1998), ideology is a collection of beliefs that can be expressed differently depending on the context, such as through symbols, rituals, discourse, and other social and cultural practices. There are a great number of social institutions, such as schools, colleges, universities, religious institutions, business organizations, and advertising companies, that are involved in the dissemination of particular ideologies through the utilization of various types of discourses. The process of investing ideologies through linguistic and semiotic discourses involves the utilization of a variety of discursive practices. Due to the fact that language is not only a means of communication but also a means of action, discursive practices go a long way toward making certain ideological messages seem like common sense. This is accomplished by molding the mindset of the target audience in a manner that is desired.

2.1.2. Language and Power

When it comes to proclaiming, maintaining, and subverting power relations in society, language is an increasingly important tool. The propagation of particular ideologies, which can only be accomplished through the utilization of language, is the means by which particular values are incorporated among individuals. Language plays a significant role in the acquisition, exercise, and establishment of power. Language is the medium through which political power is exercised, according to Saussure (1857-1916), who asserts this claim. According to Hodge and Kress (1993), the use of language is not a matter of chance but rather a matter of choice. For the purpose of gaining the general consent of the masses, Fairclough (1993) contends that linguistic and semiotic discourses are both effective and persuasive.

2.1.3. Green Discourses

The term "green discourses" is used in the field of ecolinguistics to refer to a variety of texts, narratives, and conversations that center on the connection between literature and the environment. Through the utilization of linguistic and visual practices, these discourses raise awareness and encourage participants to engage in environmentally responsible behavior. The term "green discourses" is used in this study to refer to a variety of communicative strategies, both linguistic and semiotic, that are intended to promote environmental consciousness among young learners and the general masses in particular. The current research investigates the types of linguistic and semiotic techniques that have been utilized to impart the desired ideology. This is accomplished by conducting an ecocritical analysis of the green discourses that are found in PTB textbooks that are taught at the primary level. This study takes a comprehensive look at the ways in which green discourses influence the mentality of the general public with regard to the maintenance of a healthy environment. The current study is significant in a sense because it examines the texts on green discourses that are included in PTB textbooks (both in Urdu and English) that are taught at the primary level. The purpose of this research is to cultivate environmental consciousness by using an ecocritical lens. A status of directions for policymakers and educationists to adopt effective communicative strategies in order to effectively propagate their desired ideology is held by the study, which provides an insight into the function of language in promoting environmental sustainability and holds a status of directions.

2.2. Research Question

The present research answers the following question:

Q No 1: How are ideologies constructed and disseminated related to green discourses through the linguistic and semiotic discourses in PTB textbooks (English & Urdu) taught at primary level in Punjab, Pakistan?

3. Research Methodology

For the purpose of this study, a qualitative research methodology was utilized. This methodology was chosen because it investigates the various layers of meaning that are embedded in linguistic and semiotic discourses that are found in PTB textbooks (both English and Urdu) at the primary level. The current investigation makes use of a triangulation model that was developed by combining three established models: Stibbe (2015) model of Ecolinguistic Discourse Analysis, Barthes (1968) model of Semiological Discourse analysis, and Kruger (2000) model of Focus Group Discussion. This was done while taking into consideration the characteristics of the data that was already available. The Ecolinguistic Discourse Analysis model developed by Stibbe (2015) has been utilized for the purpose of conducting linguistic analysis on green discourses in order to discover the various layers of meanings that are embedded within them that are present. The model of Semiological Discourse Analysis that was developed by Barthes in 1974 has been utilized for the purpose of conducting an analysis of semiotics that are constructed within discourses on both a linguistic and semiotic level. It is a widely held belief that semiotic discourses can be interpreted in a variety of ways depending on the context in which they are situated. These interpretations can vary from person to person and culture to culture according to the context. For the purpose of validating the findings of the researcher after conducting semiotic analysis, the model of Focus Group Discussion developed by Kruger (2000) has been utilized.

