

**“STORIES IN POETRY: AN ECO LINGUISTIC
STUDY OF ENGLISH TEXTBOOKS IN PUNJAB
FROM PRIMARY TO HIGHER SECONDARY
LEVEL”**

BY

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**NATIONAL UNIVERSITY OF MODERN LANGUAGES
ISLAMABAD (MULTAN CAMPUS)**

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NATIONAL UNIVERSITY OF MODERN LANGUAGES

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THESIS AND DEFENSE APPROVAL FORM

The undersigned certify that they have read the following thesis, examined the defense, are satisfied with the overall exam performance, and recommend the thesis to the Faculty of Arts & Humanities for acceptance.

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Candidate of **Master of Philosophy** at the National University of Modern Languages do hereby declare that the thesis “**Stories in Poetry: An Eco Linguistic Study of English Textbooks in Punjab from Primary To Higher Secondary Level**” submitted by me in partial fulfillment of MPhil degree, is my original work, and has not been submitted or published earlier. I also solemnly declare that it shall not, in future, be submitted by me for obtaining any other degree from this or any other university or institution.

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ABSTRACT

The term "environment" refers to all the factors that affect and have an influence on the growth and sustainability of life for all living things on Earth. It exists and functions in the immediate environment of other living things. The current study examines the impact of eco-linguistics on poems included in English textbooks from grades 1 to higher secondary level. It explores how eco-linguistics influences students' understanding, mindset, and perceptions toward the environment and nature. Data, which is collected from English books published by the Punjab Textbooks Board from year 2021 to year 2023. These poems were analyzed using Stibbe's framework, "Stories in Poetry We Live By" (2015). The analysis employed qualitative document analysis approach focusing on ideology, framing, metaphor, identity, evaluation, conviction, erasure, and salience within the poems. Moreover, it brought under discussion how poems help children to understand the impact of the environment and how PTB incorporated poems to connect learners with nature and promote environmental awareness. The finding revealed that Stibbe's eight points aided the young minds to shape their thought process by influencing their ideology and changing their perceptions and behaviors towards the environment. This enhancement in perception strengthens poetic ideas and literary concepts related to environmental behavior and nature. The study also demonstrated that students improve their cognitive abilities, usage of vocabulary, processing of information, and the application of poetic devices. This leads to a more organized and effective implementation of eco-linguistic principles in their work.

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DEDICATION

This thesis is dedicated to my late maternal Grandfather Zahoor Ahmad Siddiqui, who illuminated the visionary path of education for my family, transforming my mother into a beacon of education, and her endless support and encouragement accompanied me to pursue endeavors as an M.Phil scholar.

LIST OF ABBREVIATION

PTB	Punjab Textbook Board
GDP	Gross Domestic Product

CHAPTER 1

INTRODUCTION

This chapter offers a thorough summary of the research, with an emphasis on the historical development of eco-linguistics and Arren Stibbe's framework in relation to "Stories We Live By" (2015). It originates with a discourse on the English curriculum and background information, establishing the study's groundwork. The chapter subsequently explores the diverse approaches within eco-linguistics, focusing on the interaction between language, ecology, and discourse analysis and the connections with cognitive linguistics and pragmatics. The multifaceted nature of eco-linguistics is demonstrated through a comprehensive analysis of its various branches. Additionally, this section comprises the research objectives, research questions, and problem statement that serve as the foundation for this study. The scope and focus of the study are clarified through the discussion of the delimitation. The theoretical framework chosen for this study is based on Stibbe's "Stories We Live By" (2015), which consists of eight points that define the forms of study in relation to cognitive abilities and the conceptualization of stories in language. This framework is utilized to analyze how concepts of arren stibbe manifest in the selected stories, providing insights into the cognitive dimensions of eco-linguistic narratives.

1.1 Introductory statements

Eco-linguistics is a field of language that studies the impact of language on life-sustaining relationships not only among humans, but other organisms, and the physical environment. It is the most pertinent to this research. It is thought to be the most pertinent for comprehending Eco linguistics like a model since it is normatively oriented on protecting relationships that sustain life.

Ecology is not interpreted as "ecology of language," but rather is taken literally. It establishes boundaries that allow it to stay within the scope of linguistics while also leaving enough room for interpretation to accommodate a range of methods topics and issues. The inter-human relationship element is included, which is particularly beneficial relationship with culture and the construction of knowledge about the biosphere and in relation to human representations. There is significance provided to essential interactions and a focus on such optimistic possibilities, which is crucial in

relation to the research's overall goal of research which is suggesting a more ecologically responsible environment for learning today and in the future. Due to the researcher's strong personal interest in nature and a deep commitment to environmental preservation, this topic was selected for study. This choice reflects the researcher's dedication to exploring and addressing issues related to the environment, aligning with their values and passion for ecological sustainability.

1.2 Origin of Eco-Linguistic

Eco linguistics is a field of study in the social sciences and a branch of linguistics that has multiple definitions including the study of the Ecology of Language, and the iterative interaction between human discourses and the natural world (Fill & Mühlhäusler, 2001).

Eco linguistics, as a field of study that merges ecology and linguistics, draws attention to the limitations of modern linguistic theories and models with respect to their characteristic closed framework. Bang and Trampe (2014) put forward the notion that Eco-linguistics is an umbrella term that applies linguistic methods to ecologically important texts and discourses, but that also applies to “deeper reflections on the theories of language inspired by the holistic paradigm of ecology.” Alexander and Stibbe (2014)

Eco-linguistics is emphasizing the ever-changing relationships among a human speaker and the complex communication situation, in comparison to conventional linguistics. In contrast to orthodox structuralist linguistics, which places little to no value on the communicator and places the primary emphasis on the "language product," it reinstates the communicator as a crucial component of the communication experience.

Stibbe (2015) shared the view that humans are complicated beings rather than passive elements that may be reduced to 'variables'. The viewpoint of Eco-linguistic is specifically helpful from a methodological standpoint because it enables him to combine text analysis, language-mediated findings, and narratives that are gathered in the eco linguistic viewpoint for integrating multimedia texts and discourses. (Bang & Dr, 2007; Stibbe, 2015)

According to Becker (1970), Blumer (1969), and Garfinkerl (1967) people not just construct their social environments but also demonstrate intentionality in their acts

and produce meanings. This is the foundation of eco-linguistics called constructivists-interprevists frame of thought.

Education can help people to gain information and to understanding of how to deal with or lessen the effects of such global calamities on both the micro and macro dimensions. Thus, there has been a global shift to learning for sustainable growth, which aims to increase knowledge of the effects of climate change and ecological diversity to enable people to engage with and in a world that is more sustainable through quality education (UNESCO, 2018).

The most recent major reform to the education system has been that of Nine Year Continuous Basic Education (NYCBE), which makes provision for basic education for all children to complete six years of primary, plus the first three years of secondary level schooling.

The national documents of policy lay out the broad range of educational goals and targets that must be achieved, together with anticipated learning outcomes, at every level of the system for students. The concepts of holistic learning, holistic development and holistic education, are also included in the curricula for the school sectors. Materials that are concerned with the natural world and the environment help to create ecological representations. Formal instruction and a formal setting with extensive information and exposure are the foundations of primary level education.

When materials and knowledge are concerned with the natural world and the environment, they help to shape ecological representations. Pakistan has provided a National Curriculum Framework for grade 1-10.

The Sustainable Development Goals (SDGs), which seek to increase awareness regarding climate change and biological diversity awareness and understanding so that people are better equipped to interact with and contribute to a more sustainable world through quality education, may be supported by eco-critical perspectives for speaking awareness, understanding and analysis.

1.3 Text Books

Textbooks play a vital and significant role in shaping students' minds, particularly during their formative years in primary education (Rehman, 2002). These educational resources act as the primary source of information and knowledge for

young learners, guiding them through various subjects and helping to instill essential concepts and values. As students absorb the information presented in textbooks, they develop their understanding of the world, form the opinions, and create their belief systems.

Mohammad (2015) argued that besides doing many things, textbooks can bring change as well. The content and structure of textbooks have a profound influence on students' cognitive, social, and emotional development. Textbooks serve as the backbone for activities, discussions, and assessments in class, furthering the learning process. Textbooks put forward various perspectives and ideas as critical thinking skills are developed, helping students analyse, evaluate, and synthesise information from multiple sources.

1.4 Approaches to Eco Linguistics

This part highlights multiple approaches, including the following:

1.4.1 Language and Ecology

This describes the study dealing with language and ecology and the role of language in shaping people's view of the environment. This approach studies how language may shape our perception of the environment and the subsequent actions we take towards ecological matters. Every language possesses its own structure, which does not merely communicate but also influences our worldview—it “creates as well as records meanings for people.” In studying the discourse about the environment, it is possible to expose the environmental attitudes and behaviours, the language and actions of individuals, and the powerful values and beliefs that guide them. It seeks to fathom how through language, eco-action can be sparked to save the earth.

1.4.2 Deep Ecology and Language

It Based on deep ecology principles which argue that all living things have an intrinsic value and consider life as interconnected. This study focuses on how language can uphold and express deep ecological insights. Deep Ecology and Language highlights the bonds joining all life forms and all existence in an ecosystem. It promotes bio-centric ideas that regard all life forms as valuable by virtue of existing. In so doing, it offers linguistic principles through which ecology can be appreciated alongside nature's dominion over nature. The ideology revolves around language being a

reflection of eco-serving principles which advocates appreciation for non-human existence and nature alike. The following constituents are vital to this ideology:

Bio-centrism: All living entities possess an intrinsic right to exist irrespective of their advantages to humanity.

Eco-centrism: This denotes the concept where the natural environment has value in itself, independent from human benefits.

Interconnectedness: All lives is an integrated whole, and the existence of any one of them impacts the other. The well-being of any human being hinges on the healthy state of things around them.

Non-dualism: Nature and humans do not exist independently of each other. Humans are a part of nature rather.

Mindfulness: Awareness of the natural environment is one of the most important concepts, it means appreciation of nature and interdependence with all living things within it. This strategy focuses on the use of life affirming values in language, such as “metaphors for life” that highlight interconnectedness as well as avoiding nature words that objectify or commodify nature. With this language approach, this strategy seeks to foster understanding and appreciation of nature and motivate individuals to protect the environment.

Eco-Linguistics and Discourse Analysis: This studies the language of particular discourses such as rules on the environment, climate change, sustainability, and their relation to eco-friendly practices.

Eco-Linguistics and Critical Discourse Analysis: Like the previous one, with the additional focus on the social power relations captured in discourse and the oppositional use of language to the prevailing social and political authority. (1.6)

Eco-Linguistics and Systemic Functional Linguistics: It examines the more particular aspects of the relationship between language and the context of society, and how sociological and ecological relations are expressed through language.

Eco-Linguistics and Cognitive Linguistics: This deals with the way language systems and processes structure and shape social perception of the environment.

Eco-Linguistics and Pragmatics: Eco-pragmatics investigates how language is utilized within specific contexts and how this affects the perception of the environment.

Eco-Linguistics and Sociolinguistics: This branch studies the interplay of language with social elements such as relations of gender, ethnicity, and class, as well as their perception of an ecological environment.

Eco-Linguistics and Applied Linguistics: It aims at the practical aspects of Eco Linguistics, like teaching in the environment, language planning, and language-related policies. In these examples, one may conclude that Eco Linguistics is an interdisciplinary and multi-faceted field of study, with differing perspectives and focuses, all within one integrating concern – the ecological one in social science and humanities and the environment. It targets achieving practical solutions to problems as gained from Eco linguistics, for instance, regarding environmental education, policy, and activism. This perspective attempts to demonstrate what can be achieved through language towards creating a more sustainable and just world and how it can be used to motivate people to take care of nature through education.

At the end, this demonstrates very decisively the role Eco linguistics plays in arguing against language eco destroying a certain environment as well as in creating what Eco linguistics is dominated by in the preservation of nature. The suggested claim maintains that the case is interdisciplinary and internally rich in approaches and interests that deepen the ecological turn in the humanities and social sciences. The Eco linguistics result underscores the need of constructing new languages for environmental stewardship and the influence they hold in spreading those languages.

1.5 Statement of the Problem

Climate change affects everyone around the globe, the researcher identified great possibilities for comprehensive inquiry in this area. The attempt aims to answer further questions and develop more sophisticated responses towards the stratification of poetic mitigation of eco criticism.

This research aims to investigate the poems included in the English textbooks taught to primary and secondary school students in Pakistan through the lens of linguistics and ecology using Arran Stibbe's (2015) "Stories We Live By" framework. It analyzed poems that have the ecological concept and related to the nature, environment. Language plays an important role in shaping and reshaping the mindset of young learners and emphasis the importance of linguistic diversity.

1.6 Background of the study

Eco linguistics is the study of the relationship between language and ecology, and language can influence how we perceive about surroundings, nature and environment and treat the environment. It clarifies that critical thinking is not only about simply questioning specific texts rather it is about examining broader linguistic patterns that shape people's worldviews. It contends that our treatment of the systems upon which life is dependent is significantly affected by certain narratives of economic development, technical advancement, nature as something to be exploited or subjugated, success profit. Storytelling and language have a significant role in molding our views and behaviors towards the world; part one of this paradigm focuses on how tales may help people concentrate their attention and intentions, establish their positions in a group, and determine what is significant and accurate in their lives.

According to Steffen Sen and Fill (2014), four major ecological views are highlighted. The first way is called symbolic ecology, based on the idea that several languages interact with one another and affect each another within a particular environment. From the point of view of sociocultural ecology, the second viewpoint investigates how language has an impact on culture and society. In the third approach, the topic of discussion is cognitive ecology, which refers to the process by which mental ability varies in response to the environment in which it is situated. In the fourth approach, natural ecology explores how language interacts with the physical and biological environment in which it is located.

The stories "We Live By" are analyzed through a variety of linguistic theories, like critical discourse analysis by Fair Clough (2003), frame theory by Lakoff and Wehling (2012), Metaphor theory by Muller (2008), appraisal theory by Martin and White (2005), identity theory by Benwell and Stokoe (2006), and theories of erasure and salience by van Leeuwen (2008). These theories provided a framework for the analysis of the stories.

To conclude, there has to be a shift toward language that encourages people to safeguard the environment, and this shift is crucial in identifying and rejecting the language that fuels ecological degradation and finding a new language to do the same. Eco linguistics is an application that deals with the wide range of approaches and "ecological turn" in arts and science. This term explains language interaction and

diversity through the text; how textual analysis plays an important role in the environment and how words relate to the object in the environment. Moreover, it studies the mixture of languages in the environment.

1.7 Significance of study

The research topic, “Stories” in Poetry: An Eco-Linguistic Exploration of Poetic Narratives in Punjab Textbooks from Primary to Higher Secondary Level, is highly significant in today's context of climate change and environmental degradation. By analyzing poetic narratives through the lens of eco-linguistics, specifically using Stibbe's framework, this study aims to reshape the mindset of young learners towards nature. It emphasizes fostering a deeper understanding and respect for the environment, promoting kindness and friendliness towards nature. Through textbook analysis, this research highlights how narratives can influence the attitudes of the next generation, encouraging a more sustainable and harmonious relationship between humans and the earth.

1.8 Research Objectives

- To explore the language of poems by the” Arran Stibbe's” features of stories.
- To explore the ecological discourse of poems in the Punjab textbook board at the primary to higher secondary level in Pakistan.
- To highlight the relationship between language, culture, and environment in poems in the Punjab textbook board at the primary to higher secondary level in Pakistan.

1.9 Research Questions

1. In what ways do the English poems in Punjab Textbook Board textbooks from primary to higher secondary levels illustrate Stibbe’s framework of ecological narratives and environmental perspectives?
2. What linguistic features and storytelling elements are used to convey the features of Stibbe's framework 'stories we live by' in environmental narratives?
3. How far do language and curriculum intersect to foster a deeper understanding of the relationship between language and the environment?

1.10 Delimitation of the study

The present study only takes into account the ecological poems in Punjab textbook board from primary to higher secondary level. It only focuses on the ecological analysis of the poems by using Stibbe's framework. The method of analysis is delimited by employing Stibbe's *Stories We Live by* by eight features. These features include ideology, framing, metaphor, evaluation, identity, conviction, erasure, and salience.

1.11 Theoretical framework

The theoretical framework for present research draws upon two major theories: Stibbe's *"Stories We Live by"* (2015).

Table 1.1: Stibbe's "Stories We Live By" (2015)

Form of study (cognitive i.e. in peoples in minds)	Stibbe's Concept	Manifestation in chosen stories (in language)
Ideology	A story of how the world is and should be which is shared by members of a group.	Discourse i.e. clusters of linguistics features characteristically used by the group
Framing	A story that uses a frame (a packet of knowledge about an area of life) to structure another area of life.	Trigger words which bring a frame to mind.
Metaphor (a type of framing)	A story that uses a frame to structure a distinct and clear different area of life.	Trigger words which bring a specific and distinct frame to mind.
Evaluation	A story about whether an area of life is good or bad.	Appraisal pattern i.e. patterns of language which represent an area of life positively or negatively.

Identity	A story about what it means to be particular kind of person	Forms of language which is define the characteristics of certain kind of people.
Conviction	A story whether a particular description of the world is true, uncertain or false.	Facticity patterns,i.e. Patterns of linguistics features which represent deception of world as true, Uncertain or false.
Erasure	A story that an area of life is unimportant or unworthy of consideration.	Patterns of language which fail to represent a particular area of life at all. Or which background or distort it.
Salience	A story that an area of life is important and worthy of consideration	Patterns of language which give to an area of life.

1.12 Ideologies and discourse

Discourses serve not only to represent the world but also function as imaginaries, depicting alternative worlds and being linked to endeavors aimed at transforming the world in specific directions (Fairclough, 2003). Despite varying perspectives on what discourse entails, it adheres to a clear definition, considering discourses as standardized linguistic, visual, and representational forms employed by specific societal groups. Discourses are characterized by distinctive language, uses of images, and representation styles within groups like economists, journalists, or environmentalists, collectively forming a unique narrative about the world. These narratives, termed "ideologies" encompass belief systems shared by specific societal groups, shaping perspectives on the past, present, future, or ideals (Fairclough, 2003).

Ideologies, existing in individual minds but shared within a group, influence social cognition, forming a collective belief system among group members (van Dijk,

2011). While not inherently false, ideologies represent specific versions or perspectives on the world, conveyed through lexical choices and linguistic features used consistently by a particular group (Fairclough, 2003). An example highlighted by Fairclough (2003) is the ideology of competitiveness in the global economy, illustrating that while not inherently false, it is a product of a particular economic order subject to change. In discourse analysis, the focus is on recurring linguistic features that consistently convey the same ideology across various texts.

In the realm of eco-linguistics, the assessment of ideologies revolves around their alignment with or opposition to a defined ecosophy. Ideologies encouraging actions detrimental to ecosystems are termed destructive discourses. The goal of analysis is to denaturalize language, making it evident that specific stories are not the only narratives possible, paving the way for dissent and resistance against harmful constructions (Machin and Mayr, 2012). Therefore, in eco-linguistics, the primary focus is on resisting discourses that convey ideologies strongly conflicting with the ecosophy, contributing to ecological harm, and possessing widespread influence (Fairclough, 2003). Eco-linguistics plays a vital, though underdeveloped, role in critiquing destructive discourses, identifying gaps in ambivalent discourses, and promoting beneficial discourses that encourage the protection of life-sustaining systems. Unlike the prevalent destructive and ambivalent discourses, beneficial discourses are often obscure in unsustainable societies but are promoted for their potential to reshape narratives towards ecological well-being. The analysis of these discourses aligns with the analyst's ecosophy, emphasizing reduced consumption, social justice, and resilience (Stibbe 2015).

Martin (2004) introduced "Positive Discourse Analysis" to highlight constructive discourses, but the term has sparked debate, with some arguing that critical analysis can also be constructive. Despite this, much Critical Discourse Analysis focuses on exposing how discourses lead to oppression, while Positive Discourse Analysis seeks beneficial alternatives to address contemporary challenges (Stibbe 2015).

Early eco-linguistic studies, such as Goatly's (2000) comparison of destructive newspaper discourse with the beneficial discourse of romantic poetry, revealed how the latter presents nature as active and alive, offering a model for survival. Other studies have explored beneficial discourses in traditional and indigenous cultures, such as

Japanese "satoyama" or Native American literature, emphasizing their value in understanding sustainable relationships with the environment (Stibbe 2015).

The analysis of beneficial discourses involves not just identifying texts but also promoting a way of writing or speaking that aligns with ecological values. This approach seeks to integrate beneficial discourses into mainstream narratives, transforming prevailing ideologies across various aspects of life (Stibbe 2015).

In eco-linguistics, whether critiquing negative discourses like consumerism or advocating for positive alternatives, the method remains consistent: assembling representative texts, conducting linguistic and visual analysis, and uncovering underlying ideologies. The ultimate goal is to align these discourses with the analyst's ecosophy, promoting those that support ecological well-being and challenging those that do not (Stibbe 2015).

1.13 Frames and Framing

Frames, as conceptualized by George Lakoff (2006), are mental structures that enable individuals to comprehend reality and, in some cases, construct what we perceive as reality (Lakoff, 2006: 25). In a practical context, the way issues like climate change are framed significantly influences public perception and policy responses.

Frames construct and steer reactions in the discernment or response to biomes, ecosystems and the environment. To demonstrate, the use of 'natural capital' or 'ecological resources' evokes a resource frame which connotes possessing the capability and willingness to use up a resource (Raymond et al, 2013). It is highly recommended for eco-linguistics to analyse and collapse frames to sustain socio-ecological narratives in public discourses. The advancement of framing shifts past focusing on the eco-linguistic scrutiny of the culture framing of development concerning its ramifications on cultures across the globe and the ecological impacts. It investigates the subtleties of framing, particularly distinguishing between the framing of a picture and a building. It has been stated that framing in this sense requires a decisive reconfiguration of the target domain (Transition) violating the source frame (economic development).

1.14 Metaphor

A metaphor is a narrative that presents a subject as something else. Metaphors "work by applying one taken-for-granted field of knowledge and applying it to another" (Martin 2014) or "imply an identity between otherwise different things" (Chilton and Schäffner 2011). As they play such a significant role in perception and thought processes, writers like Nerlich and Jaspal (2012), On the other hand assert that using the incorrect metaphor "may arguably contribute to the extermination of our species." In order to examine metaphors relevant to eco-linguistics, this chapter first develops a single framework for analyzing both metaphors and framings. It then applies this paradigm to a variety of texts.

There are two different approaches to studying metaphor and frames in theory: metaphor has been there at least since Aristotle, but the term "frame" is more modern, having emerged in linguistics, artificial intelligence, and cognitive science in the 1970s (Tannen 1993).

1.15 Evaluation and Appraisal Patterns

Lexis and grammar play a major role in the construction of emotional communities, and appraisal is a powerful tool for doing so. (Rose and Martin 2003)

Many people believe that Eco linguistics became a distinct branch of the ecological humanities with Michael Halliday's 1990 address to the International Association of Applied Linguistics (reprinted in Halliday 2001). Many significant insights made in the speech were later investigated and expanded upon by the newly formed field of Eco linguistics. There is one important finding, though, that needs more investigation. According to Halliday (2001), one newspaper expressed optimism about the expected rise in air travel by using phrases like "a more optimistic outlook includes prolonged air travel expansion driven by continued growth." In his view, the simple message that permeates everything here and the innumerable writings that people read every day all around the world is that progress is good. It is better to have many than few, more than less, huge than little, grow than shrink, and up is preferable than down. Productivity needs to rise, living standards need to rise, and GDP needs to rise. But we are aware that they are not possible. We are depleting the agricultural soils and fresh water that are essential to our survival.

Numerous other species that are a part of the planetary cycle are being destroyed by us. An appraisal pattern is what Halliday is referring to; it is a language pattern in which an object is constantly described as positive or bad in texts. Eco-linguistics is particularly interested in appraisal patterns because of their ability to shape 's perceptions of people, both favorable and negative, of various aspects of life. If people are often told that economic expansion is a positive thing, the message could sink in and start to become ingrained in their lives. Once this story enters their consciousness, it begins to shape their behavior and the way they view the mechanisms that sustain life. Once this story enters their consciousness, it begins to shape their behavior and the way they view the mechanisms that sustain life. The mental models that people have in their heads concerning whether something is good or terrible are called assessments in this book. The definitions of the terminologies are as follows: People's narratives about whether a certain aspect of life is good or bad are called evaluations. Appraisal patterns are collections of language elements that collectively indicate whether a certain aspect of life is excellent or bad. By examining language's appraisal patterns, one can uncover the underlying assessments—the myths that people hold dear—and put them to the test.

Even while evaluation patterns that appear in a great number of texts within a culture are too common to collect a "representative sample" for analysis, they can still be investigated by looking at typical examples of the pattern in a variety of discourses and contexts.

Words have either positive or negative "potential" because of the linguistic system, and societies have varying degrees of control over how much of this potential they choose to focus on. There are undoubtedly ecological ramifications if ecologically harmful "labor-saving" gadgets are purchased without taking into account the labor required to pay for them because of the prevailing cultural belief that CONVENIENT IS GOOD. There is a dire need for more storytellers, healers, peacemakers, restorers, and lovers of all stripes.