3.1 Stibbe’s (2015) model of Ecolinguistic Discourse Analysis

Stibbe’s (2015) model of EDA to analyze the green discourses which comprises the following analytical categories, has been discussed as under:

Table 1

Story	Kind	Linguistic Representation
1- Ideology	Perception of the world among the group of the people	Cluster of linguistic feature
2- Framing	A story that employs frame to structure another area of life	Trigger lexicons that bring a frame in the mind
3- Metaphor	A story that employs a frame to structure different areas of life	Trigger lexicons that bring a specific frame in the mind
4- Evaluation	Judgment about certain area of life whether it is good or bad	Appraisal pattern that represents certain area of life as good or bad

5-	Identity	A story about what it meant to be particular kind of person	A form of language that highlights particular characteristics of a specific kind of person
6-	Conviction	A story which tells that a particular description of the world is certain, uncertain, true or false	Facticity pattern; the patterns of language that establish or undermine the facticity of a particular description
7-	Erasure	A form of story which establishes that certain area of life as unimportant or unworthy of attention	Linguistic patterns that distort or background the certain area of life
8-	Salience	A form of story which establishes that certain area of life is important and is worthy of attention	Linguistic patterns which foreground or give prominence to certain area of life

3.2. Analysis

Fairclough (2003) is of the opinion that discourses play a significant part in reflecting the social reality and molding the mindset of the audience that is being targeted. This is due to the fact that, according to him, people begin to believe what is made available to them through conversations and other forms of communication. It is a significant consideration that, in the event that there are discourses, we ought to make an effort to generate some competing discourses of the ones that are already in existence. At this point in time, we can see that pollution has spread to every nook and cranny of the world. The reason for this is that the various competing discourses regarding the pollution were not disseminated through the media as they ought to have been carried out. Taking this into consideration, the poem that is associated with green discourses has been chosen from the data. The poem is specifically titled "I am the Earth" in its title. As soon as one reads the title of the poem, it is immediately apparent that the literary device of personification has been utilized. The earth has been portrayed in this instance as a living being, and the pronoun "I" has been used to refer to the earth in the first person. The use of personification as a technique implies that the earth has been endowed with human-like characteristics, which means that the earth experiences and acts in a manner that is comparable to that of humans. It is possible that the use of the first person pronoun "I" is intended to convey the idea that the time has come for the mother earth to be in a position to assert herself. It is said that everything is said against something that is not said, and the very thing that is not said in the title "I am the Earth" could be that the mother earth has been neglected so far very badly because it has suffered a huge amount of damages from human beings who are and have been the inhabitants on the earth.

However, the time has come when the earth has finally come to the realization that it is perhaps the highest time to communicate with human beings who are currently residing on the surface of the mother earth at this very moment. The use of capital letters in the title of the poem is significant because it is a typographic technique that has been utilized. This is one of the more important aspects of the technique. The fact that the title of the poem is written in blue is yet another significant point to take into consideration. The color blue is associated with a variety of concepts, including life, the vastness of the ocean, the opportunities for life, and the advantages of adopting a greener lifestyle. Therefore, the earth is requesting, in a roundabout way, that the people who live on it stop destroying it and become more environmentally conscious. It is high time that they start making the earth green. The reason for this is that the underlying message of the selected chunk is that the mother earth and all of its other blessings, such as trees, flowers, hills, oceans, grass, small animals, and birds, need to be protected from being eradicated from the face of the earth. It is high time for every individual living on the surface of the earth to make sincere and desperate efforts to spread more and more greenery on the earth in order to save it from being destroyed. This is the message that is conveyed through the title of the poem, which conveys the message that it is now time for people to stop being hostile toward mother earth. According to Stibbe (2015), the use of the pronoun is ideological, and this argument lends support to the opinion that there is no use of language that is free of ideology. The use of the first person pronoun for earth in this context is connotative, and it is primarily employed to assert a degree of certainty and individuality with regard to a particular issue that is being discussed. There are a number of possible interpretations that can be drawn from the use of first person pronouns in the title and the body of the poem. One of these interpretations is that the mother earth is exerting great effort to make her presence known

to the people there. In the first stanza of the poem, the use of the first person pronoun multiple times suggests that the earth is attempting to attract the attention of the inhabitants (human beings) who live on the surface of the earth by displaying a certain degree of certainty and individuality. In the previous sentence, it was mentioned that the earth has been described in a personified form. It has been personified as a human being with skin and bones, and it has been depicted as a living being whose existence has been recorded. Furthermore, the earth has been portrayed as a compassionate human being, the same way that a mother is. The following lines have been used to present it as a representation:

"I am the earth,
I am your home,
But you destroy,
My skin and bone,
But I forgive,
And I forget,
And let you live,
But I regret."

The implied message of the stanza under analysis is that so far we human beings have been destroying the mother earth by all means. We have been destroying its skin (surface) and bones (underlying resources of the earth) and the entire body. Another message that has been indirectly conveyed to the human beings is that human beings are so indifferent to the earth (the mother), which is and has been so kind to them, that they have been destroying it by all means either in the shape of destroying its skin (surface) and bones (underlying resources of the earth). Taken as metaphorically, the beauty at surface level the earth is wearing can be taken as its skin and the interior benefits the earth has been providing to us can be taken as its bones. As human beings cannot survive without skin and bones and same is the case with mother earth as well. Mother like qualities of earth have been made prominent here from the following lines of the stanza which are as under;

"But I forgive, And I forget,
And let you live, But I regret."

The earth despite receiving injuries (damage) by human beings, has been very kind and beneficial towards them. Despite receiving very bad treatment, still the earth is forgiving and forgetting the bad things done to it. Despite receiving bad treatment from humans, it is still providing better and better chances to human beings to live on its face (surface) as it has been mentioned above. It can be taken as that the bounties of the nature are countless and the nature is kind enough like a mother that keeps on providing bounties and facilities to its users. But, when the wrong deeds of human beings cross certain limits, nature can get hostile towards its inhabitants as well. So, it can be taken as an alarming sign from the mother earth as well. The overall impression of the first stanza is that the earth has been represented like a mother in a personified form having sense and sensibility and the character of human beings has been represented negatively as they have been very hostile towards its skin and bones. Mother like qualities of the earth have been highlighted whereas, an implied threat is also there that if human beings do not mend their ways how to live on the earth, the time may come when the mother earth may get hostile in the form of bringing more and more destruction to human beings. Fairclough (2003) argues that different visual and verbal practices are employed to propagate the underlying ideology more persuasively and comprehensively. It supports the stance that whatever type of language we use, it is never ideology free. Similarly, we see that the second stanza of the selected poem starts with interrogative sentence which is as under:

Figure 1

“Do you realize,
I am your only hope,
So don’t stand around and mope,
I need saving, it’s up to you,
This is what I need you to do.”

It could be taken as rhetoric question and the very answer lies in the question as well that so far human beings have not been able to realize the message from the mother earth “Do you realize, I am your only hope”. This implies that so far the chances of human survival on any other planet is very rare almost zero. It could be taken as the chances of humans’ survival on other planets are zero. Perhaps, no other planet than earth is so kind and beneficial to human beings to let them live on it with so many bounties. We know that other planets are either too hot or too cold and it is almost impossible for life to exist on them. The earth is the only planet with moderate temperature - the most crucial factor for life to exist- and number of other bounties that are essential for the survival and well-being of human beings. This has been realized to human beings in the form of rhetoric question that is mentioned in the very opening of the second stanza of the poem under analysis.