1.16 Identity

Identity is not found in behavior, but rather in the ability to maintain a specific story continuing. The biography of the person must be continuously integrated events that take place in the outside world and incorporate them into the continuing narrative concerning oneself.

They explained how the root of inaction, or harmful acts, involved deeply held ideals, and went much beyond a lack of knowledge and convictions associated with a feeling of self. According to Crompton and Kasser (2009), it was at the level of identity and values that environmental communication should strive for, since identity transformation alone can significantly alter people's behavior. The goal is to "modify those characteristics" of society that now encourage the environmentally harmful facets of identity and support the more environmentally friendly parts of identification advantageous. (Crompton and Kasser 2009). Although this is a lofty goal, considering that language is largely, if not entirely, used to create and oppose identities, it can help with this one. Both Gorz (1993) and Darier (1999) had doubts about the information deficit paradigm. Not only because it was false, but also because it granted dominating forces more power to specify what reality is.

Eco linguistics studies how language in society creates identities that are environmentally harmful, and how books like *The Ecology of Commerce* can assist people in oppose these identities and consider other, more environmentally friendly options are for reinventing oneself. The definitions that follow make an effort to encompass both the parts of identity that are social and personal:

An identity is a narrative that individuals have about what it means to be a certain kind of someone, taking into account their looks, personality, actions, and morals. A developing of person narrative about who they are and what they believe is their self-identity what sort of individual they are. Although identities are conceptual models, they take specific forms in people's thoughts. of how one should act, write, speak, and dress. Certain identities (like the ravenous consumer) support actions that, if taken by others, have a negative impact on the environment them, that is, whether they acknowledge that they are that kind of person and follow the mental image of the words and actions of that type of person. However, distinct identities could motivate people to act in ways that support the protection of mechanisms on which life is dependent. It is possible to investigate identities by looking at the ways that texts in society produce labels (subject positions) for various categories of individuals and endow these individuals with specific traits, principles, or actions. These texts contribute to the establishment, construction, and long-term maintenance of pre-existing identities rather than merely describing them. Put differently, texts create and maintain a model of the types of people that make up society in minds of people.

The relationship between pro-environmental behavior and ecological identity can be summarized by Leopold (1979) as follows: "We mistreat land because we think of it as a product. When we regard the earth as a community that we are a part of we could start treating it with love and respect, as Harding (2010) puts it. How a profound understanding of the natural world emerges from a feeling of ecological identity interdependence is a reality, and this gives rise to the desire to participate in opposing many forms of environmental abuse.

1.17 Conviction and Facticity

Convictions are mental narratives that individuals form about the truthfulness, certainty, uncertainty, or falsehood of specific descriptions. Facticity patterns consist of linguistic tools that collectively represent descriptions as certain or true, or conversely, cast doubt on them as uncertain or false. The concept of facticity has been examined across various fields, such as discursive psychology (Potter, 1996), sociology of science (Latour and Woolgar, 1986; Latour, 2013), political discourse analysis (Chilton, 2004; Fairclough and Fairclough, 2012), and general discourse analysis (Martin and Rose, 2003; van Leeuwen, 2008).

In summary, the documentary uses various linguistic techniques to lower the facticity of the statement "humans play a role in causing climate change" while elevating the facticity of the alternative explanation "climate change is caused by the sun." Eco-linguistics can explore not only the specific facticity patterns employed by scientific bodies and counter-movements but also examine and critique the broader 'meta facticity patterns' used by both sides to enhance the credibility of their respective claims.

1.18 Erasure

Eco-linguistics plays an important role in examining how texts and discourses engage in erasure, identifying what has been omitted, assessing the implications of these omissions, and considering ways to bring these erased elements back into awareness.

In social sciences, the concept of erasure has been applied in various contexts. Namaste (2000) uses the term to illustrate how texts that present the world as having only two genders effectively erase transsexual people. Erasure is a mental narrative

suggesting that a particular area of life is insignificant or undeserving of attention. An erasure pattern is the linguistic depiction of an area of life as irrelevant, marginal, or insignificant through its systematic absence, backgrounding, or distortion in texts. Erasure is inherent to the nature of discourse. In depicting and constructing areas of social life, texts and discourses are inherently selective, including some elements while excluding a vast array of others. The concept of erasure gains significance when an analyst examines the excluded elements, identifies one as important, notes its erasure from consciousness, and argues for its reintegration into consideration.

1.19 Salience

Re-minding explicitly highlights the omission of a significant aspect of life in a specific text or discourse, urging its reintroduction into consideration. Salience is the mental narrative that considers an area of life important or deserving of attention. Salience patterns are linguistic or visual representations that emphasize an area of life as noteworthy through clear, specific, and vivid depictions.

The concept of salience is predominantly used in visual analysis, where Kress and van Leeuwen define it as the degree to which an element draws attention due to its size, foreground placement, overlapping other elements, color, tonal values, sharpness of definition, and other features. These visual features combine to highlight particular entities in an image. Similarly, linguistic features can form salience patterns that prominently represent specific participants in a text. By analyzing various linguistic features, such as focus, vitality, abstraction levels, transitivity, and metaphor, salience patterns can be identified, representing an area of life vividly and concretely. If these patterns are prevalent, they can enhance the salience of an area in the minds of individuals or more broadly within a culture. The analyst's ecosophy will guide which areas of life should be emphasized.

Eco-linguistics itself acts as a form of re-minding by drawing attention to the omission of ecosystems crucial for life within mainstream linguistic discourse and advocating for their consideration. Eco-linguists point out that mainstream linguistics, by focusing on human-to-human interaction, has overlooked the interaction of humans with the larger ecosystems that sustain life. However, eco-linguistics often lacks the concrete, specific, and vivid representation of the natural world that brings it into the readers' minds. An exception is David Abram's work, *The Spell of the Sensuous*, Abram,

D. (1996).where he vividly describes how our bodily and sensory connections with the more-than-human world have been obscured by the abstractions of writing and technology.

1.20 Brief outline of chapters

This chapter introduces the study, focusing on how textbooks can shape young learners' attitudes towards the environment through poetic narratives. It outlines the background and significance of the study within the field of eco-linguistics, highlighting various approaches such as deep ecology, critical discourse analysis, cognitive linguistics, and pragmatics. The chapter also explores the intersection of language and ecology, examining how eco-linguistics can influence discourse analysis and systemic functional linguistics. Theoretical frameworks, research objectives, and questions are presented, setting the stage for the study's exploration of how textbooks can foster environmental literacy and reshape belief systems.

The second chapter evaluates previous research on the impacts of textbooks in the domains of cognitive, social, and emotional development. It analyses the textbooks' impact on critical thinking and, more broadly, how analytical skills and belief systems embedded within the textbooks position these textbooks as instruments of change through green discourses. The chapter examines a range of discourses mobilized under the umbrella terms green, including conservationist, environmental justice, and ecofeminist discourses, analysing their influence on public action, policy as well as social movements. Furthermore, it looks at language policies concerning Pakistan, the backdrop of these policies and their consequences on literacy and education, identity and nationhood. The chapter discusses the formation and development of eco-linguistics with an emphasis on such disciplines as sustainable development and climate change.

The Third Chapter describes the research design and methods, emphasizing the analysis of ideologies and discourses within textbooks. It concerns the framing of growth, metaphors, evaluative patterns, and identity politics. This considers the concepts of erasure and salience in discourse analysis and proposes a model of how textbooks could support or contest hegemonic environmental discourse. It is developed to answer fundamental questions about current discourses of indifference; however show traits that may prompt pro-environmental action.

The fourth chapter encompasses the examination of poetic narratives in the textbooks in relation to the research questions it aims to provide answers to. Eco-linguistic critical discourse analysis is conducted through multiple dialects, examining the ideologies and discourses embedded within the texts..This analysis explore how different eco-linguistic methodologies reveal the ideologies and discourses present in the texts. The discourse examines the use of metaphor, framing, and identity in shaping learners' perspectives towards the environment.

The last chapter addresses the comprehensive outcomes of the research, focusing on the value of poetic narratives in enhancing environmental literacy through textbooks. It examines the implications for policy and practice, asserting that textbooks as educational instruments may be shaped to raise sustainable environmental consciousness in students. This summary summarizes the essence of each chapter while defining the method and objectives of the study.

1.21 Summary

This chapter highlights the significance of eco-linguistics, detailing its approaches and branches, and establishes the foundation for the research by discussing the textbooks, background, statement of the problem, research questions, delimitation, and theoretical framework based on Stibbe's model. It introduces key concepts in eco-linguistics, emphasizing the relationship between language and the environment. The chapter sets the stage for the literature review in Chapter 2, which will critically assess previous research, identify trends, and position the current study within the broader academic discourse.

CHAPTER 2

LITERATURE REVIEW

Introduction

This chapter looks at the research that examines how environmental variables may act on the linguistic medium and the ways they shape linguistic expression in general. It discusses the Punjab textbooks in this context – in what ways the poems printed in these textbooks correspond to educational and language policies, and environmental discourses. Through examining these links, the chapter seeks to demonstrate the incorporation of ecological perspectives into educational materials and its potential impact on the development of environmental consciousness through language instruction. This chapter explores the Pakistan education system and introduction of Eco-Linguistics in text books. Eco-linguistics explores the influence of Eco-linguistics and complex interrelations between language and ecosystems, considering how language shapes and is shaped by our relationship with nature. One line of inquiry in this field is to identify how language use either underpins environmental destruction or facilitates sustainable practices (Stibbe, 2015; Fill & Penz, 2018).

2.1 Significance of Eco-linguistic in primary education

Textbooks are more than academic data; they are living tools that shape the cognitive, social and emotional experience of young learners. Primary school students rely on books to conduct them through their formative years, instilling very necessary concepts and values. Textbooks have a crucial and bigger influence on students during these sensitive years according to Rehman (2002). They serve as the main source of information and knowledge; our students navigate through a structured learning experience led by the educator, who ultimately shapes the mindsets of these students guiding how they see the world, what they believe and their values;

2.1.1 Cognitive Development through Textbooks

Textbooks are created with the purpose of providing the student of learning with structured information, which will enable cognitive growth, by moving from the simple to the complex in a manner that is based on what a student would have learned before then. As Rehman (2002) observes, the organized way in which information is

presented in textbooks guides students to a disciplined method of learning. Structure is required for developing cognitive skills, for memory, attention and problem-solving. For example, the step-by-step organization of the chapters helps shape learning, feeding students the most basic elements and the most complex ideas while building on those they have already learned by small degrees, first in the small chunks of practice after practice and then through repetition in successively larger segments.

Mohammad (2015) also claimed that textbooks can influence how students process information and construct understanding, and can potentially generate changes. How textbooks are written and organized powerfully shapes students' development of critical and analytical thinking. Through posing problems and situations that are open to rational deliberation, textbooks lead students to reason through and actively create solutions. Not only does this sharpen their cognitive skills, but it also equips them for higher levels of schooling and life outside of school.

2.1.2 Social and Emotional Development

Textbooks also have a significant role in the social and emotional development of people. It frequently comprises narratives, scenarios and examples that educate students about social mores, values and morality. These stories help children to identify and label their own feelings and the feelings of others, to develop empathy and social understanding. Through reading and learning about different cultural groups, historical periods, and problems in society ranging from the local to the global, students develop ideas and perspectives on the status of the world and the society in which they live. Supporting this point, Rahman (2002) maintains that the role of the textbook is crucial in leading students toward social and ethical developments. By integrating ethical dilemmas and moral lessons, textbooks prompt students to think about their personal values and behavior. This self-examination is vital for inculcating a sound moral judgment and high standards of social responsibility.

2.1.4 The Role of Textbooks in Classroom Activities and Assessments

Textbooks serve as a foundation for classroom activities, discussions, and assessments.. Textbooks are the foundation for teachers to map out lessons, plan assignments, and create assessments against the curriculum. These provides students with an opportunity to demonstrate learning acquisition to some degree. According to Rehman (2002), the activities and evaluation of the text books often promote the development of a planned learning environment further contributing to the process of child development. Textbooks provide a structure through which teachers can measure whether students are meeting their learning outcomes and moving toward educational goals.

2.1.6 The Influence of Textbooks on Belief Systems

Textbooks have a profound influence on students' belief systems. The information and values presented in textbooks shape how students perceive the world and their place in it. By providing accurate and balanced information, textbooks can help students develop informed and rational beliefs about important issues. Rehman (2002) argued that textbooks play a crucial role in shaping students' belief systems by presenting information that challenges preconceived notions and encourages critical thinking. By exposing students to a wide range of ideas and perspectives, textbooks help students develop a more balanced and informed worldview.

2.1.7 The Impact of Textbook Content and Structure

The content and structure of textbooks have a profound influence on students' cognitive, social, and emotional development. Well-designed textbooks present information in a way that is engaging and accessible, helping students develop a deep understanding of the material. The use of clear explanations, vivid illustrations, and practical examples helps students grasp complex concepts and apply their knowledge to real-world situations. Mohammad (2015) highlights the importance of textbook design in facilitating effective learning. By presenting information logically and coherently, textbooks help students build a strong foundation of knowledge and skills. This foundation is essential for academic success and for developing the ability to think critically and solve problems.

2.1.8 Textbooks as Tools for Change

Textbooks have the potential to bring about significant change by shaping how students perceive and engage with the world. By presenting information that challenges stereotypes and promotes critical thinking, textbooks can help students develop a more nuanced and informed perspective on important issues. Rehman (2002) argues that textbooks are powerful tools for change because they shape how students think and learn. By presenting information that encourages critical thinking and open-mindedness, textbooks can help students develop the skills and attitudes needed to address complex social and environmental challenges.

2.2 Green Discourses

Green discourses refer to how environmental issues, sustainability, and ecological concerns are communicated and represented in various forms of media, policy documents, and public discussions.

2.2.1 Origins of Green Discourses

The origins of green discourses can be traced back to the environmental movements of the 1960s and 1970s, which sought to raise awareness about the detrimental impacts of industrialization and unchecked economic growth on the environment. Influential works such as Rachel Carson's "Silent Spring" (1962) highlighted the dangers of pesticide use, sparking widespread concern about human activities' effects on the natural world. This period also saw the establishment of environmental organizations like Greenpeace and the World Wildlife Fund (WWF), which played pivotal roles in promoting environmental awareness and advocacy.

2.4 Key Themes in Green Discourses

Several key themes are prevalent in green discourses, reflecting the diverse concerns and perspectives within the broader environmental movement:

2.4.1 Sustainability

The concept of sustainability is central to green discourses. It involves meeting the needs of the present without compromising the ability of future generations to meet their own needs. Sustainability encompasses environmental, social, and economic dimensions, emphasizing the interconnectedness of these aspects.

2.4.2 Climate Change

Climate change is a prominent issue in green discourses, highlighting the need for urgent action to mitigate greenhouse gas emissions and adapt to the impacts of a changing climate. This theme often includes discussions on renewable energy, carbon footprint reduction, and climate resilience.

2.4.3 Biodiversity Conservation

The protection of biodiversity and the preservation of ecosystems are key concerns in green discourses. This theme addresses the importance of maintaining genetic, species, and ecosystem diversity for the health and stability of the planet.

2.4.4 Green Technology and Innovation:

The role of technology and innovation in addressing environmental challenges is a recurring theme in green discourses. This includes the development and deployment of renewable energy technologies, sustainable agriculture practices, and green building designs.

2.4.5 Environmental Ethics

Green discourses often engage with questions of environmental ethics, exploring the moral responsibilities of individuals and societies towards the environment. This theme includes discussions on the rights of non-human entities and the ethical implications of human actions on the natural world.

2.4.6 Policy and Governance

The role of policy and governance in promoting environmental sustainability is another important theme in green discourses. This includes the formulation and implementation of environmental regulations, international agreements, and corporate sustainability policies.

2.5 Impacts of Green Discourses

Green discourses have a profound impact on various aspects of society, influencing public attitudes, policy decisions, and social movements. Some of the key impacts include:

2.5.1 Shaping Public Perceptions

Green discourses play a crucial role in shaping public perceptions of environmental issues. By framing environmental problems in specific ways, these discourses influence how people understand and respond to ecological challenges. For example, the framing of climate change as a global crisis necessitating immediate action has mobilized public support for climate policies and initiatives.

2.5.2 Influencing Policy and Legislation

Green discourses have a significant impact on environmental policy and legislation. Policymakers often draw on prevailing discourses to justify and design environmental regulations and initiatives. For instance, the discourse on sustainable

development has informed the creation of policies aimed at promoting renewable energy and reducing carbon emissions.

2.5.3 Driving Social and Political Movements

Green discourses inspire and drive social and political movements advocating for environmental protection and sustainability. Movements such as the youth-led Fridays for Future and the global Extinction Rebellion have been instrumental in raising awareness and demanding action on climate change and other environmental issues.

2.5.3 Encouraging Corporate Responsibility

The rise of green discourses has also led to increased corporate responsibility and sustainability initiatives. Companies are increasingly adopting green practices and reporting on their environmental performance in response to growing consumer demand for sustainable products and ethical business practices.

2.5.4 Promoting Interdisciplinary Research

Green discourses have encouraged interdisciplinary research that integrates insights from ecology, sociology, economics, and other fields to address complex environmental problems. This has led to the development of holistic approaches and solutions that consider the multifaceted nature of ecological challenges.

Green discourses are essential for understanding and addressing the complex and multifaceted challenges of environmental sustainability. They shape public perceptions, influence policy decisions, drive social and political movements, and encourage corporate responsibility. By examining we gain valuable insights into how language and narratives shape our relationship with the environment and guide our actions towards a more sustainable future. As we navigate the ecological crises of the 21st century, it is crucial to critically engage with green discourses, recognizing their strengths and limitations. By fostering inclusive and participatory approaches, challenging existing power structures, and embracing diverse perspectives, we can harness the transformative potential of green discourses to create a just and sustainable world for current and future generations.

2.6 Language Policies of Pakistan:

Language policies play a crucial role in shaping the linguistic and cultural landscape of a nation. In Pakistan, a country with a rich and diverse linguistic heritage, language policies have been a subject of significant debate and evolution. Since its inception in 1947, Pakistan has grappled with the challenges of promoting national unity while preserving linguistic diversity. This discussion provides an in-depth analysis of Pakistan's language policies, their historical context, socio-political implications, educational impacts, and future prospects.

2.6.1 Historical Context

Historical Context of Linguistic Development in the Indian Subcontinent as follows:

2.6.1.1 Pre-Independence Era

The linguistic landscape of the Indian subcontinent has always been complex, characterized by a multitude of languages and dialects. During British colonial rule, English emerged as the dominant language of administration and education. The colonial language policy aimed to create a class of English-educated elites who would assist in governing the colony. This policy had a lasting impact on the region, establishing English as a language of power and prestige.

2.6.2 Post-Independence Language Policy

Upon gaining independence in 1947, Pakistan inherited this colonial linguistic legacy. The founders of Pakistan faced the formidable task of uniting a linguistically diverse population under a single national identity. Urdu, a language with roots in the Mughal era and a rich literary tradition, was chosen as the national language. This decision was influenced by several factors:

However, this policy faced significant resistance, particularly from East Pakistan (now Bangladesh), where Bengali was the majority language. The imposition of Urdu as the sole national language led to widespread protests and was a significant factor in the linguistic and political tensions that ultimately culminated in the secession of East Pakistan in 1971 (Rahman, 1996).

2.7 National and Official Languages

Pakistan has long recognized Urdu as its national language, symbolizing cultural unity and identity, while English holds the status of an official language, serving as the primary medium for administrative and governmental functions.

2.7.1 Urdu as the National Language

Urdu's designation as the national language was intended to serve as a unifying force for the new nation. However, this policy had mixed results. While Urdu did help foster a sense of national identity among diverse ethnic groups, it also marginalized speakers of other regional languages. This marginalization was particularly acute in regions where local languages had strong literary and cultural traditions, such as Sindh, Punjab, and Khyber Pakhtunkhwa.

2.7.2 English as an Official Language

English retained its status as an official language, reflecting the colonial legacy and the practical need for international communication and higher education. English is widely used in government, judiciary, military, and higher education. It is seen as a language of upward mobility and is often associated with social and economic privilege (Mahboob, 2002).

2.7.3 Provincial Languages

Pakistan has a number of major regional languages including Punjabi, Sindhi, Pashto, and Balochi, but Urdu was largely seen as the more socially advanced language. Every province has its own linguistic identity and provincial languages are employed, to a great extent, in local administration, media and education.

Punjabi: Punjabi is spoken by the largest population of Pakistan; however, the language does not receive official patronage, and use as a medium of instruction is discouraged. This paradox is somewhat due to the prevalence of Urdu and English in academia and in state affairs.

Sindhi: The status of Sindhi is comparatively better in Sindh province as it is utilized as official and educational language. Attempts have been made to continue to promote the preservation of the language through literature and the media.

Pashto: Pashto is the most widely spoken language (it is spoken as a first language by 57.27% of the population) and used in local government, police, and

media. But like any mother tongue, it competes in an academic domain with Urdu and English.

Balochi: Balochi is facing an official and institutional failure in Balochistan. There are serious obstacles to all efforts towards developing the status of Balochi literature and education.

2.10 Language and Identity

Language policies in Pakistan have significant implications for ethnic and cultural identity. The promotion of Urdu and English has sometimes been perceived as marginalizing regional languages and cultures. This has led to movements advocating for greater recognition and support for provincial languages.

1. **Sindhi Nationalism:** The Sindhi nationalist movement has sought to preserve and promote Sindhi language and culture. Sindhi intellectuals and activists have argued for greater use of Sindhi in education, media, and administration to counter the dominance of Urdu and English (Rahman, 1997).
2. **Pashtun Identity:** In Khyber Pakhtunkhwa, the promotion of Pashto is seen as essential for preserving Pashtun cultural identity. Efforts to include Pashto in educational curricula and media are part of broader cultural revival initiatives.
3. **Baloch Cultural Revival:** In Balochistan, the Baloch cultural revival movement emphasizes the promotion of Balochi language and literature. Activists argue that recognizing and supporting Balochi is crucial for preserving Baloch identity and heritage.

2.11 Origins and Development of Eco-linguistics

Eco-linguistics is an interdisciplinary field that examines the complex relationship between language and the environment. One of the most influential figures in this domain is Arran Stubbs, whose work has profoundly shaped our understanding of how language influences our perception of the natural world and how it can be connected to promote ecological sustainability. It explores into Stubbs's contributions to Eco-linguistics, focusing on his concept of "stories we live by," the development of his framework, and the impact of his work on environmental discourse

2.11.1 Early Influences on Eco-linguistics

Arran Stibbe's journey into eco-linguistics began with his own long-standing interests in linguistics and the environment. The connection between these areas is the base for his projects whose goal is to reveal how language is limited in processes of ecological destruction and preservation. Eco-linguistics was created because of an increasing awareness of ecological problems and the fact that language plays an important role in our interactions with elements of the environment.

Stibbe's interdisciplinary methodology is informed by the fields of ecology, sociology and critical discourse analysis. This Wide-range focus that supports him to explore how linguistic practices are implicated in ecological destruction, and how they can be revisualized to promote more sustainable relations with the more-than-human world. His practice highlights the view that language exceeds communication to establishes a key that shapes our worldviews and actions. Due to ecological problems of the 21st century hanging in the balance, there is a growing recognition that the treatment of isolated symptoms by technological means is no longer adequate. It supported phenomena such as inequality, climate change, loss of biodiversity, alienation from nature, and the decline of community.

Korten (2006) presents four core stories within western imperial civilization, with deeply ecological implications: the 'prosperity story' of material acquisition; the 'biblical story' of the after life; the 'security story' of military might; and the 'secular meaning story' of life as a thing.

Chomsky (2006) reinforces this idea by equating human uniqueness with the essence of being human, potentially obscuring shared qualities with other species.

Plumwood (2007) critiques Western culture's emphasis on human exceptionalism, which has allowed ruthless exploitation of nature. To address ecological challenges, reconsidering fundamental cultural stories, such as those concerning human identity, may be necessary.

Kingsnorth and Hine (2009) point to the perilous narrative of human centrality, asserting our species' lordship over all. These narratives contribute to injustice, alienation, and environmental degradation.

The example of the 2013 BBC documentary *What Makes Us Human?* illustrates how stories can be conveyed between the lines. Despite not explicitly stating that human essence lies in differences from animals, the framing implies this perspective.

Bowers (2014) highlights the merging of root metaphors like 'individualism, progress, economism, and anthropocentrism' into a legitimizing process, sustaining ecologically unsustainable cultural assumptions.

Zahoor et al. (2019) postulated of concept of research on the eco-pedagogical approach in English language textbooks in Pakistan. The data was collected from English textbooks at the primary level. The data was analyzed by Gard's eco-pedagogical framework employing Halliday's transitivity analysis model. This study found the human-nature relationship in the selected textbook.