“So don’t stand around and mope, I need saving”

Through this chunk of language, the message the mother earth wants to convey to human beings is that now the time has come when human beings should take steps practically to save and restore the resources and the beauty. It is high time for human beings to take some practical steps in order to save the resources of the mother earth in the form of making it pollution free by discouraging the erasure of trees, in the form of planting more and more trees for making it more and more green and by protecting each and every resource of the mother earth. “It’s up to you” can be taken as an alarming statement by the mother earth and the mother earth has given her decision that it is up to you to save me or not. If you save me, you would actually save your and your upcoming generations future. Here the pronoun “you” can be taken as in inclusive and exclusive form. In exclusive form, the target audience of the text are normally the young kids and in inclusive form it is every human being. Therefore, not only the young kids rather the grown up people should do their best to save the mother earth from getting destroyed. But so far, none has been doing his/her best to do so. “This is what I need you to do.” In this chunk of the text, the mother earth has given her message that this what I demand from you and it is absolutely up to you whether you are going to save me for your more security or you are going to destroy me to destroy your future. Therefore, the overall impression of the second stanza of the selected poem is that the use of rhetoric question is there which implies that the earth is questioning the wrong doings of the human beings done to it in order to make realization to human beings to think about this serious issue of their survival. Again, we see the use of first person pronoun is there, it is urging each and every human being to do things practically rather than planning and planning. An implied threat is also for the human beings through the discourse of the poem.

Stibbe (2015) argues that one of the prominent features of atmosphere friendly discourses is that firstly the problem is highlighted and then slowly and gradually in a very logical manner, the solution of that problem is also offered. This is what has been done in the last stanza of the poem under analysis. The last stanza of the poem is as under; The starting lines of the last stanza imply that plastic and waste at present, have been observed as the major sources of pollution on the land and in the waters for human beings. The way human beings have been

and are using plastic and throwing wastes carelessly and burning them openly has damaged the earth and the environment beyond repair. It can also be taken as that up till now, we human beings have done a lot, negative and bad, to destroy the mother earth.

Figure 2

“No more plastic,
And no more waste,
But I am fading at a fast pace,
I need love,
And I need care
Because you are polluting my air....”

“But I am fading at a fast pace, I need love,
And I need care”

The negligent acts on the part of modern human beings such as throwing plastic and wastes, and burning them openly, cutting of trees, wastage of water and many things like this have resulted in fading and destroying the resources of the mother earth that are and have been very beneficial for human beings' survival. “I need love, And I need care” here again, the repetitive use of first person pronoun “I” and the verb “need” is the use of alliteration which implies that it is the utmost message of the mother earth that if human beings are not going to mend their ways, will not be able to save their mother earth from the damage they themselves are causing for it and soon the time may come when they would be endangered by all means. Therefore, the survival of human beings depends on loving and taking care of the earth and its resources around them. This stage has been reached because of unending pollution produced by human beings either in the form of air pollution or water pollution by throwing garbage. At present, human beings are facing pollutions of many types and as a result perhaps, their minds are polluted as well. Nonetheless, if human beings want to enjoy bounties of nature and want to enjoy physical and mental peace while living on the earth, the only solution left with them is to love and take care of the earth. Another stylistic feature that has been used in the last line of the poem is the use of ellipsis (...) which means the mother earth wants to demand more and more from its inhabitants. It does not mean that if the present generation is doing something to save the mother earth, it would be enough. No, the message is otherwise. Not only should the present generation perform its responsibility of saving the mother earth, they should also inculcate this sense of responsibility among the upcoming generation that it would be their duty to save the mother earth if they want their survival on its face(surface). The ideology behind the inclusion of this particular poem related to green discourses in the children's literature is that these children are going to be our future generation on the earth and if they are taught to take care of the mother earth, most probably they would do the same practice for their coming generation. This is how the mother earth can be saved from getting destroyed and it is the only way left for human beings to live safely on the earth, otherwise their existence would be endangered.

Stibbe (2015) argues that the concept of erasure is the significant concept of green discourses. This is done to highlight the significance of something other. Similarly, the data selected from the Urdu textbook taught at primary level imparts the same message. The very title of this particular lesson is “رکھیں میرا خیال” (take care of me) and the map of globe is there which has been represented in personified form. Here, a human face has been shown shedding tears which means this face is extremely sad and dejected because of the wrong deeds that have been done to it. When we go through the text of this particular lesson, we come to know that this face

in personified form represent the mother earth. It has been made clear through the following lines;

"میں زمین ہوں۔ اس دنیا میں آپ کا ٹھکانا۔ آپ کا گھر۔ میں نے آپ کو نے میرے ساتھ کیسا سلوک کیا"

رہنے کی جگہ دی اور آپ



"I am the earth, the only home for you, I have provided you number of bounties and in return what have you done to me."

"what have you done to me" is again a kind of rhetoric question. This technique is used to highlight something very important and in certain cases something very pathetic. Here, in this particular text, this has been used to highlight some sorrow state of affair. We can also see visual coherence between linguistic and visual text. The linguistic text implies the miserable plight. It is the mother earth that is suffering. Similarly, the visual text also represents the sorrows and the sufferings of the mother earth as a result of bad treatment of human beings towards it.

"کبھی سوچا ہے آپ نے؟ نہیں نا تو اب سوچیں۔"

The lines mentioned above is a kind of dialogue between the mother earth and human beings. The repeated use of interrogative sentences implies that the mother earth is doing its best to awaken human beings who have become totally indifferent as far as the process of taking care of the mother earth is concerned. Now, the mother earth is making its desperate attempts to make the people think that it is the high time for them to think about how to restore the resources of nature in the form of the mother earth and how to save it from getting more and more polluted. Pollution has been mentioned one of the serious concerns of the mother earth and it has been mentioned in the text which is as under;

"اس سے پہلے کہ بہت دیر ہو جائے اور زمینی، فضائی، آبی اور صوتی آلودگی حسن ماند کر دے۔"

میرا

"Before it's too late and land, air, water and sound pollution destroy my beauty"

It implies that the mother earth is directly addressing to human beings and making them aware that pollution of different kinds have damaged it a lot and almost beyond repair. These

forms of pollution include land pollution, air pollution, water pollution and sonic pollution. The message the mother earth wants to impart to human beings is that human beings should be wise enough and should take practical steps to prevent the earth and all types of its resources from destruction before it is too late. This is how, they can save nature from getting destroyed and if they preserve the nature, actually they are preserving their future and the future of their coming generations as well. On contrary, if the human beings continue to destroy the earth and all its other resources either in the form of making it more polluted or cutting more and more trees. The day is not far when they would be left with no choice except facing destruction. Friendly style of conversation/dialogue has also been used in this particular text carrying the message related to green discourses and it is as under;

"دوستو میں درخت ہوں۔ زمین پر سبزے کا نشان شادابی کی علامت اور زمین کی مضبوطی کی ضمانت ہے۔
میری لکڑی سے فرنیچر بنا تے ہیں۔ میری چھال سے کاغذ بنانے کا کام لیا جاتا ہے۔ میں گرمیوں میں کچھ آپکو فائدہ پہنچاتے ہیں
چھاؤں دیتا ہوں۔ میرے پتے میرے پھل سب لیکن آپ نے دھڑا دھڑا مجھے کاٹنا شروع کر دیا جنگلات کے جنگلات آپ کے شوق کی؟
ہوا میں تازگی کم ہونے لگی اور درجہ حرارت بڑھ گیا۔ میں یہ نہیں کہتا کہ آپ مجھے بالکل نہ کاٹیں اگر ضرورت پڑے تو آپ بیشک
لیے۔"

"Friends I am a tree, a sign of greenery on the earth, a symbol of strength and a guarantee of the strength of the earth. You make furniture from my wood. My bark is used to make paper. I provide shade in summer. My leaves, my fruits all benefit you, but you have started biting me. Forests and forests became the victim of your wrong passion. What was the result? The freshness in the air started to decrease and the temperature increased. I am not saying that you should not cut me down at all. If necessary, you can certainly cut down, but also plant more trees for yourself, for your country."