Majeed et al. (2022) carried out a research on eco-linguistic representation in Pakistan high school English textbooks. The data was collected from 9th and 10th English textbooks and analyzed by the software Antconc. A quantitative approach was applied. This study was examined under Stibbe's *Stories We Live By* (2015) to analyze the ecological text and how erasure, evaluation, and metaphor can be applied to show climate change.

Zia et al. (2022) propounded research on the exploration of eco-pedagogical and linguistic content in secondary-level English textbooks from a teacher's perspective. The data was collected from 6th to 10th grades. The data was analyzed using Gaard's and Friere's eco-pedagogical approach, including teacher interviews. This study found less environmental-related content in textbooks.

Amjed et al. (2022) examined research on climate change from the students' perspective on eco-linguistic elements in secondary English textbooks. The data was collected from 6th to 10th classes. The data was analyzed using SPSS, employing a quantitative method through questionnaires. The study concluded that secondary-level books lack content related to environmental issues.

Alvia et al. (2023) conducted research on eco-linguistic topics in an Indonesian English textbook. The data was collected from five Indonesian English textbooks at the senior high school level. The data was analyzed using the toolkit Antconc by Anthony (2022). This study highlighted ecological aspects and students' understanding of environmental issues.

2.12 Framework and Points of Perception

The most important contributions to eco-linguistics are the “stories we live by.” This concept, which he outlines in his book “Eco-linguistics: Language, Ecology and the Stories We Live By” (2015), considers the big stories and discourses that influence how we understand the more-than-human world. “These narratives are important in our formation of ideas and behaviors, as they make very clear unsustainable behaviors,” The ‘stories we live by’ criteria will explore different aspects of language that construct our ecological world. They are ideologies, framing, metaphors, evaluations, identities, beliefs, erasure, and salience. Every dimension provides us with a prism through which to examine how language affects our relationship to the environment.

2.12.1 Ideologies

Ideologies are set of ideas and beliefs that shape how societies perceive and interact with the environment. Stibbe's work highlights how ideologies embedded in language that can support ecological sustainability. The ideology of consumerism, which promotes the continuous consumption of goods, is often covered through advertising and media. This ideology drives behaviors that lead to environmental degradation. By critically examining and challenging such ideologies, eco-linguistics seeks to promote alternative narratives that highlight sustainability. These are systems of ideas and ideals that shape how societies perceive and interact with the environment. Stibbe examines how ideologies embedded in language can either support ecological sustainability.

2.12.2 Framing

Framing refers to how language shapes the demonstration of environmental issues. The construction of nature as a resource for human consumption preserves the utilization of the environment. Stibbe explores that we need to change nature in ways that respect its basic worth and its interrelations with human life. If we change the way we see our world, we can change how we act in the world and towards the world. That has to do with the way language sets up environmental questions. frame nature as a human resource that is open to human abuse and overuse causing the degradation of the environment. Stibbe argues for a discourse that focuses on nature’s intrinsic worth.

2.12.3 Metaphors

Language is shaped by metaphors, and metaphors have tremendous power in shaping our understanding and our world. Stibbe examines some of the metaphors have to talk about the environment, such as “Mother Earth” or “natural capital,” and how those can shape attitudes. Where “Mother Earth” implies the notion of care and protection, “natural capital” reduces nature to economic terms, and may result in making it a commodity. According to Stibbe we should use metaphors that encourage a respectful and balanced relationship with nature.

2.12.4 Evaluations

Evaluation is a form of judgement that comes with language, and it can favors one sort of environmental belief then another. The assessment of high technology solutions can have its way at the disadvantage of their conservation. Stibbe explores the way language creates these judgements and needs a review of the criteria upon which they are based. Eco-linguistics could support the change of social values needed in the direction of sustainability and the reason is that many evaluations in different disciplines, including economics, have ecological consequences.

2.12.5 Identities

Identities constructed through language and play an important role in shaping our environmental actions. Stibbe examines how language constructs identities that relate to the environment, such as consumers or exploiters of nature. These identities influence how individuals perceive their role in the ecological system. By encouraging identities that emphasize responsibility, eco-linguistics aims to raise a sense of environmental care and action.

2.12.6 Convictions

Convictions are fixed beliefs that drive environmental actions. Stibbe examines how convictions expressed in language can support sustainable or unsustainable practices. For example, the conviction that economic growth can lead to policies that prioritize development over conservation. By challenging such convictions and promoting beliefs that value ecological balance, eco-linguistics can contribute to more sustainable decision-making.

2.12.7 Erasure

Erasure refers to the removal of some ecological elements from a discussion in a particular narrative. For example, the erasure of animal cruelty in the context of meat production helps in promoting meat production with no regard to the ethical issues surrounding it. Stibbe's examination shows how language can mask ecological truths and calls for their presence in the discourse on the environment. Concluded this approach addressing erasure enables all relevant factors to be integrated into decision making processes within ecology.

2.12.8 Salience

Salience refers to the level of prominence given to certain ecological issues within the discourse. Stibbe emphasizes for urgent attention towards some environmental problems especially where public attention is negligible. For example, the salience of climate change in the media has a positive movement on the public's willingness to act. For example, Eco-linguistics can raise the salience of vital ecological concerns and therefore help motivate society towards solving ecological problems.

In poetry, as in other forms of literature, the use of metaphor, imagery, and narrative structure enables readers to connect with an image on a much deeper level. Stibbe explains how other poems serve as guides toward appreciating nature and, in the process, understanding their role in taking responsible action. For example, poems that hold the forms, beauty, and weakness of nature can cause a sense of wonder and astonishment within readers, thus encouraging the need to protect the environment.

In Stibbe's work, poetry illustrates the relationship of different artistic disciplines which stand in unambiguous contrast to scientific and policy-driven approaches to discussing and understanding environmental concerns. Eco-linguists can adopt poetry so that eco-linguistics can extend its reach beyond traditional academia evoke a sense of moral responsibility toward nature.

In "Stories in Poetry" (2015), Stibbe examines the intersection of poetry and eco-linguistics. He looks into the ways in which poets challenge dominant narratives through language. Imaginative as well as emotional genres of poetry portray issues of ecology in very captivating manners and are quite impactful. Stibbe has examined the means of language poets use to challenge issues of ecology and dominant narratives.

He analyzes various poems to illustrate how they create counter-narratives that teach ecological consciousness and respect for nature.

Stibbe's perspective in eco-linguistics is controlled by the attitude that language correlates with a social construct, and thus, is a very important element in describing man's relationship with nature. He explains how the very language we use politically, socially, or colloquially fails to nurture and explores the sustainable approaches for nature. For Stibbe, this calls for balanced life with language attitude because such languages define life in all spheres without boundaries. The practices engender an ecology of mind – language to be used intentionally to invite life, mark life; embrace the manifold relationships of existence through language.

In "Eco-linguistics: Language, Ecology and the Stories We Live by", Stibbe's work provides a comprehensive method for analyzing and changing environmental discussions. Stibbe's work is an exemplary contribution to eco-linguistics because he practically envisions new narratives which propel positive ecological change.

2.13 Destructive Discourses

According to (Gare, 2002), destructive discourses, particularly those rooted in economics, wield considerable influence, with some asserting that economics defines the contemporary reality for most individuals.

Economics, as a dominant discourse, shapes societal relationships, legitimizing human interactions with each other, society, and nature (Gare 1990). Notably, economic discourses may not explicitly reference nature, yet they establish relationships between people and the environment, often alienated and destructive ones. Early in the development of eco-linguistics, concerns were raised about the impact of economic discourses. Halliday (2001) criticizes language that portrays economic growth as an ultimate societal goal, emphasizing the environmental consequences of unlimited growth on a finite planet. Goatly (2000) similarly condemns language promoting growth, especially in mature economies, likening it to a "cancer" threatening the planet's life-support systems. Chawla (2001) underscores the pervasive influence of economic discourses on everyday life, linking them to a preoccupation with productivity, consumerism, and perpetual growth.

The quantification focuses within economic discourse, according to Chawla (2001), directs endeavors for personal satisfaction solely towards consumption,

contrary to the eco-sophy. Advertising, a powerful component of economic discourse, stands out as particularly ecologically destructive. Advertisements often convey the message that the purchase of a product equates to wellbeing, diverting attention from genuine sources of satisfaction that do not involve consumption (Eisenstein, 2013; Kress and van Leeuwen, 2006). Advertising is not the only component; lifestyle magazines and aspirational TV programs contribute to fostering a 'buying mood' by manufacturing dissatisfaction that can be resolved through product consumption (Slater, 2007). This manufacturing of dissatisfaction not only opposes wellbeing but also encourages excessive consumption, further conflicting with the ecosophy.

Another discourse classified as destructive is that of industrial agriculture, especially the animal product industry. Glenn (2004) critically analyzes discursive strategies employed by the factory farming industry, revealing how linguistic devices construct animals as commodities and contribute to environmental harm. Other studies echo similar conclusions, emphasizing how industrial agriculture discourse treats living beings as economic-technological objects, disguising damaging practices with euphemisms (Trampe, 2001). These discourses of economics, consumerism, advertising, and intensive agriculture are labeled as destructive because they oppose the principles of the ecosophy (Gare, 2002; Chawla, 2001). Resistance against these destructive discourses involves raising awareness about the harmful effects of the ideologies they convey, particularly targeting those responsible for employing them. This approach aligns with Fairclough's (1992) Critical Language Awareness, urging key stakeholders to reconsider harmful ideologies and practices. The ultimate goal is to create space for alternative, more beneficial discourses. In some instances, even industry insiders may recognize the need for change, as illustrated by the poultry industry's acknowledgment of the potential negative impact of their discourse (Croney and Reynnells, 2008).

Eco-linguistics, by scrutinizing discourses within various groups, aims to increase awareness of the potentially harmful ecological impacts of conveyed ideologies. Resisting dominant destructive discourses involves urging a reduction in their use based on a compelling account of the harm they cause, thus paving the way for more beneficial alternatives (Gare, 2002; Chawla, 2001).

2.14 Ambivalent Discourses

The predominant focus of eco-linguistic discourse analysis has been on positive, yet inherently problematic, discourses related to environmentalism, ecology, conservation, sustainability, and green advertising. Although these discourses aim to address ecological issues stemming from destructive discourses, they originate from the same societal context and may be influenced by political or commercial motives. A discourse advocating a genuine and compelling reduction in consumption, for instance, may not receive support from a government prioritizing economic growth or find space in media dependent on creating a consumerist atmosphere for advertisers. Discourses genuinely centered on eco-centrism, promoting care for other species, may be avoided by governments prioritizing the immediate interests of human voters. Mainstream 'green' discourses often exhibit ambivalence, containing elements aligning with the analyst's ecosophy and others conflicting with it (Stibbe 2015). Eco-linguists have scrutinized various ambivalent discourses, including environmentalism, corporate greenwash, natural resources, zoos, and sustainability. Harré et al. (1999) term such discourses collectively as 'Greenspeak,' drawing a parallel to George Orwell's concept of 'Newspeak.' These discourses are critiqued for treating plants, animals, rivers, and forests as resources akin to destructive discourses, viewing them as objects for exploitation. Additionally, they are criticized for suggesting solutions to environmental issues in small-scale activities like recycling, diverting attention from the need to reduce overall societal consumption. The discourses are accused of hiding agency to shift blame for ecological destruction (Stibbe 2015). Mühlhäusler (2003) argues that once a concept like pollution is objectified through metaphor, it can be studied in isolation from its creators and effects, potentially becoming a commercial commodity.

The discourse surrounding zoos is deemed ambivalent because it simultaneously emphasizes connection with nature and conservation while isolating animals in cages as 'others' for observation. Milstein (2009) identifies three main tensions within zoo discourse: mastery-harmony, othering-connection, and exploitation-idealism. Her analysis extends beyond linguistic messages to include the physical layout of cages, finding conflicts between conservation messages and the overall design and spatial elements of the zoo environment (Stibbe 2015). Rather than outright condemnation, Milstein suggests acknowledging useful aspects of progressive zoos' discourse and proposes changes. She recommends a more comprehensive linking

of the causes of extinction with imperialist government policies, transnational corporations' actions, and overconsumption in the West (Stibbe 2015). Given that ambivalent discourses often share some goals with the ecosophy, addressing them may involve a constructive approach, working with those responsible for the discourse. The objective is to retain positive elements while addressing any problematic aspects (Stibbe 2015).

Metaphor functions similarly to framing but is distinct from it since the frame is associated with a particular and obviously distinct domain of life, frequently one that we are acquainted with from daily interactions. One definition of metaphor that illustrates the connection between frames and metaphors is as follows: Metaphors shape the way a clearly identifiable region of life is conceptualized by using a frame from a definite, concrete, and possible area of existence. This contrasts slightly with the most widely used definition of metaphor in cognitive research (Lakoff and Johnson 1999:), which states that a metaphor is a mapping from one domain (the source) to another.

Metaphor can be seen as a mapping from a source frame to a target domain, and this definition also holds true for other types of non-metaphoric framing. Metaphors, are a kind of framing that is derived from a particular, concrete, and possible region of life.

2.15 Climate change and eco-linguistic study

Global climate change is violence, not only against humans but also against places and animals. Since the uprising against cruelty starts with a rebellion against the language that conceals that brutality, once we call it by name, we can begin having a serious conversation about our goals and values. This reinterpretation of climate change as an act of violence rather than an environmental concern highlights how acts of overconsumption in rich countries directly cause deaths and other suffering to people in poor countries. The phrase "what it is" in the headline "Call climate change what it is: violence" makes clear that the framing is intended to be taken very literally. Since violence can be defined as acting in ways that physically injure others, even if there is just an indirect causal relationship in this instance, the source frame of violence is broad enough to account for climate change. Similar to how referring to climate change as a "problem," "predicament," "moral issue," or "environmental issue" is not metaphorical because these terms cover the topic of climate change specifically. However, referring

to climate change as "a roller coaster" employs a frame that is obviously particular to and distinct from this context. The "roller coaster" concept is too narrow to acknowledge climate change. Saying "Climate change is literally a roller coaster" or "Call climate change what it is: a roller coaster" would be grammatically absurd. The Earth might have reached the top of the rollercoaster that is climate change, and the ride ahead might be swift and unpleasant. It can be a journey we are unable to endure. Numerous more metaphors are described by Russill (2010) as being used to depict climate change.

In views on climate change, metaphor is commonplace. There are sinks and drains, greenhouses and hothouses, conveyor belts, holes and blankets in the atmosphere, flipped and flickering switches, and even bungee jumpers fastened to fast-moving rollercoasters. The most well-known quote is probably Wally Broecker's assertion that humans are poking a "angry beast" or "ornery" environment with sticks. The cognitive processes of metaphorical and non-metaphorical framings are comparable, but metaphors have an additional degree of distinction and concreteness that can make them strong and vivid (for example, "the climate change predicament" as opposed to "the climate change time bomb"). There are certain edge circumstances where the distinction is less obvious, but generally speaking it is clear whether the frame is a "specific and clearly different area of life" (e.g., climate change is a roller coaster) or not. The aforementioned examples range from the most obvious metaphor (such as "angry beast") to more literal framings (such as "holes," "sinks," and "drains"). Metaphors play a crucial role in establishing patterns of thinking, or what Martin (2014) refers to as "analogical reasoning" and Johnson (1983) refers to as metaphorical reasoning. Making judgments about the target domain based on ideas taken from the source frame is known as metaphorical reasoning.

For instance, climate scientist Jim Hanson (2004) wrote an article titled "Defusing the Global Warming TIME BOMB" for Scientific American. The goal domain "global warming" is structured using the source frame "time bomb." There are several aspects in the source frame, including a bomb, a person defusing it, a defusing technique, a possible explosion, and victims. These have a formal relationship with one another:

Language ecology level' the 'explosion' maps to coastlines will be inundated and a large portion of the world's people are the possible casualties, and the person

defusing it is left vague—that is, not directly mapped to any one person. In metaphorical reasoning, the corresponding elements from the target domain are inserted into the source frame's structure. By doing this, the following deductions are made: "Once the bomb goes off, it cannot cause harm again" is one line of thinking that could lead to "global warming has occurred, it cannot cause harm again." But it is obvious that Hansen (2004), is endorsing the line of reasoning that, similar to defusing a time bomb, action is both necessary and feasible.

2.16 Role of Metaphors in Eco-linguistic

The most crucial question in Eco linguistics is metaphors are harmful, ambiguous, or advantageous from an ecological standpoint. A more methodical approach is taken by Raymond et al. (2013), who assert that "systematically considering the merits of different metaphors during environmental decision making" is important. It would be oversimplified to claim that a given metaphor is harmful in every circumstance, as usage context plays a crucial role.

Keulartz (2007) critiques the metaphor of "ecological restoration," which views nature as a piece of art, as an illustration of many metaphors since it is frequently ambiguous as to what perfect state the ecosystem needs to be restored to. However, he comes to the conclusion that other metaphors, such as "ecological health," are more appropriate for severely damaged habitats. The metaphor is appropriate for the setting of ecosystems that are just minimally degraded, where the state to be restored is quite evident. The metaphors that organize our ideas of "nature" are the most frequently examined in the field of Eco linguistics. One of the main purposes of the emerging field of Eco linguistics, as noted by Verhagen (2008), is to help expose the fallacies, presumptions, and ideologies that underpin conceptions of nature. These presumptions are especially expressed through the linguistic construct of metaphor.

Krementsov and Todes (1991) and Larson (2011) have denounced as harmful some metaphors, including "nature is a competition" and its variations nature is a battle, nature is a struggle, and nature is a war. According to Krementsov and Todes (1991), there is a strong military theme throughout Darwin's *Origin of Species*, as evidenced by expressions like the "great battle of life" and the "war of nature." His metaphor of a struggle for survival encompassed the wide range of natural relations while drawing heavily from the imagery of battle. Darwin did explain mutually beneficial cooperative

interactions between creatures, but he did it primarily via the metaphor of struggle, competition for resources, and survival of the fittest. According to Larson (2011), this metaphor offered the competitive interpretation of human nature that economists like Adam Smith had long supported fresh credence. People could more readily defend the metaphor in the cultural sphere after it became naturalized in this way: competition is not just present in society, but it should be actively encouraged because it is the way the world functions and is therefore natural.

Another metaphor that is frequently seen as harmful is "Nature Is A Machine." Nature or the globe are often compared to different types of machines, such as clocks, factories, computers, or spaceships. The metaphor refers to the fact that machines are made up of an assembly of pieces that can be fixed by replacing or repairing the broken portion without taking the system as a whole into account. This gives rise to the misguided hope that individual environmental problems could be resolved by technological means, such as carbon capture and storage, nuclear fusion, hydrogen vehicles, or geoengineering, without affecting the more extensive social and cultural structures that are the root cause of all the problems. Nerlich and Jaspal (2012) examined geoengineering metaphors that show up in a variety of newspapers.

They discovered terms that characterize the climate as "an object, such as a car, that can be fixed or repaired using technological tools to do so... fixing the climate is framed as easy or routine and within the grasp of scientists and engineers." Examples of these terms include "turning down the global thermostat," "fix our atmosphere," "fixing the climate," "technological fix," "toolkit," and "tool-box." The fact that NATURE IS A MACHINE does not honor the many species that inhabit and are a part of nature, instead treating them as mere components, is another issue with the book. According to Verhagen's description, nature is a machine. The use of nature as a storehouse to rationalize the exploitative and administrative aspects of Western civilization makes it appear clear, natural, and right. (Verhagen 2008)

Though it has some advantages, the metaphor "EARTH IS A SPACESHIP" is a type of machine metaphor that might be viewed as equivocal. In line with previous machine metaphors, Mühlhäusler (2003) stated that "the technological metaphor of the spaceship, reflect the image of humans as managers and controllers rather than stewards." However, it can also draw attention to environmental constraints. The pattern of metaphorical thinking is as follows: just as resources are scarce on Earth,

they are also scarce in spaceships; just as humans rely on life support systems in spaceships, so too do they rely on ecosystems on Earth. According to Romaine (1996), the metaphor "emphasizes the fragility of the environment and the precariousness of the human predicament," Because life cannot exist outside of the safe heaven of the spaceship, it is in jeopardy.

The metaphor NATURE IS AN ORGANISM is a step away from machine metaphors. It also has a variety of shapes. The concept that represent in a vague way, Compared to our machines, are we more naturally evolved creatures? But according to Lackey (2007), the metaphor is inappropriate because it gives scientists the power to set the parameters for what constitutes a healthy ecosystem rather than decision-makers. While there is something to this argument, Keulartz (2007) sees the metaphor more favorably, stating that it "facilitates the cooperation between natural, social, and medical scientists" and can act as a catalyst for discussion and debate to reach an agreement on the definition of ecosystem health.

Since that creatures are at least sentient, metaphors referring to ecosystems or planetary health may elicit greater regard and consideration than NATURE IS A MACHINE, but they still delegate authority for medical treatment to professionals. Health metaphors may evoke a very straightforward problem/solution framework. According to Nerlich and Jaspal (2012) the metaphor THE PLANET IS A PATIENT, for instance, is used to support a medical geoengineering fix, with geoengineering being portrayed as 'chemotherapy,' this places the earth on cancer patients, geoengineering on medical intervention, engineers on doctors, and climate change on cancer. Non-experts have no specific role in this metaphor. Forencich (1992) encouraged the application of the same cancer metaphor, but with a different mapping that fundamentally altered the line of reasoning: what physiological role do humans play if the Earth is a living body? As cells, what sort are we? The answer was startling and inevitable given the status of the earth and the exponential growth of the human population: Cancer.

NATURE IS A PERSON is a more precise representation of NATURE IS AN ORGANISM. The metaphor is widely employed by James Lovelock, the creator of Gaia theory Lovelock 2009 stated that I often think of Gaia as if she was an old lady of about my age stated she has already lived nearly 88% of her life". Although some analysts are more optimistic, Romaine (1996) viewed the Gaia metaphor as "an

anthropocentric view because it put humans at the center of things.” But some analysts, however, are more optimistic. According to Lovelock (2004), for example, the Earth's natural ecosystems support the planet's chemistry and temperature in addition to providing humans with farmland. Therefore, the Gaia metaphor may be understood as placing the earth's organism at the center rather than placing humans "at the center of things. Although the personification of nature has gained widespread acceptance, the gendering of nature as female has proven more contentious due to similarities between how humans oppress the planet and how males oppress women. According to Berman (2001), the environmental discourse's identification of women and femininity with nature upholds patriarchal customs and dominance. Thus, it is clear that the rape metaphor and the mindless gendering of nature serve to perpetuate the prevailing worldview of oppression. Whether or not a metaphor of nature places people inside or outside of nature is a crucial factor to consider while evaluating it.

According to Cachelin et al. (2010), the basic issue with the metaphors we live by is indicated by the continuously highlighted gap between us and nature. Humans do not always think of ourselves as being governed by the rules of nature if we believe ourselves to be separate from it. Nature is both a machine and a storehouse. Metaphors serve as a powerful tool for separating people from the natural world, which is seen as inert and available for human use.

Numerous linguistic characteristics, or what Martin and White (2005) refer to as evaluating items, have the power to positively or adversely appraise various aspects of life. Good, right, wrong, or awful are examples of explicit appraisal items. Implicit terms with positive or negative meanings include fresh, natural, and intelligent. Grammatical structures that negatively appraise X, such "a threat of X" (a threat of landslides, for example), are examples of appraisal items. Some metaphors can also be used to evaluate things. For instance, the world's awareness of the negative aspects of sickness in the source frame immediately prompts a negative judgment if consumerism is characterized as an illness. Morphologically marked words with un, in, or dis are often used to describe things that are unpleasant, unsatisfied, underappreciated, messy, disillusioned, careless, or inconvenient. The majority of the time, unmarked words like "happy" are positive and marked terms like "unhappy" are negative. When marking is not morphological, there are many pairs of opposing terms, such "more/less," "big/small," "tall/short," "high/low," growing/shrinking," "up/down," "ahead/behind,"

and "forwards/backwards," that can cause positive or negative appraisal. Going forwards is not inherently good, but it is undeniable that items labeled as "backward" are being assessed adversely and that those who exhibit "forward thinking" are commended rather than censured. It is better to feel "up" than "down," and when things "look up" or "pick up," it is a good thing as opposed to a bad one. Similarly, it seems much better to obtain "more from life" than "less from life." Unmarked expressions do, however, have a limited ability to elicit favorable evaluations. Positive outcomes are never suggested when crime rates rise or cancer "grows." However, we can say that some words, such as "rise," "more," "grow," or "ahead," can magnify the good aspects of already positive things, while other words, such as "lower," "less," "shrink," or "behind," can magnify the negative aspects of already negative things.

According to Alexander (2009), good words can group to provide a compounding effect. "Purr-words," as non-linguists refer to them, are euphemistic or pleasantly sounding words.

The employment of these terms and phrases, and in particular, their propensity to cluster or their cumulative effect when employed frequently together, conveys a confident, unwavering, and essentially uncontested viewpoint. Positive words create an assessment pattern when they group together in this way. Assessment theory (Martin and Rose 2003; White 2004; Martin and White 2005; Salvi and Turnbull 2010) can be used to study evaluations in Eco linguistics. The focus of appraisal theory is on "how writers/speakers position their readers/listeners to do likewise, and with how they approve and disapprove, enthuse and abhor, applaud and criticize" (Martin and White 2005).