The lines under analysis show that one of the resources of the earth (a tree) is addressing to human beings that it benefits them in multiple ways like providing wood, fruits, bark, shade etc. But on contrary, what human beings have been doing so far is that they have been cutting it rapidly and irrationally in the name of development. The tree talking like a human being gives the message; "I am not saying that you should not cut me down at all. If necessary, you can certainly cut down, but also plant more trees for yourself, for your country." The underlying message of the text is that whatever human beings have been doing so far is irrational. What the mother earth is attempting human beings to do is that they should use the sources of nature rationally and sensibly. If the human beings do not get rational, then the only option left for them would be to face destruction. Persuasive language has been used to disseminate desired ideology about environment protection.

The key words used in the text under analysis are "بے بنگم، دوپہر، انمول، آلودگی، پرورش" (haphazard, difficult, priceless, pollution, upbringing, littered with). The very use of these key words implies that what we observe so far is the result of human beings' bad treatment towards nature. Now, the nature is littered with dirt and smoke, and is full of pollution due to haphazard and wrong doings of human beings. In this way, disorder and lawlessness has become the part of modern life and as a result the life is getting worse and worse. The only possible solution of this situation is to save these priceless gifts of nature. This can only be done when we start loving the resources of nature either in the form of growing more and more trees, in the form of saving waters from pollution, in the form of saving the earth from littering and by taking care of all the resources of the nature on this planet.

The comparative analysis of both the texts selected from PTB textbooks taught at primary level conveys the message that the inclusion of these lessons in the children's literature is deliberate and the underlying ideology behind this, is that we being the elders should inculcate a sense among our children that they should take practical steps to save nature. This is the only choice left for human beings if they want to live peacefully and happily on the face of the mother earth. One thing more important is that the English poem has been written by an anonymous writer which implies that it is not the message from any particular person, it should be the message of everyone either well known or less known. Every individual, occupying whatever status in the society, should do his/her best to promote awareness among the people and the

young children that "GOING GREEN" is the only option left to them for their existence on this planet.

4. Content Analysis

This section provides content analysis of the data selected for the study. It highlights the percentage (%) of green contents in the selected data.

Table 2

Total number of lessons Urdu textbook of grade 03	22	Total number of lessons Urdu textbook of grade 03	03	Total percentage	13%
Total number of lessons in English textbook of grade 03	11	Lessons containing green discourses in English textbook of grade 03	02	Total percentage	18%
Total number of lessons Urdu textbook of grade 04	23	Total number of lessons Urdu textbook of grade 04	04	Total percentage	17%
Total number of lessons in English textbook of grade 04	13	Lessons containing green discourses in English textbook of grade 4	02	Total percentage	15%
Total number of lessons Urdu textbook of grade 05	23	Total number of lessons Urdu textbook of grade 05	02	Total percentage	18%
Total number of lessons in English textbook of grade 05	14	Lessons containing green discourses in English textbook of grade 05	02	Total percentage	14%

5. Conclusion and Findings

This research project was undertaken to analyze linguistic and semiotic contents about environment friendly discourses from the English and Urdu textbooks taught at primary level in Punjab, Pakistan. The study endeavors to find out the answer about the dissemination of ideology of going green by saving atmosphere. The data from the mentioned textbooks was collected and analyzed by using the devised research model. The analysis of the data reveals that both English and Urdu textbooks propagated desired ideology to the young learners by employing persuasive linguistic and semiotic techniques. The percentage of green content in the Urdu textbooks of class 3, 4, and 5 is 13%, 17% and 18% respectively. Whereas this percentage in the selected English textbooks is 18%, 15% and 14% respectively. It reveals that Urdu textbooks have more percentage of contents related to environment friendly discourses. It could be because that Urdu discourses are easy to understand by the young learners at this stage. Therefore, the study contends that textbook discourses at primary level are among the best sites for ideological investment.