In the context of eco-linguistics, larger communities formed by shared evaluation patterns seen in "countless texts repeated daily all over the world" to borrow Halliday's phrase are more significant than transient communities created by individual texts.

Benwell and Stokoe (2006) explained how capacity of people for creativity one of the main concerns of identity theory is themselves: The question at hand is whether individuals are free to create their own themselves in any manner they choose (the "agency" perspective, which holds that each person has agency, is an agent or agentive), or if the process of constructing an identity is limited influenced by a variety of factors,

including institutionalized power structures (the "structure" perspective, wherein "subjects" are set inside the "discourses" that are already in place) (emphasis in original). However, it is evident that it is not either/or: some identities are ingrained in a society or culture, and frequently individuals are coerced or pushed to adopt these identities.

According to Thomashow (1995), Ecological identity, is "all the diverse ways people perceive their identity in relation to the planet as reflected in their values, personalities, and behaviors and self-awareness. Although this is a somewhat broad term, he clarifies it with claiming that "the idea of community is expanded by ecological identity so that it extends beyond the constrained domain of interpersonal relationships.

2.17 Summary

In this chapter, previous research conducted by various scholars is critically reviewed, particularly focusing on studies that are similar to the current investigation. The analysis provides a detailed examination of the existing work, identifying both the strengths and weaknesses in relation to the present study. Furthermore, the chapter delves into the theoretical framework of "Stories We Live By" (2015), exploring its eight key points in detail.

The theoretical framework "Stories We Live By" constructed by Stibbe provides insight regarding relationship between a person and the environment managing message using stories where each interaction and discourse serves as a window into the surrounding world. Each of the eight points in this framework is examined here in regard to its relevance and applicability to the current study. His work demonstrates how the analysis relates to the body of literature and analyzes the literature review, and considers aspects that have not been addressed. After the literature review, the chapter sets up the next one, which elaborates on the methodology used in the present research. This chapter will outline the processes that were undertaken in terms of research design, data collection, and analysis. The research aims to contribute to this field how the methods selected were proper in answering the questions raised and were suitable to prove the research reliability and validity. such a thorough explanation seeks to extend eco-linguistic activities by building on previously existing literature, but this time with sound methodological exploration of new relationships between language and ecology.

CHAPTER 3

RESEARCH DESIGN AND METHODOLOGY

Introduction

This is qualitative research, the researcher collected data from textbooks ranging from primary to higher secondary levels. These textbooks were published by the Punjab Textbook Board. The selection of poems was specifically guided by two key considerations: first, the content was analyzed from an eco-linguistic perspective; second, the illustrations accompanying the poems were examined concerning eight eco-linguistic elements: ideology, framing, metaphor, evaluation, identity, conviction, erasure, and salience.

Many poems did not align with the theme of eco-linguistics, instead focusing on topics such as heroes, motivation, hope, or religious aspects, without addressing the core elements of eco-linguistics. Consequently, only those poems from the textbooks that centered on the poetic narrative of nature, its preservation, and human interaction with nature were selected. Initially, 34 poems were shortlisted, and 31 were ultimately finalized for the analysis. The remaining poems contained only a single eco-linguistic theme, which was insufficient for inclusion in the analysis.

During the analysis, multiple layers of meaning emerged, revealing a wealth of hidden themes embedded within the poems. To systematically explore these intricate meanings, the framework proposed by Arran Stibbe in his work "Stories We Live By" (2015) will be applied to the selected poems. This framework will be utilized to examine the extent to which the various elements of Stibbe's eco-linguistic framework are present in these poems. The analysis will focus on identifying and interpreting how each of the relevant components of the framework is reflected in the poetic narratives, providing a comprehensive understanding of the eco-linguistic dimensions present in the texts.

All the selected poems will be one by one analyzed by applying eight key points of Arran Stibbe framework "stories we live by 2015 that include: ideology, framing, metaphor, identity, evaluation, erasure, salience. The poem will be analyzed thoroughly between the lines and the layers of meanings will be explored by the chosen framework. All the collected data will be organized separately table poem wise one by one.

This chapter concisely covers all the essential and pertinent aspects of the procedure, providing a justification for the chosen methodology. It explains the research design utilized by the researcher to address the proposed research questions outlined in the introductory chapter. The current study deals with the framework of methodology in this section. The current study is based on the synthesized ECDA model of Arren Stibbe's framework (2015). It is based on forms of story which are basically in people's mind and manifestation in language. Arren Stibbe's framework (2015) used as a method of analysis "Stories We Live By".

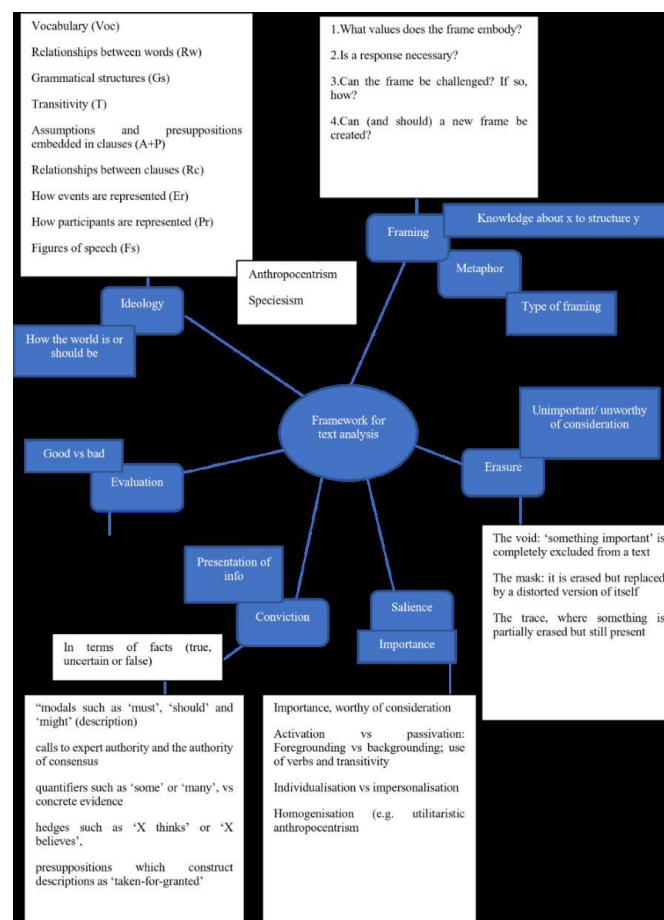


Figure 3.1: Synthesized ECDA Model

This chapter focuses on 'Stories We Live By' (2015) (myth, paradigm, refrain, and root metaphor are all interchangeable terms) forms the subject of this chapter. These stories embedded in the minds of individuals that affect how societies treat ecosystems. Arren Stibbe uses the term 'cognitive structures' to refer to intellectual representations shared within a culture, emphasizing the role of language as a clue to their existence. The study aims to reveal these narratives and evaluate their influence on behavior, advocating for tales that promote sustainable behavior and contribute to environmental destruction.

3.1 Random Sampling in Research

Random sampling is a basic method in research that guarantees equal opportunities to be involved in the study to all members of the population. Method This approach has exceptional value when considering qualitative research, as it reduces bias and ensures that the sample is reflective of the whole population. Within the context of your study, 'purely incidental' random sampling was used to select data from among the larger eco-linguistics domain. This imposes, in this way, a prevention that the included poems in this study are not the researcher's choice, although these come as a sound sample of the eco-linguistic themes ubiquitously found in the textbooks published by the Punjab Textbook Board. This procedure legitimizes the research findings and facilitates a less subjective examination of the eco-linguistic aspects present in the chosen poems

3.2 Researcher's Objective Position

As a researcher, it is important to make sure to stay neutral, especially in qualitative studies that include a large subjective component. In research, poets have been selected and studied impartially, based on the defined criteria within the scope of eco-linguistics. Implementing the model of Arran Stibbe compromises a bias-resisting framework while choosing and analyzing the poems, in which researchers keep a neutral attitude as far as critique is concerned. As a researcher, the objectivity would further guarantee the fairness of the analysis around the naturalness of the eco-linguistic items in the texts, and not be fixed to be someone's desire, or that it reflects up-to-date prejudgment, due to some values and beliefs concerning the issue.

3.3 Ethical Considerations in Data Collection and Analysis

Ethics is the backbone of any research works and it also determines the credibility of the research. Ethical considerations in research ethics issues are involved to use the consent for using the textbooks provided by the Punjab Textbook Board and to analyze the poems without presenting them in a distorted and biased manner. In discourse analysis, a accountable analysis cannot be refined into one right objective reading that ignores the political act of interpretation present in interpretation, or does not recognize that the outcome must be reached without simply the authentic and exposed. Last but not least, the confidentiality and the absence of all plagiarism are important ethics to respect the research.

3.4 Conclusion

The research uses a qualitative method of analyzing eco-linguistic themes in English poems in Punjab Textbook Board (PTB) publications, is conducted by the Arran Stibbe's eco-linguistic model. Random sampling guarantees an unselected conscious process to continue to work on an unbiased basis, and more representative examination of the eco-linguistic aspects in the selected poems. As an investigator, it will enhance the credibility and validity of results that can demonstrate the fairness and transparency in research. An analysis of each poem through the framework of Stibbe provides rich insights into the ecological-linguistic aspects of those educational texts.

CHAPTER 4

ANALYSIS

4.1 Introduction

This chapter examines data from the Punjab Textbook Board. The analysis employs the framework of Arren Stibbe in his work “Stories We Live By” (2015) which contains eight characteristics: ideology, framing, metaphor, evaluation, identity, conviction, erasure, and salience. An ecological perspective, poems have been chosen for appreciation and analysis from Year One to higher secondary for a overall of thirty poems. This chapter explains how all eight features are present in the selected poems in relation to the ideology and framing along with metaphorical representation of ecological concerns. It examines how identity and conviction were presented and it's about erasure and the dominant features of ecology within the educational resources. The analysis tries to show what ecological stories are told through the curriculum and how this perspective effects learners regarding the environment. This analysis aims to uncover the ecological narratives embedded in the curriculum and their impact on students' of the environment.

Table 4.1: Season by Helen Moore

Ideology The existing poem encourages an ideology of the unique qualities of each season. and It emphasizes the beauty and uniqueness of winter, spring, summer, and fall, signifying that each season has its appeal and importance. This ideology reflects an appreciation for the natural cycle and each season's different experiences.	Framing The poem is oriented around the seasons and intrigues the reader to reflect on what season of the year they enjoy most. It summarizes all the seasons by their differentiating factor — winter= cold, summer = hot, spring = green, fall = not. It also gives the reader an opportunity to consider their own thoughts and experiences with each of these seasons.
Metaphor The poem provides simple descriptions of the feel of each season. Cold" "Hot"	Evaluation This poem evaluates every season comes out looking good, as though there is

"Green" and "Not" elegantly encapsulate the essence of winter summer spring and fall. These metaphors serve as a symbol of the long physical and emotional experience associated with each season.	merit in all the seasons The responding phrase "Can't choose, I like them all" expresses a panoramic assessment of the seasons in a manner that appears more reasonable and entire, not favoring one over the others, everyone has their charm. Thus, this review encourages a more comprehensive perception of an ecological environment.
Identity The identity constructed in the poem is that of a person who is observant and appreciative of nature. The speaker's inability to choose a favorite season indicates a broad and inclusive perspective, valuing diversity and change. This identity fosters a sense of openness and flexibility, embracing the cyclical nature of the seasons.	Conviction The poem conveys a conviction that all seasons have their own merits and are worthy of appreciation. The speaker's indecision about choosing a favorite season reinforces the idea that every season contributes something valuable to the annual cycle. This conviction is reflected in the equal treatment and positive description of each season.
Salience The most salient elements in the poem are the descriptions of the seasons and the concluding line about liking them all. The simplicity and clarity of these descriptions draw the reader's attention to the defining characteristics of each season and the overarching message of equal appreciation. These elements highlight the poem's central theme of embracing the variety of natural experiences.	Erasure The poem erases any negative aspects or challenges associated with each season, focusing solely on their positive attributes. By not mentioning things like winter's harshness, summer's excessive heat, spring's allergies, or fall's decay, the poem maintains a purely positive and idealized view of the seasons. This erasure helps to emphasize the beauty and diversity of the natural world.

Table 4.2: Golden Sun by Lenore Hetrick

Ideology The poem presented here is an example of a worldview that admires the natural world, and in particular, the sun as the giver of life. It portrays a world-view in which nature is depicted as generous and essential for all life to exist. This belief stands in unambiguous contrast to industrial and consumerist stories that too often extract what is useful from nature without valuing it for what it is.	Framing The framing of the poem places the sun at the center of life on Earth. By directly addressing the sun and emphasizing its crucial role, the poem frames the natural world as a source of energy and nourishment. This positive framing encourages readers to appreciate and respect the environment.
Metaphor The sun is metaphorically described as a "great, glorious, golden" object with a "magic ray." These metaphors raise the sun to a royal and almost divine status, highlighting its importance. The use of "magic ray" suggests an almost spiritual quality that emphasizes its important role in life.	Evaluation The poem evaluates the sun in highly positive terms, using words like "great," "glorious," and "golden" to express admiration and gratitude. This evaluation supports the idea that the natural world is inherently valuable and deserving of respect and protection.
Identity The identity constructed in the poem is one of a humble recipient of nature's gifts. The speaker's request for the sun to shine "down on me today" suggests a personal connection and dependency on nature. This identity is contrasted with modern identities that often see humans as separate from or dominant over nature.	Conviction The poem conveys a strong conviction about the indispensability of the sun. It states unequivocally that the sun is "the life of all this earth" and that "all must depend on you." This conviction underscores the ecological truth that life on Earth is interconnected and dependent on natural elements like the sun.

Erasure The poem erases the human presence in the environment, foregrounding the affirmatives that can be made about the natural. The reason for this effacement might be an attempt to underscore the beauty and significance of the natural world, without recognizing the radical environmental impoverishment engendered by humans. It makes it look better, nicer and more pleasant behind nature.	Salience The most salient element in the poem is the sun, emphasized through reappearance and colorful explanations. By focusing the reader's attention on the sun, the poem highlights its critical role in the ecosystem and encourages readers to recognize its significance.
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Table 4.3: I Am Earth by Anonymous

Ideology The poem promotes an environmental ideology that emphasizes the earth's role as our home and the necessity of its preservation. It critiques human actions that harm the environment and underscores the need for change to ensure the planet's survival. This ideology reflects a deep ecological perspective that prioritizes the health and well-being of the earth over unsustainable human practices.	Framing The framing of the poem is from the perspective of the earth itself, which addresses humanity directly. This personification allows the earth to express its grievances and plea for better treatment. The frame highlights the reciprocal relationship between humans and the earth, emphasizing that human actions directly impact the planet's health and, consequently, human survival.
Metaphor The poem uses metaphors to convey its message strongly: "I am the earth, I am your home": The earth is personified as a nurturing body that provides shelter and nourishment.	Evaluation The poem evaluates human actions negatively, particularly the destruction and pollution caused by modern practices. Similarly, it implicitly praises the prospective for positive change through caring and sustainable practices.

"You destroy my skin and bone": Destruction of the earth is related to hurting a living being, making the environmental damage more physical and personal. "I need love, and I need care": These human emotions are used metaphorically to describe the necessity of earth for better environmental practices. These metaphors emphasize the harshness of environmental poverty and the urgent need for corrective actions.	This evaluation stresses the moral responsibility humans have towards the earth.
Identity The poem constructs an identity for the earth as a forgiving yet suffering entity that continues to support human life despite the damage it endures. It also constructs an identity for humans as both the destroyers and potential saviors of the earth, highlighting the dual role they play in either harming or healing the planet.	Conviction The poem conveys a strong conviction about the need for immediate and significant environmental action. It emphasizes that the earth is humanity's only hope and that it is up to humans to save it. This conviction is expressed through the urgent tone and clear directives for reducing plastic and waste.
Erasure The poem erases any justification for environmentally harmful practices and focuses solely on the need for change. By not discussing the reasons behind human actions, it simplifies the narrative to highlight the necessity of direct and effective solutions. This erasure helps to maintain a clear and focused call to action.	Salience The most salient elements in the poem are the direct appeals from the earth and the vivid descriptions of environmental damage. The repeated calls for action and the emphasis on the earth's need for love and care draw the reader's attention to the core message of environmental responsibility and urgency.

Table 4.4: Twinkle Twinkle Little Star by Jane Tylor

Ideology The poem promotes an ideology of curiosity and wonder about the natural world. It encourages a sense of admiration and appreciation for the beauty of the stars, highlighting a perspective that values observation and reflection of the universe. This ideology reflects a broader cultural emphasis on the importance of maintaining a sense of wonder and curiosity about the world.	Framing The poem captivates the reader and the speaker with its attention to the star that can be gazed at through the window in the evening. The star is depicted as mysterious and tremendous at the same time from the viewpoint of a young apprentice. The use of this youthful perspective pulls the awe people have when observing the night sky and the want to understand things that appear to be boundless. Even though the speaker's grasp is quite rudimentary, his or her excitement demonstrates the magnificence that can be observed when people take the time to look at the world around them.
Metaphor The poem uses the metaphor of a diamond to describe the star, emphasizing its brilliance and value. This metaphor conveys the idea of the star as a precious and beautiful object, enhancing its perceived wonder and magnificence. The comparison to a diamond also suggests a sense of rarity and uniqueness.	Evaluation The poem evaluates the star positively, depicting it as a source of wonder and beauty. The use of terms like "high" and "diamond" reflects a high regard for the star, suggesting that it is something to be admired and cherished. This positive evaluation reinforces the theme of appreciating the natural world.
Identity The poem constructs an identity for the speaker as someone who is curious and	Conviction The poem conveys a strong conviction about the importance of wonder and

contemplative, seeking to understand and appreciate the mysteries of the universe. It also creates an identity for the star as a beautiful and enigmatic object, worthy of admiration and contemplation. This dual identity fosters a connection between the observer and the observed.	curiosity. The repeated questioning and expression of wonder suggest a deep-seated belief in the value of maintaining a sense of awe about the natural world. This conviction is evident in the persistent tone of curiosity and admiration throughout the poem.
Erasure The poem erases any emphasis on scientific explanations or practical considerations about stars, focusing exclusively on the emotional and aesthetic response to their presence. By not delving into the scientific aspects, the poem maintains a sense of mystery and wonder, allowing the reader to experience the star as a purely magical and awe-inspiring object. This erasure helps to reserve the naive sense of curiosity and admiration.	Salience The most salient elements in the poem are the descriptions of the star and the expressions of wonder. The imagery of the star being "up above the world so high" and "like a diamond in the sky" draws the reader's attention to its brilliance and the sense of mystery it evokes. These elements highlight the central themes of wonder and beauty.

Table 4.5: Five Little Monkey Jumping On the Bed

Ideology The poem promotes an ideology centered on safety and parental care. It highlights the consequences of risky behavior (jumping on the bed) and the importance of listening to authority figures (the doctor). This ideology reflects common social beliefs of attention, responsibility, and reliability to recommendation from those in positions of knowledge.	Framing The poem is framed as a repetitive narrative where each verse builds upon the previous one, highlighting a common childhood activity that leads to minor injuries. The framing creates a predictable pattern that emphasizes the inevitability of the consequences of the monkeys' actions. It also frames the response of the mother and the advice of
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	doctor as important components in managing the situation.
Metaphor The poem depicts monkeys literally and straightforwardly, it can also be interpreted metaphysically as the fallout from engaging in repetitive risky behavior and a parent's attempt at active involvement. A metaphorical interpretation arises from the context when the doctor's advice served as authoritative guidance which, if followed, would prevent tragedy.	Evaluation The poem evaluates the behavior of monkeys negatively, as evidenced by the repeated falls and injuries. The advice from the doctor to stop jumping on the bed is presented as wise and necessary, while the monkeys' continued disobedience is shown to lead to expected negative outcomes. This evaluation highlights the importance of advice and the consequences of ignoring it.
Identity The identities performed in the poem are mischievousness, the monkeys are careless and thoughtless, and the mother is sensible and caring, while the doctor recovers his sense of authority and intelligence. These identities capture the tension between youthful interest and mature accountability.	Conviction The poem contains a certain conviction about the necessity of safety and the role of authority. The determination of the doctor and the ending of the monkeys' dangerous behavior enhance the sense of the necessity of listening to the expert's advice to prevent harm. It was this faithfulness that is so evident in the doctor's advice.
Erasure The poem erases any detailed exploration of the monkeys' motivations or any deeper consequences beyond the immediate physical injuries. By focusing on the repetitive nature of the behavior and its consequences, it simplifies the	Salience The most salient elements in the poem are the repetitive actions and consequences: the monkeys' jumping, the falls, and the doctor's advice. These elements draw attention to the central theme of the poem and reinforce the

narrative to emphasize the core message about safety and obedience. This erasure helps to maintain a clear and focused storyline.	message through repetition. The countdown from five to one also adds a rhythmic and engaging structure that keeps the reader's attention.
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Table 4.6: The Cricket by Marjorie Barrows

Ideology The poem conveys a simple and powerful ideology of appreciating small creatures and their joyful existence. It promotes a sense of curiosity and respect for the smallest forms of life, suggesting that every creature has its own importance and reason to be happy.	Framing The poem frames the cricket in an optimistic light. It portrays the bug as an active, lively, and happy. The framing invites the reader to see the world from the cricket's perspective, emphasizing its joy and vitality after the rain.
Metaphor While the poem does not use complex metaphors, the cricket itself can be seen as a metaphor for resilience and the joy of life. The imagery of the cricket running and chirping in the sun can symbolize the persistence of life and the return of happiness after a storm.	Evaluation The evaluations in the poem are positive. The little bug is described as "black and shiny in the sun," and its actions—running fast, stopping for breath, chirping a song—are all presented in an endearing manner. The poem evaluates the cricket's existence as something delightful and worth noticing.
Identity The cricket's identity is constructed through its actions and appearance. It is depicted as a small but significant creature, happy and energetic. This identity challenges any dismissive attitudes toward insects by showing them as lively and joyful beings.	Conviction The poem carries a conviction that small creatures like crickets have their own joy and purpose. This is shown through the cricket's song and its "very glad to be a bug" attitude. The poem strongly suggests that all forms of life are worthy of appreciation.

Erasure The poem does not erase any negative aspects but rather omits any potentially negative perceptions of bugs. There is no mention of fear or disgust, which are common reactions to insects. This selective portrayal encourages a more positive and accepting view of small creatures.	Salience What is made salient in the poem is the cricket's liveliness and joy. The focus is on its actions, its appearance in the sunlight, and its cheerful song. By making these aspects salient, the poem highlights the beauty and happiness found in nature's small creatures.
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Table 4.7: Little Bee On My Nose

Ideology The poem reflects the ideology that humans and insects coexist in shared spaces, often leading to misunderstandings and conflicts. It emphasizes the natural behavior of the bee and the human reaction to it, highlighting the inevitability of such encounters.	Framing The poem frames the bee as a potentially dangerous creature, focusing on its sting. The human protagonist is portrayed as an innocent party caught in an unintended confrontation. This framing creates a narrative of conflict between humans and nature.
Metaphor The bee on the nose can be seen as a metaphor for unexpected and unavoidable challenges in life. The interaction illustrates how small and seemingly insignificant encounters can lead to larger consequences, symbolized by the sting.	Evaluation The poem evaluates the bee's presence negatively due to the threat of being stung. The bee is described in terms that suggest danger ("wicked crouch"), and the resulting pain ("OUCH, OUCH, OUCH, OUCH!") emphasizes the negative outcome of the encounter.
Identity The identities constructed are that of the bee as an aggressive and defensive	Conviction The poem carries the conviction that nature's creatures will defend themselves

creature, and the human as an unintended provocateur. The bee's identity is closely tied to its ability to sting, while the human is depicted as vulnerable and reactive.	when they feel threatened. The bee's sting serves as a natural consequence of the human's intrusion, reinforcing the idea that every action in nature reacts.
Erase The poem erases any positive attributes of the bee, such as its role in pollination or its contribution to the ecosystem. The focus is solely on the negative interaction, leaving out any appreciation for the bee's ecological importance.	Salience The salient aspect of the poem is the bee's sting and the human's pain. By emphasizing the physical discomfort and the bee's defensive posture, the poem highlights the potential dangers of close encounters with nature.

Table 4.8: Seasons by Meish Goldish

Ideology The poem reflects an ideology of appreciating the constant nature of seasons and their different characteristics. It suggests that each season has its unique role and beauty, promoting a balanced view of nature's annual cycle.	Framing The poem frames each season in a constructive light, emphasizing their unique features. Winter is depicted with snow and cold, spring with warmth and new growth, summer with heat and cold drinks, and autumn with cool air and the return to school. This framing highlights the natural progression and the positive aspects of each season.
Metaphor The poem uses the series of seasons as a metaphor for the passage of time and life's ongoing changes. Each season represents different stages, symbolizing renewal (spring), growth (summer), maturity (autumn), and rest (winter).	Evaluation The poem evaluates each season positively, pointing out enjoyable and notable activities or changes. For example, winter's snow, spring's budding plants, summer's ice-cold drinks, and autumn's cool air and school. This

	evaluation implements an appreciation for the variety and beauty of the natural world.
Identity The identities constructed in the poem are those of the seasons themselves, each with distinct characteristics and activities related with them. Winter is cold and undeveloped, spring is warm and full of growth, summer is hot and active, and autumn is cool and temporary.	Conviction The poem carries the conviction that the seasons are a natural and essential part of life. It suggests a rhythm and predictability to the natural world, reinforcing the idea that change is both inevitable and beneficial.
Erasure The poem erases any negative aspects or challenges associated with each season. For instance, the harshness of winter, the potential for spring allergies, the extreme heat of summer, and the melancholy of autumn are not mentioned. The focus is solely on the positive attributes.	Salience The salient aspects of the poem are the sensory experiences and activities associated with each season. By emphasizing these elements, the poem draws attention to the joys and unique features of each part of the year, encouraging readers to appreciate the cyclical nature of the environment.

Table 4.9: My School by Ruth Donnelly

Ideology The poem reflects the ideology of new beginnings and the emotions associated with starting school. It captures the mix of excitement and apprehension that comes with entering a new environment. The focus on material preparations (lunchbox, shoes, bookbag, pencil box) alongside emotional readiness highlights	Framing The poem frames the first day of school as a significant and somewhat daunting event. The protagonist's uncertainty about the teacher, classmates, and classroom creates a narrative of anticipation and cautious optimism. The positive depiction of the teacher's smile
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the importance of both physical and emotional preparedness in new experiences.	at the end reframes the initial anxiety into a potentially positive experience.
Metaphor The poem can be seen as a metaphor for new experiences in general. The specifics of starting school represent broader themes of entering unknown situations, dealing with anxiety, and finding reassurance in friendly faces and welcoming smiles.	Evaluation The poem evaluates the protagonist's new school items positively, emphasizing their newness and coolness. The initial uncertainty about the teacher and classmates is tempered by the final positive evaluation of the teacher's smile, suggesting that initial fears may give way to positive experiences.
Identity The identity of the protagonist is constructed through their preparation and emotions. They are represented as a child who is well-prepared but also nervous about the social aspects of school. The identity of teacher is originally unclear but becomes productive by the end of the poem, characterized by a welcoming smile in spite of being "tall and kind of loud."	Conviction The poem conveys the conviction that new experiences are both exciting and anxiety-inducing. It suggests that while uncertainty is a natural part of starting something new, there are also positive aspects to look forward to, such as friendly teachers and the potential for making new friends.
Erasure The poem erases any mention of possible negative experiences beyond the character's early fears. There is no mention of bullying, academic pressure, or any negative school experiences,	Salience The poem makes salient the character's emotions and preparations for the first day of school. The material objects (lunchbox, shoes, bookbag, pencil box) and the emotional responses (uncertainty about the teacher and classmates) are highlighted attention to the mixed

focusing solely on the child's perspective and their instant concerns.	feelings children often have when starting school.
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Table 4.10: Our Family Picnic by Kenn Nesbitt

Ideology The poem presents an ideology that nature can be changeable and sometimes unwelcoming. It highlights the contrast between human plans and nature's impulses, reflecting the idea that despite our best preparations, nature can disturb our activities unexpectedly.	Framing The poem frames the family picnic as a series of unfortunate events caused by natural elements—rain, wind, mosquitoes, and bees. This framing emphasizes the challenges and discomforts that can arise from spending time outdoors, presenting nature as a force that can sometimes be opposed to human enjoyment.
Metaphor The picnic serves as a metaphor for life's plans and expectations being upset by unexpected circumstances. The elements of nature (rain, wind, mosquitoes, and bees) symbolize the unpredictable challenges and obstacles we face in life.	Evaluation The poem evaluates the picnic experience negatively due to the adverse weather and insect attacks. This negative evaluation is conveyed through the imagery of rain, darkness, and the family's frantic reaction to the mosquitoes and bees, in the end leading to the decision to abandon the picnic.
Identity The identities constructed in the poem include the family as well-prepared but ultimately thwarted by nature's unpredictability. Nature is characterized as powerful and uncontrollable, capable of turning a pleasant outing into a distressing experience.	Conviction The poem carries the conviction that nature can be harsh and that human activities are often at the mercy of environmental conditions. It suggests that while outdoor activities can be enjoyable, they are also subject to the unpredictability of the natural world.

Erasure The poem erases any positive aspects of being in nature by focusing solely on the negative experiences of the picnic. There is no mention of the beauty or tranquility of the park, the joy of being outdoors, or any positive interactions with nature.	Salience The poem makes salient the disruptive elements of nature (rain, wind, mosquitoes, bees) and the family's reaction to these challenges. The emphasis on adverse weather and insect attacks draws attention to the difficulties and discomforts that can arise from spending time outdoors.
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Table 4.11: Caterpillar by Christina Rossetti

Ideology This poem is a celebration of a philosophy which reveres the wisdom of creation, of natural life and the journey of a caterpillar. It celebrates the enigma and beauty of change that a tacit faith in the worth and importance of natural change and transformations. In contrast, anthropocentric constructs generally exclude, or do not acknowledge, the double functioning of these processes in the ecological eleven orders of magnitude outside of humanity.	Framing The framing of the poem situates the caterpillar within its natural environment, highlighting its journey and the challenges it faces. By focusing on the caterpillar's viewpoint, the poem frames nature as a dynamic and sometimes unsafe place where creatures must navigate to survive and transform.
Metaphor The poem uses the metaphor of the caterpillar's journey to represent life's transitions and transformations. The caterpillar "in a hurry" suggests the urgency and drive inherent in life. The final lines about spinning and dying to live again as a butterfly use metamorphosis as a powerful metaphor	Evaluation The poem evaluates the caterpillar's life and transformation positively, with a sense of admiration and gentle concern. The wishes for the caterpillar's safety and successful transformation convey a respectful and caring attitude towards nature. This positive evaluation promotes the idea that all stages of life, even the

for change and rebirth, highlighting the cyclical nature of life.	seemingly mundane or vulnerable, are worthy of protection and respect.
Identity The identity constructed in the poem is that of the caterpillar as a fragile yet determined being. The poem humanizes the caterpillar, arousing understanding and a sense of shared journey with the reader. This identity encourages readers to see themselves in natural processes and recognize their own problems and capacities for transformation.	Conviction The poem conveys a conviction about the inevitability and beauty of natural cycles. The assured transformation of the caterpillar into a butterfly symbolizes hope and renewal. This conviction underscores a fundamental ecological truth about the interconnectedness and continuity of life.
Erasure The poem erases any human impact or intervention in the natural process it describes. By focusing solely on the caterpillar's journey and transformation, it creates an idyllic and undisturbed view of nature. This erasure can be seen as a way to emphasize the purity and wonder of natural processes, free from human interference.	Salience The most salient element in the poem is the metamorphosis from caterpillar to butterfly. The detailed description of the journey of caterpillar and the expectation of its transformation focus the reader's attention on this remarkable natural process, highlighting its significance and beauty.

Table 4.12: Thank you, Lord by Mary Fairchild,

Ideology The poem promotes an ideology of gratitude, faith, and trust in divine guidance. It reflects a belief in the importance of starting the day with prayer and maintaining a connection with God throughout the day, regardless of the	Framing The framing of the poem is set within a daily routine of prayer and reflection. The speaker begins and ends the day with acknowledgment of the presence of God and guidance, framing the full day within a spiritual context. This framing
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circumstances. This ideology emphasizes confidence on spiritual strength and the importance of gratitude in everyday life.	highlights the constancy of divine presence and the importance of regular spiritual practice.
Metaphor The poem employs several metaphors: "Sunshine turns to rain": Represents the transition from good times to difficult times. "Dark cloud": Symbolizes pain or challenges. "Hold my family in your hands": Suggests divine protection and care. These metaphors highlight the contrasts between different life experiences and the comfort derived from faith.	Evaluation The poem evaluates the act of prayer and trust in God very positively, presenting them as sources of strength and guidance. Equally, it implicitly evaluates fear and doubt negatively, suggesting that trust in God can overcome these negative states. This evaluation highlights the poem's message of faith and divine support.
Identity The identity constructed in the poem is that of a faithful and grateful believer who looks to God for guidance and support. The speaker sees themselves as a follower of divine will, committed to helping others and growing through spiritual practice. This identity emphasizes humility, service, and reliance on divine strength.	Conviction The poem conveys a strong conviction in the power of prayer and God's constant presence. The speaker expresses unwavering faith in God's guidance and protection, regardless of life's ups and downs. This conviction is evident in the commitment to follow God's lead and trust in His plan.
Erasure The poem erases any focus on independence or secular problem-solving, instead highlighting spiritual dependence and divine involvement. By not mentioning personal control over surroundings, it highlights the idea that	Salience The most salient elements in the poem are the references to prayer, gratitude, and divine guidance. The emphasis on these themes draws the attention of readers to the central message of faith and belief on God. These elements

true strength and guidance come from a higher power. This erasure helps to maintain a clear, focused message about the importance of faith	highlight the importance of maintaining a spiritual connection throughout the day.
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Table 4.13: Whole Day of Children

Ideology The poem conveys an ideology centered on the importance of truthfulness, respect, and good manners in children. It suggests that these qualities are fundamental duties, promoting a moral framework for behavior that emphasizes integrity and politeness.	Framing The poem frames these duties as essential and straightforward, implying that adhering to them is within the capability of every child. The framing presents these behaviors as non-negotiable aspects of proper conduct, making them seem both attainable and necessary.
Metaphor The duties outlined can be seen as a metaphor for the foundational principles of good character. Speaking the truth and behaving mannerly are not just actions but representations of deeper moral values that shape a person's identity and interactions with society.	Evaluation The poem evaluates the behaviors positively, emphasizing their importance. Truthfulness and manners are presented as virtues, essential for social harmony and personal integrity. This positive evaluation highlights the societal value placed on these behaviors.
Identity The identity constructed in the poem is that of a well-behaved, respectful child who understands and fulfills their social responsibilities. The child's identity is shaped by their adherence to these principles, positioning them as a model of good behavior.	Conviction The poem carries the conviction that these duties are crucial for every child to follow. It suggests a universal standard of behavior that children are expected to meet, reinforcing the idea that these values are integral to one's moral development and social interactions.

Erasure The poem erases any challenges related with following these duties. It does not address situations where telling the truth might be difficult or where social manners might conflict with personal feelings. The simplicity of the poem overlooks the nuanced reality of moral choices.	Salience The poem makes salient the virtues of truthfulness and good manners, emphasizing them as the core duties of children. By focusing on these aspects, the poem draws attention to the importance of these values in shaping a behavior of child and moral framework.
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Table 4.14: Little Things By Julia A Carney

Ideology The poem promotes an ideology that cherishes the power of the collective small gesture and moment. It implies that each little part has a large impact on the whole, such as natural substances like water and sand becoming oceans and land and people's actions and editions affecting the world. It is an ideology that urges the population to live in the moment, and to live intentionally.	Framing The structure of the poem places small and sometimes unseen things and deeds as root components of larger phenomenon. By accentuating the importance of "little drops of water//Little grains of sand," the poem constructs nature and human life as dependent upon tiny but crucial elements.
Metaphor The poem uses various metaphors to convey its message. "Little drops of water" and "little grains of sand" symbolize minor elements that collectively create vast natural formations like oceans and lands. Similarly, "little moments" and "little deeds" are metaphors for the small	Evaluation The poem evaluates small actions and moments positively, emphasizing their essential role in creating significant outcomes. This evaluation highlights the value of humility and the potential impact of seemingly insignificant deeds, emphasizing a sense of purpose and responsibility in everyday actions.

actions and experiences that define eternity and moral character.	
Identity The identity constructed in the poem is one of an individual who recognizes and values the impact of small actions. By acknowledging that "little deeds of kindness" and "little words of love" can make the earth "happy, like the Heaven above," the poem encourages readers to see themselves as capable of contributing to a better world through their daily actions.	Conviction The poem conveys a strong conviction about the power of incremental contributions. It asserts that small errors can lead one astray just as small acts of kindness can bring about happiness. This conviction emphasizes the moral responsibility of individuals to be mindful of their actions and their potential consequences.
Erasure The poem erases the notion that only grand gestures or major events are important. By focusing exclusively on small actions and moments, it challenges the often-held belief that larger, more dramatic efforts are the primary drivers of change and significance. This erasure shifts the focus to the value of everyday actions and their cumulative impact.	Salience The most salient elements in the poem are the repeated references to "little" things—drops of water, grains of sand, moments, errors, deeds of kindness, and words of love. This repetition reinforces the central theme that small components collectively have a significant impact, drawing the reader's attention to the importance of the seemingly insignificant.

Table 4.15: Allah Loves Me by Fatima Mehru

Ideology The poem has an ideology of blind belief and dependence on God's love and presence. It engenders a perspective that an abiotic creation (the world around me)	Framing The poem is framed by evidentiary appeals to the speaker's positive relationship with Allah, a relationship that reveals the presence of Allah as closeness to the stars, trees, birds, and flowers, as well as the answer to prayers
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and haptic feelings (events I experience in life) are manifestations of Allah's love and care. This ethos puts faith in a universal spirit — and the idea that you are never alone and that your God is always fighting with you and for you.	of personal need and feeling. In highlighting the natural beauty and the emotional experiences of the speaker, while contrasting it with the comforting and supportive presence of Allah, the divine is framed here as one who is close to the world and one who is also close to the personal life.
Metaphor The poem uses several metaphors to express the presence and love of Allah: Stars, trees, and birds: Represent the omnipresence of Allah in nature. Flowers blooming and sleeping: Symbolize the cyclical and nurturing aspects of divine care. Presence in times of care and tears: Suggests Allah's comforting and supportive role in the speaker's life. These metaphors emphasize the pervasiveness of divine love and its manifestations in both nature and personal experiences.	Evaluation The poem evaluates Allah's love and presence very positively, depicting them as sources of comfort, support, and joy. The natural world and personal moments of need are viewed through a lens of divine care and benevolence. This positive evaluation reinforces the speaker's deep faith and reliance on Allah.
Identity The identity constructed in the poem is that of a devout believer who finds solace and support in Allah's love. The speaker sees themselves as someone deeply connected to and reliant on divine presence, which is central to their emotional and spiritual well-being. This	Conviction The poem conveys a strong conviction about the omnipresence and omnipotence of Allah's love. The repeated recognition of divine presence in various aspects of life and nature underscores the speaker's unwavering belief in Allah's constant care and support. This conviction is

identity highlights a personal and intimate relationship with Allah.	reflected in the plea for continued divine love and enlightenment.
Erase The poem erases any focus on human independence or secular explanations for the phenomena described. By attributing all aspects of natural beauty and personal support to Allah's love, it omits any notion of self-reliance or secular interpretations. This erasure helps to maintain a clear focus on the divine as the sole source of comfort and support.	Salience The most salient elements in the poem are the references to natural phenomena and personal emotional experiences as manifestations of Allah's love. The vivid descriptions of stars, trees, birds, flowers, and personal prayers draw the reader's attention to the central theme of divine presence and love. These elements highlight the pervasive and comforting nature of Allah's care.

Table 4.16: A Nations strength by William Ralph Emerson

Ideology The poem conveys an ideology that emphasizes the moral and ethical foundation of a nation's strength over material wealth or military power. It promotes values such as truth, honor, bravery, and hard work, suggesting that these human qualities are what truly make a nation strong and resilient.	Framing The poem frames the concept of national strength not in terms of physical or economic power, but through the character and virtues of its people. It contrasts superficial measures of strength (gold, swords, pride) with the enduring power of virtuous individuals.
Metaphor The poem uses metaphors such as "pillars high" and "foundations strong" to symbolize the strength and stability of a nation. Gold, swords, and pride are metaphors for material wealth, military power, and arrogance, respectively,	Evaluation The poem evaluates the qualities of gold, military power, and pride negatively, suggesting they are unstable and transient. Conversely, it evaluates the qualities of truth, honor, bravery, and hard work positively, presenting them as

which the poem argues are insufficient for true strength.	the true pillars that support a strong nation.
Identity The identity constructed in the poem is that of the ideal citizen who embodies truth, honor, and bravery. These individuals are depicted as the true builders of a nation's strength, standing in contrast to those who rely on wealth, power, or pride.	Conviction The poem carries the conviction that a nation's true strength lies in the character of its people. It asserts that only men of virtue and resilience can make a nation great and durable, emphasizing the moral over the material.
Erase The poem erases any notion that material wealth or military power alone can sustain a nation. It does not acknowledge any potential benefits these might have, focusing exclusively on the moral and ethical aspects of national strength.	Salience The poem makes salient the qualities of truth, honor, bravery, and hard work. By highlighting these attributes, it directs the reader's attention to the importance of moral character and ethical behavior in building and sustaining a strong nation.

Table 4.17: The Lake isle of Innisfree by William Buttler Yeast

Ideology The poem promotes an ideology that values simplicity, nature, and inner peace over the complexities and noise of urban life. It reflects a romantic longing for a return to nature, suggesting that true contentment is found in natural, unspoiled environments rather than in the artificial and busy modern world.	Framing The poem is framed as a personal declaration and longing for escape to a peaceful, natural setting. By framing the narrative around the speaker's desire to leave the city for the tranquility of Innisfree, the poem contrasts the serenity of nature with the hustle and bustle of urban life, highlighting the restorative power of the natural world.
Metaphor The poem uses several metaphors to convey its themes: "Veils of the morning" and "noon a purple glow" evoke the ethereal beauty of the natural world. "Peace comes dropping slow" personifies peace as a tangible, gentle presence that envelops the speaker. "Deep heart's core" metaphorically represents the speaker's innermost longing and emotional connection to Innisfree. These metaphors enhance the sense of tranquility and deep emotional resonance associated with the natural environment.	Evaluation The poem evaluates nature and simplicity positively, depicting the Lake Isle of Innisfree as an idyllic refuge from the stress of urban life. The descriptions of the peaceful setting, with its bee-loud glade and glimmering nights, emphasize the beauty and serenity of nature. In contrast, the city is implicitly evaluated negatively, associated with grey pavements and a lack of peace.
Identity \ The identity built in the poem is a nature loving persona. The speaker identifies as a city dweller who derives peace and	Conviction The poem conveys a strong conviction about the healing, spiritual power of nature. The multiple statements of the speaker that

belonging from nature, in stark contrast to their current living environment. This identity is reflective of discovering one's true identity within nature.	he will rise and go to Innisfree emphasize his conviction and his belief that he needs to return to nature for his health's sake. It is symbolised by the rich, sensorial accounts of Innisfree.
Erasure The poem erases the details and complexities of urban life, focusing instead on the simplicity and purity of the natural setting. By not describing the city in detail, the poem shifts all attention to the allure of Innisfree. This erasure serves to idealize the natural world and create a stark contrast with the speaker's current environment.	Salience The most salient elements in the poem are the sensory details and imagery of Innisfree. The sounds of the lake water, the glimmer of midnight, and the buzzing of bees are all highlighted, drawing the reader's attention to the vivid and appealing aspects of the natural world. These elements emphasize the contrast between the tranquility of nature and the noise of the city.

Table 4.18: Think Not All is Over by Harriet Beecher Stowe

Ideology The poem conveys an ideology of hope and resilience. It emphasizes that despite the seemingly bleak circumstances, renewal and better times are ahead. This reflects a belief in the cyclical nature of life and the presence of divine care and intervention.	Framing The poem frames difficult times (autumn, winter, personal sorrow) as temporary and transformative rather than final. By using the natural cycle of seasons and the presence of God as a backdrop, it frames challenges as necessary preludes to renewal and joy.
Metaphor The poem uses the changing seasons as metaphors for human experiences and emotions. Autumn and winter symbolize sorrow and hardship, while spring and morning represent renewal, hope, and	Evaluation The poem evaluates both natural and emotional hardships as temporary and transformative. It suggests that these hardships are not to be feared but endured with faith, as they lead to growth and

divine love. This metaphorical use of seasons highlights the natural and inevitable return of better times.	renewal. The presence of God and the promise of future joy are evaluated positively as sources of comfort and hope.
Identity The identities constructed in the poem include the individual enduring hardship and God as a constant, loving presence. The individual is portrayed as resilient and hopeful, while God is depicted as the eternal source of renewal and love.	Conviction The poem carries the conviction that the hardships of life are temporary and that divine existence confirms the return of joy and rebirth. It encourages readers to maintain faith and patience during difficult times, highlighting the belief in eventual positive outcomes.
Erasure The poem erases any suggestion that hardship is permanent or insurmountable. It does not acknowledge prolonged suffering without hope or the possibility of despair overwhelming faith. The focus is solely on the temporary nature of difficulties and the assured return of better times	Salience The poem makes salient the themes of hope, renewal, and divine love. It emphasizes the temporary nature of hardships and the certainty of renewal, encouraging readers to focus on the positive outcomes and divine presence in their lives.

Table 4.19: Stopping by Woods on a Snowy Evening

Ideology The poem conveys an ideology of observation and the attraction of nature. It suggests a deep appreciation for the beauty and peacefulness of the natural world, even in responsibilities. The poem slightly admits the tension between the desire to engage oneself in nature and the pull of societal duties.	Framing The poem frames the woods as a place of peaceful beauty and deep observation. The setting of the woods filling up with snow is depicted as peaceful and inviting, contrasting with the responsibilities waiting for the speaker. This framing creates a sense of conflict between the natural world's allure and the human demands of world.
Metaphor The woods in the poem serve as a metaphor for the unknown, rest, and perhaps even death. The “promises to keep” and “miles to go before I sleep” suggest the speaker’s obligations and life journey. The peaceful, snow-filled woods represent a tempting but dangerous respite from these duties.	Evaluation The poem evaluates the woods positively, describing them as “lovely, dark and deep.” This positive evaluation highlights the allure and beauty of nature. However, the necessity to fulfill promises and the journey ahead introduces a pragmatic evaluation of the need to return to reality and responsibilities.
Identity The identity constructed in the poem is that of the speaker, who is both an admirer of nature and a responsible individual. The horse also plays a role, representing practicality and routine. The speaker’s pause to admire the woods reflects a deep-seated desire for peace and contemplation, while the horse’s impatience symbolizes the call of duty.	Conviction The poem carries the conviction that while nature is profoundly beautiful and enticing, one cannot abandon their responsibilities. It suggests a balanced view where the appreciation of nature is important, but so is the fulfillment of one’s duties.

Erasure The poem erases the harshness and dangers of stopping in the woods on a cold, dark evening. The focus is on the beauty and peacefulness of the scene, not on the risks connected with being out in the elements at night.	Salience The salient aspects of the poem are the peacefulness and beauty of the snow-filled woods and the speaker's contemplation. The repeated line "And miles to go before I sleep" emphasizes the theme of duty and the ongoing journey of life, making it a central element of the poem.
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Table 4.20: The Rain by W.H Davies

Ideology The poem conveys an ideology of interconnectedness and natural beauty. It highlights the relationship between different layers of leaves during a rainstorm, suggesting a natural hierarchy and the mutual support within the ecosystem. The poem also reflects a deep appreciation for the simple, natural processes in the environment.	Framing The poem frames the rain as a nurturing force that benefits all parts of the plant, with "rich leaves" giving to the "poor beneath." This framing portrays nature as a musical system where every element has its place and receives what it needs. The rain and following sunlight are depicted as positive and life-giving forces.
Metaphor The interaction between the leaves and the rain serves as a metaphor for generosity and nourishment. The "rich leaves" providing drops to the "poor beneath" can be seen as a metaphor for sharing resources and the interconnectedness of all living things. The hope of sunlight filling each drop with light symbolizes hope and rebirth.	Evaluation The poem evaluates the rain and the leaves positively, describing the sound of leaves drinking rain as a "sweet noise" and the sight of sunlight in raindrops as "a lovely sight." This positive evaluation emphasizes the beauty and harmony of natural processes.

Identity The identities constructed in the poem are those of the leaves and the rain. The leaves are personified as rich and poor, giving and receiving, while the rain is portrayed as a nurturing and enriching force. This personification creates a more relatable and vivid depiction of the natural scene.	Conviction The poem carries the conviction that nature is inherently beautiful and harmonious. It suggests that even simple, everyday occurrences like rain falling on leaves are worthy of admiration and appreciation. The expectation of the sun shining after the rain reinforces a belief in the cyclical and restorative nature of the environment.
Erasure The poem erases any negative aspects of rain, such as flooding or damage, and focuses on its positive effects. It does not address any hardships caused by rain, instead presenting an idealized processes of nature.	Salience The poem makes salient the sensory experiences of rain and sunlight. The sounds of leaves drinking rain and the visual spectacle of sunlight in raindrops are emphasized, drawing the reader's attention to the beauty and wonder of these natural phenomena.