References

- Adger, W. N., Huq, S., Brown, K., Conway, D., & Hulme, M. (2003). Adaptation to climate change in the developing world. *Progress in development studies*, 3(3), 179-195. <https://doi.org/https://doi.org/10.1191/1464993403ps0600a>
- Barthes, R. (1968). *Elements of semiology* (Vol. 4). Macmillan.
- Bundsgaard, J., & Bang, J. C., . (2019). I don't want you to be hopeful. I want you to panic. *Paper presented at the 4th International Conference on ecolinguistics, University of Southern Denmark*, 12-15.
- Burr, V. (2003). *Social constructionism* 2nd Edition. New York: Routledge Corbin, DS and Buckle, J.(2009) *The Space between: On being an insider-outsider in qualitative research, International Journal of Qualitative Methods*, 8(1), 54-63.
- Cáceres, R. (2019). *On Ecolinguistics*. Ecolinguistique.
- Chawla, R. (2011). *The language of economics: A critical analysis of economic discourse*. Routledge.

- Fairclough, N. (1993). Critical Discourse Analysis and the Marketization of Public Discourse: The Universities. *Discourse & Society*, 4(2), 133-168. <https://doi.org/10.1177/0957926593004002002>
- Fairclough, N. (2003). *Analysing Discourse: Textual Analysis for Social Research* (1 ed.). Routledge.
- Fløttum, K. (2010). A linguistic and discursive view on climate change discourse. *ASp. la revue du GERAS*(58), 19-37. <https://doi.org/https://doi.org/10.4000/asp.1793>
- Gare, A. (2006). *Postmodernism and the environmental crisis*. Routledge. <https://doi.org/https://doi.org/10.4324/9780203022122>
- Halliday, M. A. K. (2001). Towards a theory of good translation. *Exploring translation and multilingual text production: Beyond content*, 3, 13. <https://doi.org/https://doi.org/10.1515/9783110866193>
- Hodge, B. R. I. V., & Kress, G. R. (1993). *Language as ideology*.
- Hovden, E., & Lindseth, G. (2004). Discourses in Norwegian climate policy: national action or thinking globally? *Political studies*, 52(1), 63-81. <https://doi.org/https://doi.org/10.1111/j.1467-9248.2004.00464.x>
- Kruger, R. A. e. a. (2000). *Designing and Conducting Focus Group Interviews*, Minnesota. SAGE Publications.
- Malik, A. (2022). *Anthropomorphic Language Use for Erasure: An Ecolinguistic Study of Wildlife TV Show 'Meateater'* (NUML, Issue).
- Manfredo, M., Sullivan, L., Don Carlos, A., Dietsch, A., Teel, T., Bright, A., & Bruskotter, J. (2018). America's wildlife values: The social context of wildlife management in the US national report from the research project entitled" America's Wildlife Values. *Fort Collins, CO: Colorado State University*.
- Muhammad, J. S. (2015). Textbooks and ideology. *Asian Journal of Humanities and Social Studies*, 3(6), 575-581.
- Qayyum, M. (2021). *Climate-Change Discourse: a Corpus Based Ecocritical Study of the UN Climate Action Summit Speeches*.
- Rahman, T. (2002). Language, ideology and power: Language-learning among the Muslims of Pakistan and North India. (*No Title*).
- Stibbe, A. (2012). *Animals erased: Discourse, ecology, and reconnection with the natural world*. Wesleyan University Press.
- Stibbe, A. (2015). *Ecolinguistics* (0 ed.). Routledge.
- Takoudis, A. (2023). The Role of Language in the Environmental Movement: A Comparative Discourse Analysis of Spanish and English through an Ecolinguistics Framework. <https://doi.org/https://doi.org/10.6082/uchicago.6384>
- Thomas, D. S., & Twyman, C. (2005). Equity and justice in climate change adaptation amongst natural-resource-dependent societies. *Global environmental change*, 15(2), 115-124. <https://doi.org/https://doi.org/10.1016/j.gloenvcha.2004.10.001>