Table 4.21: The Earth Speaks by Lenore Hetrick

Ideology The poem reflects an ideology of respect towards the Earth and its natural cycles. It highlights the importance of recognizing and wisely using the gifts of the four seasons, suggesting a moral responsibility to live in harmony with the natural world.	Framing The poem frames the Earth as a emotional, authoritative thing that speaks to humans, offering the seasons as gifts. This personification of the Earth creates a sense of admiration and obligation towards nature. The framing suggests that the seasons are not just natural phenomena but precious gifts that come with responsibilities.
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Metaphor The Earth and its voice serve as metaphors for nature's inherent wisdom and authority. The seasons are metaphorical gifts, each with its own set of joys and challenges, representing the cycles of life and the opportunities they present for growth, enjoyment, and reflection.	Evaluation The poem evaluates the seasons positively, highlighting their beauty and significance. Spring with violets, autumn with red maples, summer with sunshine, and winter with snow and icicles are all depicted as valuable and inspiring. This positive evaluation encourages a deep appreciation for the natural world.
Identity The identities constructed in the poem include the Earth as a wise, benevolent provider and humans as recipients and stewards of the Earth's gifts. The Earth's voice is somber and authoritative, emphasizing its role as a guide and moral compass for humanity.	Conviction The poem carries the conviction that humans have a duty to use the Earth's gifts wisely and kindly. It suggests that how we interact with and utilize these gifts will be judged, implying a need for responsible and ethical behavior towards the environment.
Erasure The poem erases any negative interactions between humans and the environment, focusing instead on the potential for harmony. It does not address environmental poverty or the consequences of misuse, keeping the focus on positive and respectful engagement with nature.	Salience The poem makes salient the importance of the seasons and the human responsibility to use them well. By emphasizing the gifts of Earth and the call to action for humans, it highlights the relationship between people and the natural world, drawing attention to the ethical implications of how we live our lives.

Table 4.22: Peace by Dr, Hartmann

Ideology The poem conveys an ideology of contrasting forces within nature, emphasizing that within the chaos and destruction caused by the wind, there lies a core of peace and calmness. It suggests that true peace is found not in the absence of disorder, but in the presence of an inner calm that remains unaffected by external disturbances.	Framing The poem frames the wind up as a veritable ambivalent body, destructive-wondrous. At first the wind is pictured as wild and chaotic “roaring, smashing monster of destruction,” but that framing changes to reveal an “eternal stillness” at its foundation. This double-framing speaks to the ultimate enigma of natural forces and the presence of chaos and tranquility together.
Metaphor The wind serves as a metaphor for life's challenges and inner peace. The destructive aspect of the wind represents external struggles and turmoil, while the still, bright blue skies symbolize inner peace and tranquility that persist despite external chaos. This metaphor suggests that peace is a deeper state that exists beyond the surface-level disturbances.	Evaluation The poem evaluates the wind's destructive power negatively, describing it as a force that rakes away "all man's work." However, the inner core of the wind is evaluated positively as "eternal stillness" and "bright blue skies," signifying a profound and unchanging peace. This evaluation underscores the value of inner tranquility amidst outer chaos.
Identity The identities constructed in the poem include the wind as a powerful natural force with dual aspects and the implied human observer who perceives both the confusion and the peace within it. The identity of wind is multifaceted, representing both destruction and calm,	Conviction The poem carries the conviction that true peace exists at the heart of even the most tumultuous situations. It suggests a belief in the presence of an inner calm that remains untouched by external disturbances, encouraging readers to seek and recognize this deeper peace within themselves and the world

while the observer's identity is one of awareness and contemplation.	
Erasure The poem erases any suggestion that peace can be found in the complete lack of conflict or chaos. Instead, it focuses on the idea that peace is an internal state that can coexist with external chaos. This erasure highlights the importance of inner peacefulness over external conditions.	Salience The poem makes salient the contrast between the chaotic, destructive force of the wind and the peaceful, still core at its center. By highlighting this contrast, it draws attention to the dual nature of powerful natural forces and the enduring presence of peace within them. The imagery of "bright blue skies" and "gentle whispers" highlights the calmness that lies beyond the chaos.

Table 4.23: In the Street of the Fruit Stalls by Jan Stallworth

Ideology The poem conveys an ideology of contrasting beauty and harshness. It highlights the simple joys and vivid colors of the fruits enjoyed by children amidst an otherwise dark and somber environment. The ideology suggests that even in difficult circumstances, moments of pleasure and beauty can be found.	Framing The poem frames the fruit stalls as an oasis of light and color in a dark street. The vivid imagery of "melon, guava, mandarin" glowing like "cannon balls" contrasts with the darkness surrounding them. This framing emphasizes the stark difference between the lively, colorful fruits and the bleak environment.
Metaphor The fruits are metaphorically described as "cannon balls," suggesting both their vibrant appearance and a latent threat. Additionally, they are likened to celestial bodies ("The moon compacted to a rind, The sun in a pitted skin"), reinforcing	Evaluation The poem evaluates the children's experience positively. Their interaction with the fruits—taking, breaking open, and enjoying them—creates a "gold or silver fountain" of juice, symbolizing the richness of their simple pleasures. This positive evaluation contrasts

their extraordinary appeal amidst the ordinary setting of the fruit stalls.	with the dark and dreary setting, highlighting the value of small joys.
Identity The identities in the poem include the children, who are portrayed as innocent and joyful despite their surroundings, and the observer (the poet), who stands apart, noting the contrast between the children's radiant enjoyment and the dark street. The children's happiness ("Radiant as lanterns") is a key aspect of their identity.	Conviction The poem carries the conviction that moments of joy and beauty are essential and transformative, even in difficult environments. It suggests that these moments can make one forget the surrounding darkness, emphasizing the power of simple pleasures to uplift the human spirit.
Erasure The poem erases the immediate context of war and poverty by focusing on the children's enjoyment of the fruits. While these underlying threats are hinted at through metaphors like "cannon balls," the poem primarily highlights the positive and sensory aspects of the children's experience, avoiding direct confrontation with the harsher realities.	Salience The poem makes salient the vivid imagery of the fruits and the children's enjoyment. The descriptions of the fruits glowing and the juice wetting the children's mouths and faces are prominent, drawing attention to the sensory richness of these moments. The contrast with the dark street underscores the significance of these small but radiant experiences.

Table 4.24: Loveliest of Trees, the Cherry Now by A.E House

Ideology The poem reflects an ideology that emphasizes the nature of life and the importance of appreciating beauty in the present moment. It highlights the significance of snatching the day and valuing the short-lived beauty of nature, particularly the cherry blossoms.	Framing The poem frames the cherry tree in bloom as the personification of natural beauty, associating it with purity and renewal. This framing elevates the cherry blossom as a symbol of temporary life and splendid moments. The reflections of the speaker on time and life further frame the urgency to appreciate such beauty while one can.
Metaphor The cherry tree "hung with bloom" serves as a metaphor for the fleeting beauty and the transient nature of life. The white blossoms can be seen as a metaphor for purity, new beginnings, and the fleeting moments of beauty that one should cherish. The reference to "wearing white for Eastertide" underscores themes of renewal and rebirth.	Evaluation The poem evaluates the sight of the cherry blossoms very positively, describing them as "loveliest." This positive evaluation underscores the importance of natural beauty and its impact on the human experience. The speaker's desire to spend more time appreciating the blossoms indicates a deep appreciation for the beauty of nature
Identity The identities constructed in the poem include the cherry tree as a symbol of natural beauty and the speaker as a reflective observer. The speaker's identity is shaped by an awareness of life's brevity and a desire to make the most of the remaining time. This reflective and appreciative stand highlights a deep connection to the natural world.	Conviction The poem carries the conviction that life is short and the beauty of nature is transient, making it essential to appreciate such moments fully. The speaker's awareness of his own limited time on earth (fifty more years to see the cherry blooms) highlights the importance of making the most of one's time and finding joy in simple, natural pleasures.

Erasure The poem erases any negative aspects or challenges associated with the brevity of life by focusing on the beauty of the present moment. It does not stay on the sadness of mortality but instead celebrates the opportunity to witness and appreciate the beauty of the cherry blossoms. This selective focus creates a sense of urgency to savor life's fleeting moments.	Salience The salient elements in the poem are the cherry blossoms and the concept of time. The bright imagery of the cherry tree in bloom and the reflections on the limited number of springs left in the speaker's life draw attention to the importance of appreciating beauty and the passing of time. This salience emphasizes the poem's central theme of seizing the moment.
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Table 4.25: Times from Ecclesiastes

Ideology The poem conveys an ideology of balance and natural order. It emphasizes that all aspects of life have their appropriate time and place, promoting an understanding of the cyclical nature of existence. This reflects a worldview that values patience, acceptance, and the natural flow of life's events.	Framing The poem frames the different activities and emotions as inevitable parts of life's cycle. Each line pairs opposites (e.g., birth and death, planting and harvesting), framing them as equally important and natural. This framing helps readers accept both the positive and negative experiences as essential components of life.
Metaphor The poem uses time as a metaphor for the cyclical nature of existence. The various pairs of activities and emotions symbolize the dualities that define human life. By presenting these pairs, the poem underscores the idea that life is a series of	Evaluation The poem evaluates all aspects of life positively by presenting them as necessary parts of a whole. Rather than privileging one state over another, it places equal importance on all actions and experiences, suggesting that each has

interconnected and balanced experiences.	its place and purpose in the grand scheme of things.
Identity The poem constructs an identity for the human experience that is multifaceted. It suggests that individuals will go through various phases and emotions, all of which are natural and expected. This identity is one of flexibility and compliance, acknowledging the full range of human experiences.	Conviction The poem carries the conviction that there is a right time for everything, and that all events and actions are part of a larger, divinely designed plan. It promotes trust in the natural order and encourages patience and acceptance of unavoidable life changes.
Erasure The poem erases any notion of randomness or chaos in life by presenting a structured and orderly view of existence. It suggests that everything happens for a reason and at the right time, leaving no room for the idea that life events can be arbitrary or meaningless.	Salience The salient elements in the poem are the pairs of contrasting activities and emotions. By highlighting these contrasts, the poem draws attention to the balance and rhythm of life's cycles. The repetitive structure reinforces the theme of balance and the natural order of things.

Table 4.26: The Feed by Ahmad Nadeem Qasmi

Ideology The poem emphasizes the themes of maternal sacrifice, shortage of resources, and the universal struggle for survival. It highlights the deep, instinctual love of a mother (in this case, a sparrow) and the difficult choices that arise when resources are limited.	Framing The poem frames the mother sparrow's act of feeding her young ones as a emotional and challenging task. The effort of sparrows to feed their ten young with a single grain of millet highlights the shortage and the struggle inherent in nature. This framing brings attention to the difficulty and selflessness involved in nurturing life.
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Metaphor The grain of millet represents the limited resources available for survival, while the act of feeding symbolizes the nurturing aspect of life. The reference to "fissuring the atom" and "splitting the grain" serves as a metaphor for the advances in technology and science, contrasted against the basic, however crucial, act of providing nourishment.	Evaluation The poem evaluates the mother sparrow's dilemma and actions positively, highlighting her dedication and the universal challenge of distributing scarce resources. It also critiques human priorities by contrasting technological achievements (atom splitting) with the fundamental need to sustain life (grain splitting).
Identity The identities in the poem include the mother sparrow as a symbol of maternal love and sacrifice, and the young sparrows as representations of vulnerability and dependency. The poem also implicitly critiques humanity's focus on technological progress over basic sustenance.	Conviction The poem carries the conviction that nurturing and sustaining life are of paramount importance. It questions humanity's ability to prioritize these basic needs in the face of technological advancements, urging a return to fundamental values of care and sustenance.
Erase The poem erases any notion of lavishness or ease in survival, focusing instead on the unambiguous reality of deficiency and the challenges it presents. It does not address the broader systemic issues that cause such a shortage, but instead concentrates on the immediate, personal struggle of the mother sparrow.	Salience The salient elements in the poem are the grain of millet, the mother sparrow's actions, and the young sparrows' open beaks. These elements emphasize the scarcity of resources, the mother's love, and the determination of the need for nourishment, drawing attention to the fundamental struggle for survival.

Table 4.27: Leisure by William Henry Davies

Ideology The poem promotes an ideology that values the importance of taking time to appreciate the beauty of nature. It suggests that a life spent in constant care and busyness, without time to observe and enjoy the natural world, is incomplete and impoverished.	Framing The poem frames modern life as overwhelmingly busy and focused on cares and responsibilities, leaving no time for relaxation and observation. In contrast, it frames the act of standing and staring at nature—such as observing streams, trees, and the dance of Beauty—as a necessary and inspiring aspect of life.
Metaphor The poem uses the metaphor of “standing and staring” to symbolize taking time to appreciate the natural world. This act of observation and contemplation is contrasted with a life “full of care,” which metaphorically represents a life overwhelmed by worries and responsibilities without time for rest and reflection.	Evaluation The poem evaluates a busy life negatively, describing it as “poor” if it lacks time for contemplation and appreciation of beauty. On the other hand, it positively evaluates the moments spent in leisurely observation of nature, suggesting they are important for a fulfilling life.
Identity The identities in the poem include the observer who takes time to appreciate nature and the natural elements themselves, such as boughs, streams, and Beauty personified. The observer's identity is one of a reflective and contemplative individual who values the simple pleasures of life.	Conviction The poem carries the conviction that leisure and the appreciation of nature are crucial for a well-rounded and meaningful life. It advocates for a balance between work and the enjoyment of the natural world, suggesting that neglecting this balance leads to an impoverished existence.

Erasure The poem erases any notion that constant busyness and care are beneficial, focusing instead on the negative consequences of a life without leisure. It does not consider the potential benefits of productivity or industriousness, instead highlighting the need for time spent in nature.	Salience The salient elements in the poem are the repeated references to the lack of time for standing and staring, and the various images of nature (boughs, streams, Beauty). These elements emphasize the poem's central message about the importance of leisure and the appreciation of natural beauty.
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Table 4.28: He Come to Know Himself by Sachal Sarmast

Ideology The poem reflects an ideology centered on mystical love, self-realization, and divine unity. It emphasizes the transformative power of love and the spiritual journey of recognizing and merging with the divine spirit. The ideology suggests that true knowledge of oneself is linked to understanding and experiencing divine love.	Framing The poem frames the lens of divine love and sacrifice, the poem tips to self-realization. Allusion to Mansur Hallaj, whose crime was declaring "I am God," and selling oneself in the bazaars of Egypt accentuate the essential extremity and ultimate offering of the spiritual path. This kind of framing stresses mystical love and the journey toward enlightenment, the depth of that love is beyond surface pleasures. \\\\\\\\\\
Metaphor The poem uses metaphors of love, sacrifice, description of love and sacrifice, and coming from a heavenly place. The flow of love shows that divine love is an abundant love that colors every other love; Mansur and the bazaars of Egypt are references to tests and issues along the way. These	Evaluation The poem evaluates the journey of self-realization and divine love positively, portraying it as a noble and important recreation. The acts of sacrifice and the hardships endured are seen as necessary steps towards achieving true knowledge and unity with the divine. This evaluation

metaphors express the depth and transformational power of Union.	emphasizes the value and importance of the spiritual journey.
Identity The identities created in the poem comprise the truth-seeker, the petrified old man, who is a domain of identity emanating change and fate; the divine, who are the objects of love and realization. The seeker as depicted in this poem is a passionate one who strives hard and have no qualm in suffering for the one who seek union with the divine.	Conviction The poem carries the conviction that poem believes in self-actualization and realizing of divine union in the act of love and self-sacrifice. Rather, it implies that the road to illumination requires a deep personal change of heart. This belief is strengthened by the examples of such a journey by historical and spiritual figures.
Erase The poem erases any idea of enlightenment as cheap or easy. It's about the intense and frequently painful experience of, and surrender to, transformation, and the transcendent connection with the divine. In bringing forward the sacrifices and struggles, it buries any romantic expectancy of the spiritual quest.	Salience The important themes of the poem are passionate expressions of love, acts of sacrifice, and the final experience of the self with God. It goes as far as down from heaven, Mansur, bazaar – these images resonate and are deep and profound. All of these aspects point toward the fact that the spiritual journey is deep and expansive.

Table 4.29: The Delight Song by N. Scott Momaday

Ideology The poem promotes an ideology of interconnectedness and harmony with nature. It emphasizes the idea that the self is deeply connected with various elements of the natural world, reflecting a holistic view of existence where the individual is part of a larger ecological and cosmic order.	Framing The poem frames the speaker as being intimately connected with different aspects of nature. Each line begins with "I am," followed by natural elements like a feather, a horse, a fish, and so on. This framing reinforces the idea that the self is not separate from nature but is an integral part of it.
Metaphor The poem uses metaphors broadly to convey the poem can interpret the poet's relation to nature. The speaker feels one with many things such as a feather, a horse, a fish, a shadow, and even universal things like the farthest star. These metaphors are then evidence of the otherness and multiplicity of the self, and its connection to the nature around.	Evaluation The poem evaluates the connection between between the self and nature is healthy. The pictures of being "a part of the sky, and water, and light" and of those terms evoke a presence and aesthetics. The fact that "I am alive" is repeated highlights the intensity and importance of this connection.
Identity The poem creates a self that is viscous, temporary and shaped from diverse elements of the natural order. The identity of the speaker is not of one form but rather a combination of various parts of the earth, creating an internalised affinity with the natural object.	Conviction The poem conveys the sense that life and sense of identity are inextricably connected to the natural world. It indicates that with this recognition also comes true understanding of oneself and humanity. Our power to speak of being "alive" and "in good relation" with the earth and all its plants, animals and elements underscores this faith.
Erasure The poem erases any notion of separation between the self and nature. It does not address human-made environments or societal constructs, focusing solely on the natural world and its elements. This erasure highlights the poem's emphasis on the intrinsic connection between the self and the natural environment.	Salience The salient elements in the poem are the various natural metaphors and the repeated affirmation of being alive and in good relation with the earth. These elements draw attention to the central theme of interconnectedness and the speaker's deep connection with the natural world.

Table 4.30: A Man of Words and Not of Deeds by Charles Perrault

Ideology The poem promotes an ideology that prioritizes actions over mere words. It suggests that without corresponding actions, words are meaningless and can lead to negative outcomes. This aligns with values of integrity, responsibility, and the importance of following through on one's promises.	Framing The poem frames inaction and empty words as progressively harmful. Each stanza introduces a metaphor that illustrates the worsening consequences of failing to act. This framing effectively communicates the escalating nature of problems when actions do not follow words.
Metaphor The poem uses a sequence of metaphors to convey its message: A garden full of weeds symbolizes neglect and inaction. The transition to snow suggests stagnation and lifelessness. The bird, eagle, roaring sky and lion depict increasing danger and threat. The cracking door, a stick across the back, and a penknife in the heart illustrate physical and emotional pain. These metaphors build on each other to show the serious repercussions of not backing words with deeds.	Evaluation The poem evaluates the consequences of inaction negatively. It portrays a lack of action as leading to an order of gradually severe and harmful consequences. The metaphors highlight the negative spiral that can result from not acting on one's words.
Identity The identity in the poem is primarily that of the "man of words and not of deeds." This personality is depicted as	Conviction The poem carries the conviction that actions are crucial and that words without deeds lead to negative outcomes. It

responsible for the negative consequences due to his failure to act. The metaphors highlight the various ways this inaction manifests in deterioration and harm.	emphasizes the importance of aligning words with actions, suggesting that honesty is important to prevent harm and decay.
Erasure The poem erases positive aspects of words without deeds, focusing on the unfavorable effects. It does not consider situations where words might have value on their own, emphasizing instead the necessity of action.	Salience The salient elements in the poem are the vibrant and progressively intense metaphors that illustrate the consequences of inaction. By increasing the harshness of these metaphors, the poem draws attention to the critical importance of supporting words with actions.

4.2 Discussion

Lenore Hetrick's "Gift of Nature" aligns well with the ecological narratives Stibbe advocates. It promotes an ideology that values and respects nature, frames the sun as a vital force, uses metaphors to elevate its status, evaluates it positively, constructs an identity of dependency on nature, conveys a conviction about ecological interdependence, highlights the salience of the sun, and erases negative human impacts to focus on nature's beauty and importance. This approach encourages readers to appreciate and protect the natural world, aligning with Stibbe's goal of fostering new, ecologically beneficial stories.

Christina Rossetti's "The Caterpillar" fits well within Stibbe's ecological narratives framework. It promotes an ideology that values natural transformations, frames the caterpillar's journey within its natural environment, uses metamorphosis as a powerful metaphor, evaluates the caterpillar's life positively, constructs a relatable identity, conveys a conviction about the beauty of natural cycles, highlights the salience of metamorphosis, and erases human impact to focus on the natural wonder. This approach encourages readers to appreciate and protect the natural world, aligning with Stibbe's aim of fostering new, ecologically beneficial stories

Julia Carney's "Little Things" aligns well with Stibbe's ecological narratives framework. It promotes an ideology that values the cumulative power of small actions, frames minor elements as foundational to greater phenomena, uses metaphors to convey the significance of incremental contributions, evaluates small actions positively, constructs an identity of individuals as impactful through their everyday deeds, conveys a conviction about the importance of mindfulness in actions, highlights the salience of small components, and erases the emphasis on grand gestures. This approach encourages readers to appreciate and act upon the power of small, positive actions in their daily lives

William Ralph Emerson's "A Nation's Strength" aligns well with Stibbe's ecological narratives framework. It promotes an ideology that values human virtues over material wealth, frames national strength in terms of moral character, uses metaphors to contrast false and true sources of strength, evaluates virtues positively and material power negatively, constructs an identity of virtuous citizens, conveys a conviction about the importance of moral integrity, highlights the salience of virtuous

qualities, and erases the emphasis on materialistic and superficial power. This approach encourages readers to appreciate and cultivate the enduring qualities that truly strengthen a nation

William Butler Yeats's "The Lake Isle of Innisfree" aligns well with Stibbe's ecological narratives framework. It promotes an ideology that values nature and simplicity, frames the narrative around a personal longing for escape to nature, uses rich metaphors to evoke the beauty and tranquility of the natural world, evaluates nature positively, constructs an identity deeply connected to nature, conveys a conviction about the need for natural refuge, highlights the sensory details of the natural setting, and erases the complexities of urban life. This approach encourages readers to appreciate the restorative and spiritual value of nature and consider their own connections to the natural world

Marry Fairchild's "Thank You, Lord" aligns well with Stibbe's ecological narratives framework. It promotes an ideology of faith and gratitude, frames daily life within a spiritual context, uses metaphors to illustrate life's contrasts and divine support, evaluates prayer and trust in God positively, constructs an identity of a faithful believer, conveys a conviction about the importance of divine guidance, highlights the salience of spiritual practices, and erases secular approaches to problem-solving. This approach encourages readers to value and rely on their spiritual beliefs and practices as sources of strength and guidance

Fatima Mehru's "Allah Love Me" aligns well with Stibbe's ecological narratives framework. It promotes an ideology of faith and divine reliance, frames the natural world and personal experiences within a spiritual context, uses metaphors to illustrate Allah's omnipresence and care, evaluates divine presence positively, constructs an identity of a devout believer, conveys a strong conviction about Allah's constant support, highlights the salience of natural and emotional manifestations of divine love, and erases secular perspectives. The approach taken here promotes readers to appreciate and find refuge in their calmness and spirituality.

Stibbe's ecological narratives framework aligns with "I Am the Earth" from Anonymous. This work advances eco-centric ideologies by narrating the story from the perspective of the earth, employing strong metaphors to make humanistic evaluations, framing humanity in critically constructive dualistic identities, depicting the earth and

humans, conveying compelling change slogans, portraying salient features of environmental neglect and care, and sanitizing justifications. This approach inspires readers to understand the need for action toward the protection and preservation of the environment.

Jane Taylor's "Twinkle, Twinkle, Little Star" clearly aligns with Stibbe ecological narratives framework. It promotes ideology of amazement and inquisitiveness for it uses childlike perspective in framing the story and enhances the star's beauty through metaphors. The star is given a positive evaluation, identity as the star, and the observer, the identity as the star. The author holds an opinion of the need to sustain awe, emphasizing the Yoem mer star's brilliance and mystery, and omits scientific explanation in favor of emotional and beauty responses. This technique helps to motivate readers to create and deepen their interest about the wonders of nature. The ecological story told by Stibbe is well captured by Helen Moore's painting Winter, Spring, Summer, Fall. It fosters an appreciation of the diversity of nature, thinking about the vernal aspects of the soil as a wonder, utilizing basic metaphors to portray the essence of every season, assessing all seasons as valuable and constructive, developing a positive identity through narration, believing in the importance of every season, helping to deem primary descriptions of a season as descriptive, and whitewashing negativity to highlight strengths. This technique assists the readers to admire the beauty in the transforming season.

Marjorie Barrett's *The Cricket* seems to use language to evoke a welcoming attitude towards a little insect. From Stibbe's point of view, it is evident that this poem intends to help people appreciate and understand that life with its many forms is joyous.

"Bee on My Nose" by R. Wayne Edwards employs language to illustrate a humorous yet a cautionary story of people and animals. Using Stibbe's analysis, the poem describes the bee's instinctive protective response and the human's inquisitive meddling. This interpretation shows how language affects constructions of nature in ways that emphasize conflict, danger, and tension while neglecting the holistic understanding of ecosystem interdependencies.

"Seasons" Meish Goldish celebrates the cyclical nature of the seasons and their individual characteristics. Using Stibbe's analysis, it becomes evident that the poem shifts attention toward the appreciation and positive perspective of nature devoid of any

negative connotations, focusing instead upon the beauty of each season. This interpretation demonstrates how language can be wielded in a way that creates appreciation for the natural world

"My School", a piece authored by Ruth Donnelly uses language in such a way that demonstrates vivid excitement alongside tension that comes with the first day of school. This poem, as analyzed with Stibbe's approach, centers on the preparedness aspect and every skeleton's need to draw a positive, albeit fulfilling, experience from the school. This portion of the analysis shows how the expression of language can invoke emotions associated with fresh starts and evoke compassion towards the children who are commencing their schooling journey.

Kens Nesbitt's "Our Family Picnic" serves as an interdisciplinary bridge between language in literature and the natural world because, it highlights the erratic challenges embedded in nature's canvas. Critical analysis using Stibbe's framework reveals that the poem focuses on the ability for any endeavor to take place outside to be eclipsed by the weather and creates an image of nature as being overwhelming if not hostile. This portion of the analysis depicts nature the way it is, taking into account the interaction with natural elements which tend to be hostile or less supportive.

In "Whole Duty of Children," Robert Louis Stevenson chose appropriate language that outlines the central responsibility of children to be truthful and courteous. From Stibbe's perspective, it is clear that the poem supports a moral framework that children should maintain respect and honesty in their conduct. It is clear from this analysis how children's literature can be used to cultivate social norms and responsibilities elements of civics leading to social responsibility in children.

In "A Nation's Strength" William Ralph Emerson articulates how moral and ethical virtues surpass wealth and military power in determining a nation's true strength. The argument highlights through Stibbe's lens that character and resilience are national treasures, and this sustains the claim. This analysis shows how words can shape perceptions about civilization's backbone, conveying the most powerful messages of their true strength.

Stibbe's framing makes it apparent that the poem seeks to motivate the reader to see struggles as stages that bring growth and flourishing, combined with providential

love. This analysis captures how language can shape our hope and faith amid difficult times.

Stibbe has also considered with a critical eye “Stopping by Woods on a Snowy Evening” by Robert Frost, which uses words to express love of nature, but also the duties entailed by it. It can be observed in Stibbe’s discussion that the poet pulls against the desire to be absorbed in the magic of nature and the compulsion of keeping his promise and getting on with life. This exploration shows how language can be used to inspire deep thought on nature and human experience.

In “The Rain” W.H.Davies uses language to paint a visual picture of the beauty and intimacy of nature. By analyzing Stibbe’s framework, it is apparent that the poem reveres of both ecosystems and its processes, which implies an attitude of support toward the poem’s elements and relationships. This study shows how, upon parahdpan’s ingenuity, human perception of natural world can be deformed through language, reflecting upon beauty, harmony, and balance of giving and taking between the man and the nature.

Likewise, in “The Earth Speaks,” Lenore Hetrick uses language to promote the preservation of the environment through describing the earth’s natural processes. Through Stibbe’s structure analysis, it is clear that the poem encourages us to see that the seasons are valued material gifts that we accept with a sort of honour and obligation to nature. The analysis also shows that language can change the way in which the role of humans in relation to nature is perceived by drawing the attention to the fact that interaction with the environment should be a mindful and caring one.

Dr. Hartmann’s “Peace” explores the language of the doubleness of natural forces and inner tranquillity. With the construct on inner peace that Stibbe adopts, one may consider the poem as including inner peace as an emotion which may be borne in the storm. This analysis shows how language has the capacity to shape our conception of peace, such that rest, or silence, stands in the backdrop whatever we are doing.

Jan Stallworthy’s ‘In the Street of the Fruit Stalls’ honed in on the innocence and delight of children, while attempting to express, in language, the sense of gesturing to the actual looming dangers of war and poverty. Stibbe’s model emphasizes the point that ultimately happiness is so fundamental to human nature, even in the most difficult of circumstances. This study illustrates that language is capable to verbalize the

ambivalence of human being in the most existential manner by combining both beauty and danger.

In “Loveliest of Trees, the Cherry Now” A.E. Housman uses language to hold an instant of nature’s fleeting beauty and the human urge to hold onto it before it disappears. Utilising Stibbe’s model, the poem expresses the beauty of life alongside its impending death and how we should live life during the more beautiful moments. This essay is based on a love of nature and it encourages thinking about life and the manner that life presents itself given our short stay.

“To everything, there is a season” speaks to the repetitive aspect of existence and the importance of propriety in actions and events. Through Stibbe’s focus, it is evident that the poem advocates some form of equilibrium, resignation, and faith in the system. This analysis shows how language can impact our understanding of life and encourage a balanced worldview oriented toward understanding life’s many ebb and flows.

In “The Feed,” Ahmad Nadeem Qasmi employs language to depict the themes of maternal love, scarcity, and the primal struggle for survival. Within Stibbe’s framework, the poem sustains life, reflecting on profound and understated acts of care that are often taken for granted. This analysis shows how language can facilitate feeling empathy, illuminating the moral responsibilities of the ecosystem.

In “Leisure,” William Henry Davies uses language to describe how one ought to set aside time to relax and appreciate nature. Through Stibbe’s lens, the poem conveys the value of leisure as an indispensable dimension of life. This analysis shows how language shapes understanding of the equilibrium between work and nature.

In “He Came to Know Himself,” Sachal Sarmast employs language in the context of profound love, self-reflection, and the spiritual act of devotion. Within Stibbe’s guidance, the love and admiration reflected in the poem marks the journey towards self-realization and the oneness with a higher power. This interpretation demonstrates how language heightens the intensity of the spiritual journey in experiencing deep sacrifices and eventual illumination from the truth.

In “Delight Song,” N. Scott Momaday weaves language to narrate the oneness shared between a person and the elements of nature. Within Stibbe’s guidance, it becomes evident that the poem underscores the need to acknowledge the coexistence

of humanity and nature. This interpretation demonstrates how language can promote holistic understanding where humanity and nature coexist in shared life.

In "A Man of Words and Not of Deeds," Charles Perrault employs a stunning depiction through escalating metaphors to illustrate the drawbacks of inaction and unfilled promises. In Stibbe's analysis, it is evident that the poem centers on a neglectful man who lacks a sense of integrity crucial for being responsible and coherently truthful—which means that a person's deeds align with their words. This examination offers an insightful perspective on the debate concerning the moral and social obligation to perform actions that align with one's stated intentions.

Summary: The chapter at hand explores selected poems using Stibbe's 2015 multi-faceted approach comprising eight components: ideology, framing, metaphor, evaluation, identity, conviction, erasure, and salience. Every poem is analyzed individually and exhaustively under these criteria.

CHAPTER 5

FINDINGS

5.1 Introduction

In the previous chapter, I reviewed 30 selected poems using Stibbe's "Stories We Live By" (2015) and concentrated on eight features: ideology, framing, metaphor, evaluation, identity, conviction, erasure, and salience. In this chapter, I will outline the findings of the study that answer, at least in part, the research questions and provide a discussion of the study's findings. This chapter will also explain how each of the eight features emerged in the poems as well as how they impacted interpretation of the ecological elements embedded in educational texts. The analysis will inform how deeply and effectively ecological education is reflected in the poems. Finally, the chapter will offer reflections on the broader impact of these findings on curriculum development and potential future research directions.

In what ways do the English poems in Punjab Textbook Board textbooks from primary to higher secondary levels illustrate Stibbe's framework of ecological narratives and environmental perspectives?

The classroom curriculum of Punjab Province, located in Pakistan, is developed and implemented around the activities of the Punjab Textbook Board (PTB). The PTB was established with the purpose of developing and publishing standardized textbooks for use in educational institutions. This ensures that students of different levels are provided with adequate instructional materials that match the appropriate grade designated for them in the region. In an attempt to enhance the proactive response to the inclusion of environmental concern, the PTB has added poems by several poets that deal with nature and environmental issues into the teaching curriculum recently. These poems which accompany learners of all classes from Grade I to XII are aimed at helping students to bond better with mother nature. Environmental poems are taught in the Pakistani curriculum for many different purposes: The poems teach why conservation is essential also introduces students to the wonders of nature. Exposure to the artistic forms of these works helps children to become more sensitized to environmental issues and to the impacts of human activity on the environment.

Poetry helps students learn new vocabulary related to the environment as they engage with the text, while also being exposed to new literary devices and images. It has the ability to elicit deep emotional reactions from children and therefore helps them foster a sense of environmental empathy, respect, and stewardship for nature. Thus, we can conclude that this emotion is the foundation on which positive attitudes towards living in a sustainable and environmentally friendly manner are built. It is likely that a number of poems representative of local Pakistani perceptions of ecology and nature were selected by PTB so that students gained insight into their cultural heritage and traditional ecological knowledge. Children's emotional reactions to nature related poetry enable them to cultivate compassionate relationships with nature. There is a strong possibility that this emotional response can foster positive notions towards environmentally sustainable practices. It is true that a large number of the poems that PTB chose probably represent the local Pakistani viewpoints on ecology and nature, which shaped the students' understanding of their society's culture alongside traditional ecological knowledge.

The inclusion of poetry with environmental themes in the curriculum has the following advantages: Students discover biodiversity, ecosystem functioning, and environmental problems through captivating poetic stories. The reading of poetry enhances the imagination of children and encourages them to express their ideas and feelings on nature creations through writing and painting. The curriculum contributes towards cultivating an environmentally conscious people by helping students appreciate nature and take social and moral responsibility in fostering sustainability. The integration of poetry into the curriculum developed by the Punjab Textbook Board marks, as we have noted, an innovative attempt toward environmental education, which combines ecological, cultural, and linguistic learning components. Students in the educational system of Pakistan are not only learning about the environment through poetry, but also developing the responsibility of preserving the environment for future generations. This initiative forms part of a larger program in Pakistan that supports sustainable education and environmental awareness. The style of the poet shows a deep relationship and respect for nature and tells us how close they are to natural objects.

This matter has been considered in-depth within the purview of literary studies, particularly in ecocriticism or nature poetry. Scholars focus on how poets employ their poetic style, imagery, and subject focus to express their love towards nature.

Through PTB's curriculum integration, the eco-themed poems are intended to enhance learners' environmental awareness and ecoliteracy. The poems can serve as instructional materials to spark discussions on environmental issues and promote guardianship of the environment. The PTB textbooks contain poems of an ecological nature, which enable learners to constructively analyze ecological concepts using literature and art to express their thoughts and emotions.

What linguistic features and storytelling elements are used to convey the features of Stibbe's framework 'stories we live by' in environmental narratives?

Language represents the culture of its speakers. The speech of metaphors and idioms, and the lexicon of various ecosystems like landscapes and natural features speak for themselves. Let us consider coastal languages that would most likely have fishing and sea related vocabulary due to the surrounding environment. In fact, language does influence how we understand and perceive the world around us. How people relate and interact with nature can depend on many concepts and words that exist within a certain language open to the speakers. For instance, Indigenous languages consider the regional fauna along with flora together with ecological processes and in turn form very detailed proprietary descriptive words, which demonstrates their ecological wisdom along with culture. Words and phrases that describe the features of both flora and fauna have many forms and so is that nature. Such words influencing the features along with attitude towards ecology are of special concern. Alongside the words eco balance “nature’s balance” and “web of life” compel to act and think positively towards the environment while conveying difficult ecological ideas. Environmental Crossword Activism and discussion: When it comes to creating policies inactive discourses dealing with environmental issues, language makes a difference. Scientific information along with nature conservation are the main concerns of eco active groups that introduces the public to new problems along with raising public awareness. The choice of language and narration has an effect on environmental communication and can influence public perception and policy decisions. The impact of changes such as urbanization and natural landscapes being replaced may erase certain regions specific languages. Culturally and ecologically salient information inscribed in these languages may disappear owing to people’s increasing alienation from nature, which would certainly endanger the preservation of cultures and nature.

Language plays a big role in encouraging ecological literacy and promoting environmental education. With the inclusion of language teaching, it is possible to instill advanced understanding of ecological concepts and sustainability principles in learners by teaching them about the environment. There is a vivid and mutual relationship that exists between language and environment as noted earlier. Language impacts our perception and interaction with nature as it has both imagery and language that describes nature. Understanding this impacts cultural diversity, the need to take care of the environment, and sustainable practices has shown interdependence. To analyze how the natural environment depicted in Hetrick's "Golden Sun" affects the poet's language and imagery, we can take the poem as a case study and discuss the impact of the environment on language. Although I do not have the particulars surrounding Hetrick's poem Golden Sun, I can present an extensive analysis on the extent to which natural settings can shape the language of poetry. To support this idea, let us consider some imaginary examples: This poet may want to paint pictures of nature and weather which may lead to the use of descriptive language that confirm sensory experiences such as seasons, landscapes, and weather. Descriptive sentences such as 'winds carry whispers through the trees that stretch to the clouds' and 'golden sun soaking the fields' are as three dimensional and alive as they can possibly be.

The setting of the poem can be symbolic of larger ideas or feelings. An endearing foothill of a tranquil mountain could represent strength and tranquility, while a disaster face of an ocean could represent something you are battling inside. These connections contribute to a figurative language and meaning of the poem. The 'scene' described in the poem may be the sociological or geographical framework - synonymous with the entire people or land - functioning as a super-character. This is the context which helps mold the culture that effects the poet's images and language. The lexis consists of flora, fauna, and geographical terms peculiar to each area. The representation of the action of seasons and natural forces in the poem may symbolize ideas of continuity, growth, rot and renewal. Example: The vernal equinox is associated with blooming buds and joyful birdsong that might represent hope. Winter, on the other hand, is a clear barren landscape implying dormant aching thoughts of loss or muse-in-depth.

Maybe the place the poet is describing carries strong emotions that change the picture of the poem.

A calm sunset view could be interpreted as offering calmness and peace or nostalgia, while a stormy seascape could invoke the feeling of awe or terror. The examination of environment's impact on language in Hetrick's "Golden Sun" demonstrates the natural world as one of the poet's powerful sources of inspiration and helps illustrate the many choices of words and images he uses. This is how poets create a strong connection between language and nature – by placing readers into the multisensory immersion of their environment, giving us the wonder to appreciate the complexity and beauty of nature through poetic expression. In regard to Christina Rossetti's poem "The Caterpillar," let us consider how the poet constructs language to invoke an environmental consciousness define the awareness toward nature in words. Christina Rossetti embraces themes of spirituality and nature, and in "Caterpillar" addresses one of her focuses, which is the beauty and change in the natural world.

Here's an explanation of how the poem makes you more aware of the environment: In "The Caterpillar," Rossetti uses the changes a caterpillar undergoes to a butterfly to mark the beauty and variety of the natural world. The poem appreciates the the processes of nature and the beauty of life in all forms, no matter how tiny or minute. Rossetti describes the caterpillar's change with vivid descriptions and strong sensory detail. Phrases such as "green cocoon" and "gay painted wings" offer visual and tactile impressions, making the scene natural and encouraging the readers to appreciate nature's splendor.

How far do language and curriculum intersect to foster a deeper understanding of the relationship between language and the environment?

The Punjab Textbook Board's curriculum includes poetry with environmental concerns which portrays an effort towards providing holistic education integrating ecological, cultural and linguistic elements. Students in Pakistan's education system are not only learning about the ecosystem through poems but also developing the responsibility of safeguarding it for posterity. This is part of a broader campaign in Pakistan directed to improving environmental consciousness and education for sustainability. The poet's style shows a warm appreciation and the closeness which he has towards nature and natural objects stanows. This topic has been researched until exhaustion From a literary standpoint, this is the problem of ecocriticism coupled with nature poetry analysis. Scholars have studied the ways in which nature is expressed and appreciated through a poet's style, imagery, and the themes he chooses to focus on.

By poetry, we can reflect on the beauty and fragility of nature. In particular, the PTB curricula for students from Class I to XII guide them through nature-centered stories, praising its beauty and strength and nurturing nature appreciation while intertwining students to the rich cultural and ecological history of Punjab. In the school setting, these poems are just as effective for both influencing children's attitudes to, and understanding of, nature and for cultivating an ecological conscience. The Punjab Textbook Board (PTB) is a government body based in Lahore it designs and produces educational and textbooks for Punjab's government schools, along with the provincial education department. The curriculum from primary to upper secondary school (Class I to XII) is heavily influenced by this organization. Lately the PTB even includes poetry of stories from an ecologic view point to their books. These particular poems are designed to support children to build their comprehension of their environment and relationship to nature. The lessons are meant to be used to generate discussion in the classroom, create awareness of environmental problems and to interest children in supporting the environment.

To put it briefly, the subject of ecological poetry in PTB textbooks is designed to raise environmental consciousness as well as cultural and historical consciousness in the minds of the learners from Class I to XII.

The poems that follow have a crucial role in both inculcating the young, but also in raising awareness about environmental issues. The course books are in place by the Punjab Textbook Board (PTB) that have a series of poems included, that are based on ecology stories and they help them to grow love and respect for the nature and in this way they get the love for the world that is actually visible to us. Such poems help establish in children the fanciful images of nature which are so necessary to their mental growth. These environment-related poems help kids to use their brainpower and stimulate awareness of environmental issues. PTB's titles are designed to teach children basic concepts about their world, while fostering a natural interest in ecology, sustainability and nature. There's a powerful lesson for children to learn by reading such poetry as they appreciate that it's vital to take care of our planet and nature. For example, children can learn from a poem about the importance of saving wildlife and the beauty of the forest ecosystem.

Ecological poems often celebrate the rich and diverse cultural and natural heritage of the Punjab region's flora, fauna, and landscape. Poetry that captures children's sentiments of place and culture enables them to better understand their environment.

A poem about rivers in Punjabi culture or traditional farming methods could enrich children's connections to the land. Children are encouraged through eco-themed poetry to think critically about how their actions relate to sustainability and to reflect on their levels of care for nature. Poetry has the potential to foster critical thinking when it comes to puzzle posing, conversation starting, and addressing environmental issues.

Children can be motivated to think about how to reduce waste and preserve aquatic ecosystems after reading a poem depicting the destructive impacts of pollution on sea life. Targeting the pre-conceptual stage, poems dealing with environmental topics culminate in the fostering of critical reasoning skills and creativity, and the development of an empathetic attitude towards the environment. These poems provoke an urgent societal response to changing values in children about the environment, solidifying at a young age the attitude toward nature they will care for in the future. This approach is marked by powerful appeal to the child's feeling, rich use of subject matter and the presentation of images that evoke awe and admiration and the importance of nature's beauty.

Let me present in detail the poet's love for nature's style: Naturalistic poets residing in proximity to nature seek to capture natural elements and landscapes through the vibrant depiction of details. They describe the phenomena that appeal to the reader's sight, hearing, touch, smell, and taste. Expressions like "crimson clouds ablaze with the last light of day" and "golden hues melting into the horizon" embellish sunsets a poet's passion for the natural world. Poets who love nature are remarkably inspired by commonplace occurrences and seasonal changes. They artistically portray the richness and beauty of nature; these artists, displaying marvels of nature reveals a mastery of observation.

The sound of crashing waves on the beach, a bird early in the morning, and leaves changing color during autumn are but a few examples. In nature, a poet can find metaphors for better, deeper feelings and meanings. They provide symbolic significance to natural components to represent themes such as growth, transformation, death, and endurance. For example, a symbol of change and freedom is a butterfly and an oak tree is a symbol of strength and endurance. Nature poetry is most recognizable by its melody-like rhythm that is reminiscent of the aspects of the nature world. The poet is able to capture the sounds and rhythms of nature through the flow of their music by using alliteration, onomatopoeia, and rhythmic patterns. One can depict the

crackling of a winter fire with strong, staccato rhythms or soft, flowing verses can be depicted to represent leaves dancing in the breeze. Such poets take joy in celebrating and delighting in the beauty of nature. These works express admiration for the world and demonstrate attachment to the region's plants and animals that serve as the muse for artistic thought.

As an example, one may acknowledge the top of a mountain and a wildflower in a meadow. The natural world's beauty has been celebrated by the poet through vivid imagery and symbolic language, and rhythmic expression which shows that the poet profoundly loves nature. The poet's passion for nature is reflected in the poetry and inspires readers to appreciate nature through language and caring for the environment.

5.2 Conclusion

In this chapter findings were concluding from all the aspect of my research nature, and it highlight the discourse surrounding the correlation between language and the surroundings, coupled with style of the poets evoking a natural intimacy, underscores the complex interrelationships between human communication and the environment. Besides, Language is a potent tool that shapes and communicates our attitudes, experiences, and perceptions of the world around us. These are the main conclusions from our investigation. Language is a reflection of attitudes, cultural values, and environmental knowledge. Our use of language, metaphors, and stories shapes our understanding of and interactions with the natural world. Language also influences how we comprehend ecological ideas and influences environmental debate. Through the development of specific vocabularies pertaining to regional ecosystems, climates, and natural resources, the environment influences language.

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APPENDICES

ENGLISH

2

Unit 17 Festivals

Eid is Here!

The moon is bright
Oh what a night
The sky is clear
Eid is here! Eid is here!



We wash, we pray
To go to the masjid
Early in the day
We greet others on the way

Sweets to share
New clothes to wear
With love and care
Eid is here! Eid is here!



Meet your family
Give and take Eidi
But don't forget
To feed the needy

People are happy
everywhere
Eid is here! Eid is here!



Seasons

Look, say, sing

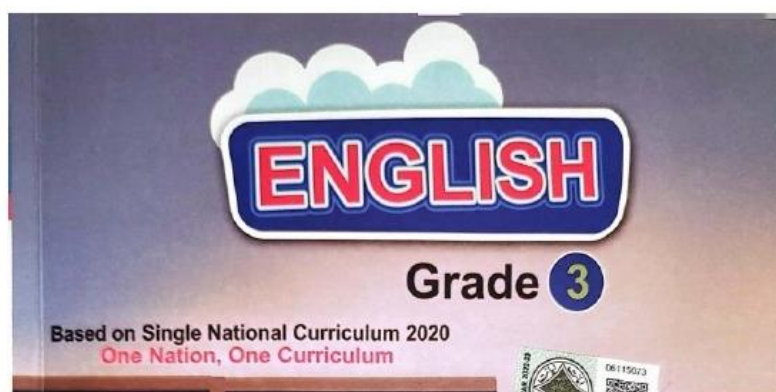
Winter, Spring**Summer, Fall****Which do you like****Best of all?****Winter is cold****Summer is hot****Spring is green****And Fall is not****I can't decide****I like them all****Winter, Spring****Summer, Fall****Helen Moore**

PRIMER-I (ENGLISH)

Nursery Rhyme

Twinkle Twinkle little star
How I wonder what you are
Up above the world so high
like a diamond in the sky.





Golden Sun

Pre-reading

- What objects of nature do you like the most?
- While coming to school which different things do you see?



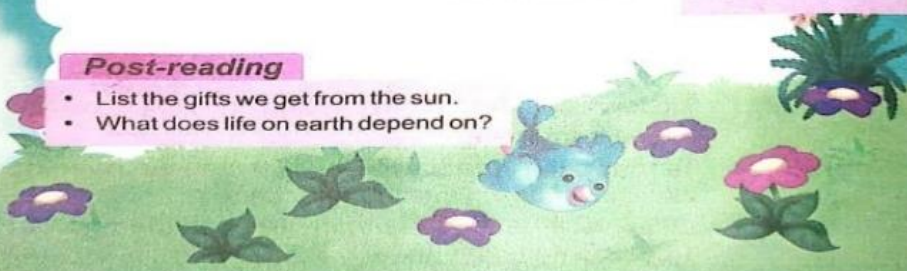
Great, glorious, golden sun,
Shine down on me today!
You are the life of all this earth,
You and your magic ray.
You are the life of bird and plant,
All must depend on you.
Shine down, great sun, the whole
day long!
Shine from the heaven's blue.

While-reading
What is important for
a bird and a plant?

Lenore Hetrick

Post-reading

- List the gifts we get from the sun.
- What does life on earth depend on?



Teaching Point
Explain the word 'heaven's blue'. Students will enjoy the poem after understanding the meaning. Tell them theme of the poem and talk little bit more about it.

13

Our Family Picnic

Pre-reading

- Why do you think it is important to go out for a picnic with the family?
- Will it be more fun if we go for picnic in spring?

My family went out on a picnic,
We lugged all our stuff to the park.
As soon as we'd spread out our blanket
It promptly got rainy and dark.

And while we were watching our napkins
And plates blow away in the breeze,
We all got bit by mosquitoes
And attacked by bees.

We couldn't hold any longer,
We ran screaming madly away
And left all our stuff to the insects
And rain that had ruined our day.

So next time we'll go to the movies,
Or maybe just go to the mall.
That last time we went on a picnic
Was really no picnic at all.

Kenn Nesbitt

While-reading

Did you ever have the same experience?

Post-reading

- Do you think that they could have checked the weather forecast?
- Why did they decide to go somewhere else next time?



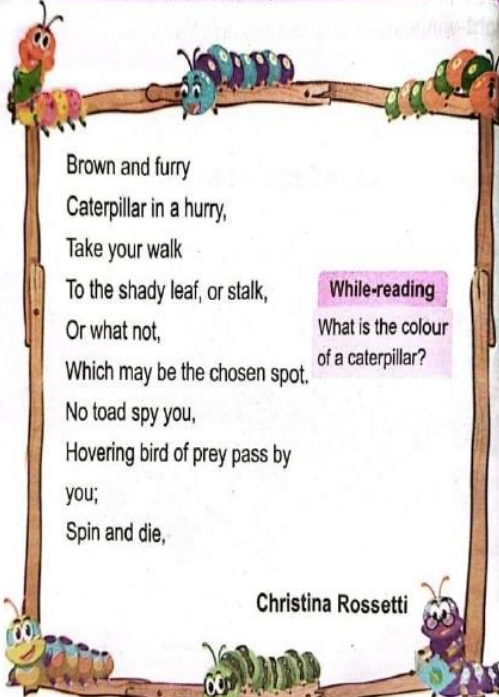
Read the poem with correct pronunciation and intonation.
Help and encourage the students to read the poem aloud.



Caterpillar

Pre-reading

- Read the title and guess what the poem can be about.
- What do you know about caterpillars?



Brown and furry
Caterpillar in a hurry,
Take your walk
To the shady leaf, or stalk,
Or what not,
Which may be the chosen spot,
No toad spy you,
Hovering bird of prey pass by
you;
Spin and die,

While-reading

What is the colour of a caterpillar?

Christina Rossetti

Post-reading

- Did you like the poem? If yes, why?
- Have you ever seen a caterpillar? Share your experience in a few sentences.

Teaching Point

Model the poem with correct pronunciation and intonation. Help and encourage students to recite the poem. Discuss the theme of the poem with them. Share some interesting facts about caterpillars.

15

Thank You, Lord

Pre-reading

- Read the title and tell what the poem can be about.
- Do you pray for things you need?

Lord, in the morning I start each day,
By taking a moment to bow and pray.
I start with thanks, and then give praise
For all your kind and loving ways.

Today if sunshine turns to rain,
If a dark cloud brings some pain,
I won't doubt or hide in fear
For you, my God, are always near.

While-reading

How does the poet start her day?

I will travel where you lead;
I will help my friends in need.
Where you send me, I will go;
With your help, I'll learn and grow.

Hold my family in your hands,
As we follow your commands.
And I will keep you close in sight
Until I crawl in bed tonight.

Mary Fairchild

Post-reading

- How should we help our friends?
- Why do we thank Allah (ﷻ)?

Teaching Point

Model the poem by reading with correct pronunciation and intonation. Ask students to read the poem aloud for an accurate reproduction of sounds of letters and words. Guide them through applying punctuation rules to assist accuracy and fluency. Discuss the theme of the poem with them. Encourage them to answer the given questions orally.

16

Whole Duty of Children

Pre-reading

- Read the title and tell what it can be about.
- What do you know about good manners? Share some good manners.

A child should always say what's true

And speak when he is spoken to,

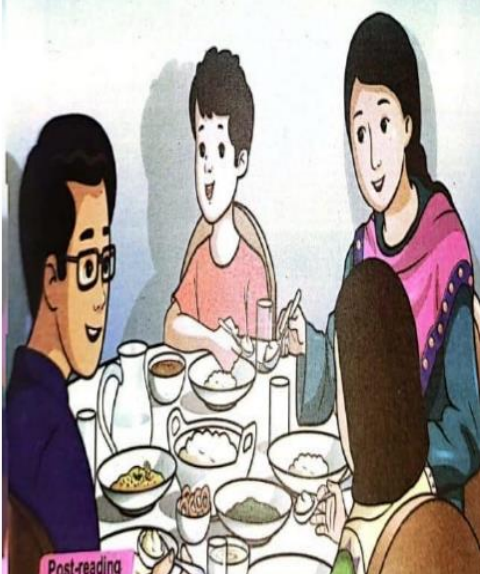
And behave mannerly at table;

At least as far as he is able.

While-reading

Why should we always
wash our hands before
and after a meal?

Robert Louis Stevenson



Post-reading

- What do you know about table manners? Share any three of them.
- What is the main idea of the poem?



Model the poem by reading with correct pronunciation and intonation. Explain to them the meaning of good manners and tell them their importance in everyday life. Encourage them to practise table manners in their daily routine and always wash hands with soap, before eating.

Little Things

Pre-reading

- Read the title and tell what the poem can be about.
- How little things make a person happy?

Little drops of water,
Little grains of sand,
Make the mighty ocean
And the pleasant land.

So the little moments,
Humble though they may be,
Make the mighty ages
Of eternity.

So the little errors
Lead the soul away,
From the paths of virtue
Into sin to stray.

Little deeds of kindness,
Little words of love,
Make our earth an Eden,
Like the heaven above.

While-reading

What do you
understand by the
word 'little'?

Julia A. Carney

Post-reading

- Explain the last stanza of the poem in your own words.
- Write five sentences on an act of kindness done by you to anyone and its result.



Model the poem by reading it with correct pronunciation and intonation. Discuss the theme of the poem. Tell students that the poem highlights the importance of little things. Explain to them that little things are not useless. We should not look down upon little things. Everything has its importance, no matter how little it may be.

English

Grade
5

Based on Single National Curriculum 2020
One Nation, One Curriculum

Learning to Spell
Grammar Comprehension
Oral Communication

Scanned with CamScanner

Allah Loves Me

Pre-reading

- Look at the pictures and read the title of the lesson. Guess five words related to it.
- Name some blessings of Allah (ﷻ).

I see You in the stars,
When the night glows with a spark,
When the trees sway in the air,
And birds enjoy their share,

When the flowers bloom in a queue,
And sleep at night with dew,
When I need a lot of care,
I feel Your presence there.

Do help me in my deeds,
I smile or when I weep,
As no one else can hear,
When I bitterly shed my tears.

None other can support my smile,
I've judged it far off miles,
Enlighten please my core,
O Allah! Just love me more!!!

Fatima Mehru

Post-reading

- How do you show your love for Allah (ﷻ)? Discuss different ways.
- Write a note on the blessings of Allah (ﷻ) for us.



Tell students that Allah (ﷻ) loves you more than anything. We should love Him and obey Him. Relate the poem to students' own experiences or surroundings. It will help them better understand the poem and its theme. Ask them to recite the poem with actions.

14

I am the Earth

Pre-reading

- What is pollution?
- Do you keep your school and home clean?

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.

Do you realise,
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.

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

Anonymous

While-reading

Can you guess the meanings of the words 'regret' and 'fading'?

Post-reading

- What is climate change? Discuss.
- What are reasons for climate change? Share your opinions.

Model the text with correct pronunciation and intonation. Tell them to be thankful to Allah (ﷻ) for His blessings. Tell them that the theme of the poem is that the poet wants to show some information about global warming and climate change. Ask them to explain some ways to protect our environment. This poem is taken from <http://www.dystale.org/blog/2019/12/17/climate-change-poetry-year-7/>.

47

A Nation's Strength

Pre-reading

- What do the colours of our national flag mean?
- How do you celebrate the Independence Day of Pakistan?

Not gold but only men can make
A people great and strong,
Men who for truth and honour's sake
Stand fast and suffer long.
Brave men who work, while others sleep,
Who dare while others fly
They build a nation's pillars deep
And lift them to the sky.

While-reading

How do brave
men make a
nation strong?

Ralph Waldo Emerson

Post-reading

- How can we contribute to make our nation great and strong? Share your views.
- What is the main idea of the poem? Discuss it in your words.

Teaching Point

Ask students to recite the poem with correct intonation patterns. Discuss with them how we can serve our country.

Two Little Kittens

Pre-reading

- Look at the pictures and read the title of the lesson. Guess five words related to it.
- Did you ever fight with anyone? Share.

Two little kittens,
One stormy night,
Began to quarrel,
And then to fight.



One had a mouse
And the other had none;
And that was the way
The quarrel begun.



The old woman took
The sweeping broom,
And swept them both
Right out of the room.



While-reading

Why did the old
woman send
them out of the
room?



And then they crept in
As quiet as mice,
All wet with snow
And as cold as ice.

They found it much better
That stormy night,
To lie by the fire,
Than to quarrel and fight.



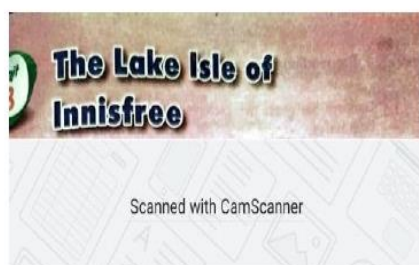
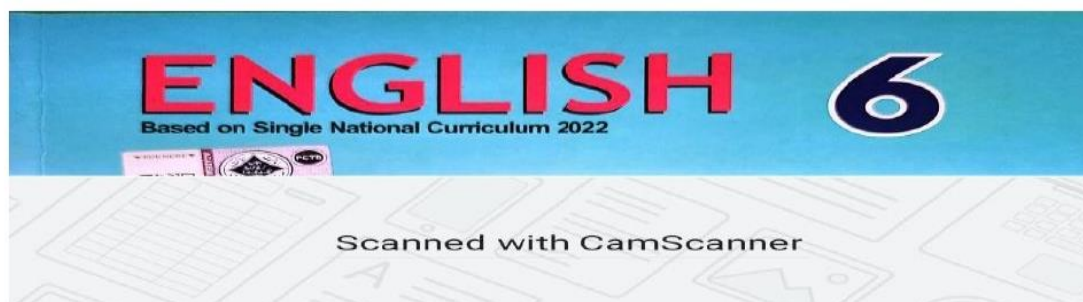
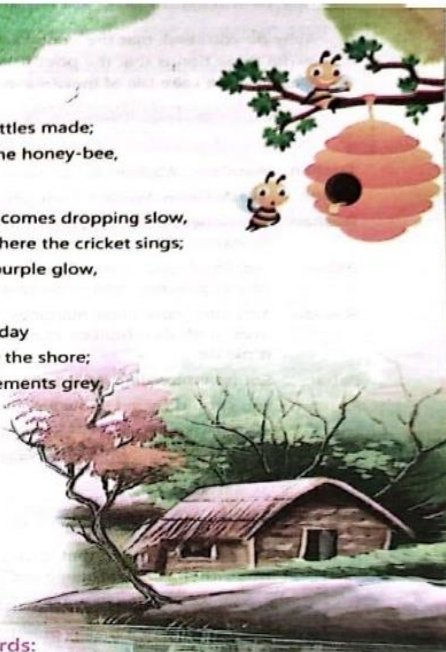
Jane Taylor

Post-reading

- Why did the kittens begin to quarrel?
- What is the main idea of the poem?

Encourage students to read the poem with actions. Tell them that fighting is not a good thing and we should avoid it. Explain to them that when we fight with others we often harm ourselves too. Therefore, we should always avoid fighting. Ask them to recite the poem with actions. Ask them to share the answers to the given questions. Note their responses.

Teaching Point

Reading

I will arise and go now, and go to Innisfree,
 And a small cabin build there, of clay and wattles made;
 Nine bean-rows will I have there, a hive for the honey-bee,
 And live alone in the bee-loud glade.

And I shall have some peace there, for peace comes dropping slow,
 Dropping from the veils of the morning to where the cricket sings;
 There midnight's all a glimmer, and noon a purple glow,
 And evening full of the linnet's wings.

I will arise and go now, for always night and day
 I hear lake water lapping with low sounds by the shore;
 While I stand on the roadway, or on the pavements grey,
 I hear it in the deep heart's core.

By William Butler Yeats

Reading Comprehension

Read the meanings the following words:

Words	Meanings
wattles	construction material
glade	grassland
glimmer	shine
linnet	a bird
pavements	paved path at the side of a road for pedestrians

Answer the following questions:

What kind of life does the poet imagine in his poem?

What is the difference between city life and life at the Lake of Innisfree?

29

A poem by a soldier

Reading



Who knew that the day,
Of 14th of August,

Will tell the world in a way,
That both East and West,

Would come to know that there stands,
A country named Pakistan,

A lovely place, with sacred lands,
And a home for a Musalman,

A Quaid's effort, a poet's dream,
And a struggle of a human flood,

A new beginning beyond a stream,
Filled with the Muslim blood.

By Dr. Tafazzal



For Teachers:

Model the poem by reading with correct pronunciation, rhyme scheme and intonation.

23

Think Not All is Over (Poem)

Pre-reading

Look at the title and predict what the poem is about.

Think not, when the wailing winds of autumn
Drive the shivering leaflets from the tree,
Think not all is over: spring returneth,
Buds and leaves and blossoms thou shalt see.

Think not, when the earth lies cold and sealed,
And the weary birds above her mourn,
Think not all is over: God still liveth,
Songs and sunshine shall again return.

Think not, when thy heart is waste and dreary,
When thy cherished hopes lie chill and sere,
Think not all is over: God still loveth,
He will wipe away thy every tear.

Weeping for a night alone endureth,
God at last shall bring a morning hour;
In the frozen buds of every winter
Sleep the blossoms of a future flower.

(Harriet Beecher Stowe)

Post-reading

- Underline the words which show the message of hope.
- How do you behave when you face a problem?

ENGLISH

8

Based on Single National Curriculum 2022

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The earth speaks

Pre-reading:

Look at the title and its illustration. Can you guess what the poem is about.

The turning earth spoke in a **somber** voice.
 "Four seasons I give you," its deep voice said.
 "I give you spring when the lilacs bloom,
 I give you autumn when the maple is red.

Summer I give you all **crowned** with sunshine,
 And winter of snow and **icicle** spears.
 Four seasons I give you with all their joys!
 And all their pleasures and all their fears!

Take my four gifts and use each one,
 Use each **wisely**, kindly and well,
 So that upon the year's last hour
 A **worthy** record you date to tell."

The turning earth spoke but once again.
 "Four seasons I give you," its voice was low.
 "The gifts are yours and yours is the task
 To use my gifts as best you know."



While-reading

Who is addressing the reader in the poem?

While-reading

What gifts has the Earth mentioned?

While-reading

What is the task given to the readers by the Earth?

Lenore Hetrick

Oral Communication Skills

A. Work in groups and suggest how can we keep our surroundings clean and make Earth a beautiful place to live in.



- Help students understand the difference between a paragraph and a stanza.
- Help students recite the poem with appropriate patterns of rhythm, stress and intonation.

ENGLISH

9

Scanned with CamScanner

82

Unit 8: Stopping by Woods on a Snowy Evening

Whose woods these are I think I know.
His house is in the village though;
He will not see me stopping here
To watch his woods fill up with snow.

What hidden meanings do the following words convey to us?
woods, house, horse, harness
bell, downy flake

My little horse must think it queer 5
To stop without a farmhouse near
Between the woods and frozen lake
The darkest evening of the year.

Note the alliteration and imagery in the poem.

He gives his harness bells a shake 10
To ask if there is some mistake.
The only other sound's the sweep
Of easy wind and downy flake.

The woods are lovely, dark and deep,
But I have promises to keep, 15
And miles to go before I sleep,
And miles to go before I sleep.

Notes and Comments:

Robert Frost was a famous American poet. He was born in San Francisco on March 26, 1874. He was an internationally acclaimed poet who won the famous Pulitzer Prize for four times. His poetry focuses on the theme of nature in which he embedded the contemporary and philosophical issues of his time. He died in Boston on January 29, 1963.

Other poems by Robert Frost:

Birches, After Apple Picking, Mending Walls, Desert Places, Home Burial, The Road not Taken

Theme:

The poem points out at the attractive and exciting beauty of nature and simultaneously hints at the need to carry on with the daily affairs of life. The world of fantasy is very inviting. But one must maintain balance between the world of reality and imagination.



For the Teacher:

- While-reading activity may be conducted to interact with the poem. More while-reading questions may be asked.

ENGLISH

10

Scanned with CamScanner

56 The Rain

English Grade X

- (1) I hear leaves drinking rain;
I hear rich leaves on top
Giving the poor beneath
Drop after drop;
'Tis a sweet noise to hear
These green leaves drinking near.

What do the rich and the poor leaves stand for?

- (2) And when the sun comes out,
After this rain shall stop,
A wondrous light will fill
Each dark, round drop;
I hope the Sun shines bright;
It will be a lovely sight.

Do you also like the sun coming out after rain? Why?

W.H. Davies

THEME

W. H. Davies' favourite themes are nature and the hardships of the poor. This poem also has a symbolic meaning. The upper leaves get the rain drops and quench their thirst. Afterwards they pass on the drops to the lower leaves. This metaphor means that the rich get a golden chance first and whatever remains trickle down to the poor people. But the poet hopes that there would be equality in the society just like the sunshine which spreads all over the world equally. This sunshine is both for the dark round drop of rain and rich green leaves.

For the Teacher:

- More while-reading questions may be generated to involve students actively in the analysis of the poem. Ask them to orally give theme of the poem, their personal response about it and paraphrase/summarize it.



I hear leaves drinking rain;
I hear rich leaves on top
Giving the poor beneath
Drop after drop;
'Tis a sweet noise to hear
These green leaves drinking near.

And when the Sun comes out,
After this rain shall stop,
A wondrous light will fill
Each dark, round drop;
I hope the Sun shines bright;
It will be a lovely sight.

Poem No.

2

Night Mail

(W. H. Auden)

This is the Night Mail crossing the Border,
Bringing the cheque and the postal order,

Letters for the rich, letters for the poor,
The shop at the corner, the girl next door.

Pulling up Beattock, a steady climb;
The gradient's against her, but she's on time.

Past cotton-grass and moorland boulder,
Shovelling white steam over her shoulder,

Snorting noisily, she passes
Silent miles of wind-bent grasses.

Birds turn their heads as she approaches,
Stare from bushes at her blank-faced coaches.

Sheepdogs cannot turn her course;
They slumber on with paws across.

In the farm she passes; no one wakes,
But a jug in a bedroom gently shakes.

Loveliest of Trees, the Cherry Now

(A. E. Houseman)

Loveliest of trees, the cherry now
Is hung with bloom along the bough
And stands about the woodland ride
Wearing white for Easter tide.

Now, of my three score years and ten
Twenty will not come again,
And take from seventy Springs a score,
It only leaves me fifty more.

And since to look at things in bloom
Fifty Springs are little room,
About the woodland I will go
To see the cherry hung with snow.

out the Door

Poem No.

4

O Where are You Going?

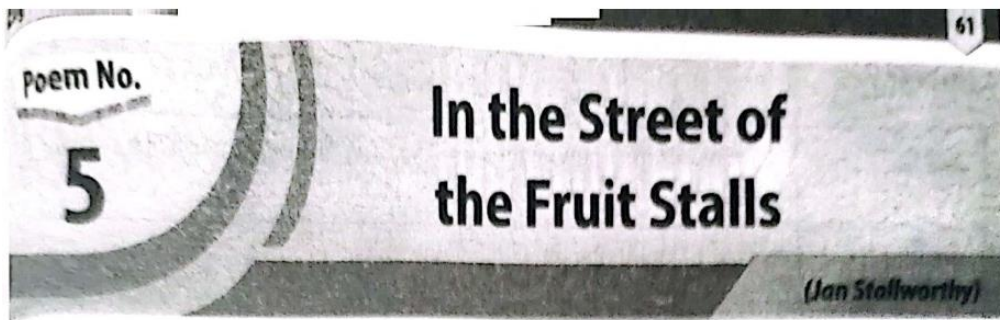
(W.H. Auden)

O where are you going? said reader to rider,
 That valley is fatal when furnaces burn,
 Yonder's the midden whose odours will madden,
 That gap is the grave where the tall return.

O do you imagine, said fearer to farer,
 That dusk will delay on your path to the pass,
 Your diligent looking discover the lacking,
 Your footsteps feel from granite to grass?

O what was that bird, said horror to hearer,
 Did you see that shape in the twisted trees?
 Behind you swiftly the figure comes softly,
 The spot on your skin is a shocking disease?

Out of this house, said rider to reader,
 Yours never will, said farer to fearer,
 They're looking for you, said hearer to horror,
 As he left them there, as he left them there.



Wicks balance flame, a dark dew falls
 In the street of the fruit stalls
 Melon, guava, mandarin,
 Pyramid-piled like cannon balls,
 Glow red-hot, gold-hot, from within.

Dark children with a coin to spend
 Enter the lantern's orbit; find
 Melon, guava, mandarin—
 The moon compacted to a rind,
 The sun in a pitted skin.

They take it, break it open, let
 A gold or silver fountain wet
 Mouth, fingers, cheek, nose, chin:
 Radiant as lanterns, they forget
 The dark street I am standing in.



To everything there is a season,
 And a time to every purpose under the heaven;
 A time to be born,
 And a time to die;
 A time to plant,
 And a time to pluck up that which is planted....
 A time to break down,
 And a time to build up;
 A time to weep,
 And a time to dance;
 A time to cast away stones,
 And a time to gather stones together;
 A time to embrace,
 And a time to refrain from embracing;
 A time to get,
 And a time to lose;
 A time to keep,
 And a time to cast away;
 A time to rend,
 And a time to sew;
 A time to keep silence,
 And a time to speak,

Theme

Poem No.

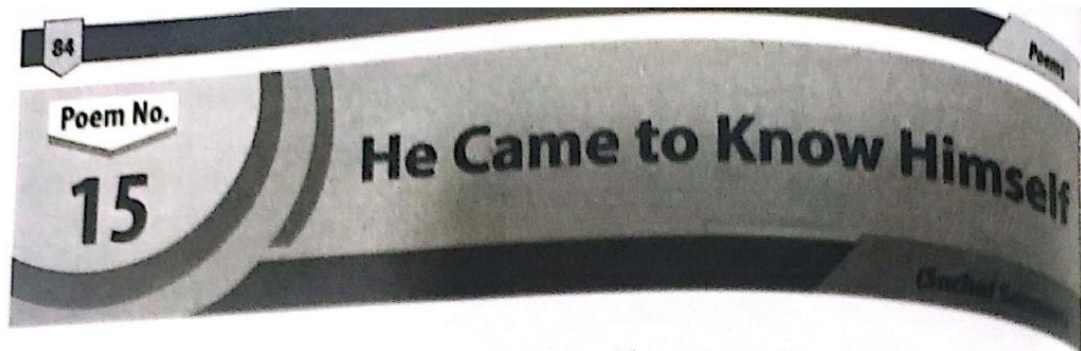
9

The Feed

(Ahmed Nadeem Qasmi)

Holding a grain of millet in her beak
 The mother sparrow has come to feed.
 The young ones are so tiny and small
 From head to toe they are beaks
 When they cry.
 One grain to be fed to the ten young ones

To whom the mother sparrow should feed?
 Conjoining beak with beak
 With whom should she solace?
 Fissuring the atom,
 You have learnt to weep and wail in a loud tone,
 Splitting the grain,
 You have learnt to set life on foot
 Could you split the grain?
 One grain to be fed to the ten young ones.



He came to know Himself
 Naught else had He in view
 To be able to realize this
 He got enmeshed in love
 He alighted from high heaven
 To pour a cascade of love
 Became Mansur to mount the gallows
 Just to have His head cut off.
 He treaded the bazaars of Egypt
 Just to be sold for a slave
 Sachu speaks the bare Truth
 To speak of His sojourn on earth.

Glossary



I am a feather on the bright sky
 I am the blue horse that runs in the plain
 I am the fish that rolls, shining, in the water
 I am the shadow that follows a child
 I am the evening light, the luster of meadows
 I am the eagle playing with the wind
 I am a cluster of bright beads
 I am the farthest star
 I am the cold of the dawn
 I am the roaring of the rain
 I am the glitter on the crust of the snow
 I am the long track of the moon in a lake
 I am the flame of four colors
 I am the whole dream of these things.

You see, I am alive, I am alive
 I stand in good relation to the earth
 I stand in good relation to the lords
 I stand in good relation to all that is beautiful
 I stand in good relation to all that is fruitful
 You see, I am alive, I am alive.

English 11

Poem No.

19

91

A Man of Words and Not of Deeds

(Charles Perrault 1628-1703)

A man of words and not of deeds,
Is like a garden full of weeds.
And when the weeds begin to grow,
It's like a garden full of snow.
And when the snow begins to fall,
It's like a bird upon the wall.
And when the bird away does fly,
It's like an eagle in the sky.
And when the sky begins to roar,
It's like a lion at the door.
And when the door begins to crack,
It's like a stick across your back.
And when your back begins to smart,
It's like a penknife in your heart.
And when your heart begins to bleed,
You're dead and dead and dead indeed.

Translated by Robert Samber