

<https://doi.org/10.5281/zenodo.21351444>

Language and Climate Change: An Ecolinguistic Discourse Analysis of Pakistani Tourism Advertisements



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Abstract: *This study is an ecolinguistic discourse analysis of Pakistan's tourism advertisements. It critically evaluates the discourse of the advertisements to determine whether it is ecologically beneficial, destructive, or ambivalent. This qualitative study collected one English-language advertisement from YouTube from the tourism industry through purposive sampling. Ecolinguistic discourse analysis, as proposed by Stibbe (2015), is used as a theoretical framework to uncover the nature of tourism advertisement discourse. The study finds that the metaphors, identities, and ideologies used in tourism advertisement are ecologically destructive. In this advertisement, nature is commodified and used as a tool to attract a pack of tourists to increase revenue, without considering its consequences for the ecosystem. The findings of the study can play a positive role in addressing the climate change problem, because they expose ecologically destructive discourse and support ecologically beneficial discourse.*

Keywords: Climate change, ecolinguistic discourse analysis, advertisements, ecosystem, tourism

1. INTRODUCTION

The present study aims to determine the nature of electronic media advertisements from the perspective of ecolinguistics. The study critically analyzes the language of electronic media advertisements in Pakistan. It highlights the ecologically destructive, beneficial, and ambivalent discourse of advertisements. There are international issues of over-consumption, waste, biodiversity loss, deforestation, linguistic diversity loss, water depletion, and ever-increasing inequality, all of which contribute to ecological destruction. These environmental and climate changes are due to cutting down trees, urbanization, industrialization, and excessive consumption (National Geographic, 2019). Language, too, is equally responsible for environmental changes directly or indirectly,

since it influences how people think about the world (Stibbe, 2015). In particular, the language of advertisements can encourage unnecessary desires for environmentally damaging products (Gargan, 2007). Language, culture, human cognition, stories, and texts play a role in human ecology to the extent that they influence human behaviour and how humans interact with each other and the larger natural world (Gare, 2002). It is through the use of language that stories like energy security, economic growth, overproduction of food, food security, "more is good" rather than "few," consumerism, and stories of luxurious lifestyles are promoted every day; to resolve these environmental problems, applied linguists should focus on ecolinguistics (Halliday, 2001), as mentioned in Penz & Fill (2022). These prosperity and growth

stories motivate individuals and nations to acquire more and more and to conquer other natural beings. These stories and ideologies are embedded deeply in the minds of individuals across society and appear only indirectly between the lines of the texts in that society (Stibbe, 2015). They are, therefore, not immediately recognizable as stories and need to be exposed, subjected to critical analysis, and resisted if they are implicated in injustice and environmental destruction. Halliday (1990) emphasized the role of language in solving environmental issues because ideologies are directly linked with language. He urged that applied linguistics should focus on environmental problems, which paved the way for the establishment of Ecological Discourse Analysis (EDA) to study the language patterns of biological ecology (Fill, 1998). The present study aims to investigate the nature of Pakistani social media advertisements through ecolinguistic discourse analysis. The study uncovers the nature of ads from an ecolinguistic perspective; besides, it serves as a source of information and awareness for readers, especially in Pakistan. The present study is significant because it exposes the nature of social media advertisements—whether they are ecologically friendly, destructive, or ambivalent. It highlights environmental and climate change issues, particularly from an ecolinguistic point of view. The study makes readers aware of the destructive nature of advertisements by critiquing them through ecolinguistic discourse analysis. The study will motivate people to reduce consumption internationally and to show resistance to ecologically destructive discourse by raising awareness regarding the negativity and positivity of advertisement discourse.

1.1 Research Question

- What type of ideologies, metaphors, and identities are used in Pakistani tourism ads: ecologically beneficial or destructive?

2. LITERATURE REVIEW

The environmental activism movement's main objective is to build pro-environmental behaviour, which includes purchasing

environmentally friendly products and participating in environmental movements, especially by physically taking part in clean-up activities in their environment (Anderson, 2021). Language can play a positive role in changing human behaviour towards environmental issues and sustainable thinking. The researchers who study the themes of the interrelation of language and power and configure the identities, attitudes, perceptions, and opinions are helping the pro-environmental activists (Bruder & Bouherar, 2023). Language and linguistics are regarded as integral parts of social activity that not only shape society but are also shaped by social practices that, as a result, form value-based and meaningful processes (Chr & Døør, 1993). It means that a change in human language use will automatically bring change to society (Chr & Døør, 1993). Language is a powerful tool that shapes identities, attitudes, perceptions, and opinions, and it is a point to ponder that researchers in such areas can provide beneficial and effective materials for those who are advocating pro-environmental behaviour (Bruder & Bouherar, 2023). In advertisements, metaphors are used in such a way that the audience mainly focuses on the products instead of nature, which promotes unnecessary consumerism, and nature is not given due prominence. The findings of Ahmed et al. (2021) show that commercial advertisements use metaphors as a tool to make their products more prominent, and such metaphors, which persuade humans to purchase unnecessary things, are ecologically harmful. An ecological discourse analysis of beauty metaphors in advertisements by Gill, Kausar, and Khan (2021) concludes that semantic and lexico-grammatical elements in skin whitening cream advertisements construct beauty myths backed by capitalist forces. The findings of the study by Ain et al. (2023) indicate that commercial advertisements are omitting or downplaying the presence of nature—i.e., animals like cows and buffalo and fruits are depicted in abstract forms in dairy products.

Tourism inspires individuals to embark on journeys to explore natural sights, wonders, adventures, and cultural heritage, interact with

values and traditions, and experience diverse societies and their events. The progression of tourism not only attracts visitors but also ensures the sustainability of the tourism industry (Baloch et al., 2023). Tourist destinations attract tourists for a single motivation, or it may be a blend of reasons, i.e., religious tourism, adventure activity, nature-based tourism, cultural or social events, and business opportunities. Pakistan offers a blend of purposes for tourists, which can benefit the locals in the form of socio-economic development and employment chances, whereas the negative impacts are air and noise pollution, traffic, and littering (Andlib & Salcedo-Castro, 2021). Benefits of tourism include revenue generation, quality of life, improved civic facilities, a source of awareness among the ethnic cultures, traditions, and the construction of national parks (Baloch et al., 2023). It is expected that in the coming years, tourism development can pose numerous challenges for tourists and ethnic communities (Hoang et al., 2020). It is recommended that tourism websites should be legitimized, which could potentially impact the delicate environmental harmony by creating balance (through the language used by tourism websites, both social and physical environments should be respected and valued). A study by Istianah and Suhandano (2022) based on the Kalimantan tourism website concludes that tourism texts mostly contain appraisal patterns focusing on the physical surroundings, richness, beauty of nature, underwater life, and endangered species to attract more tourists. The website uses many positive words, especially to attract international tourists. Anthropocentric language is used on the website. Nature is displayed as commodified.

Issues like over-tourism and tourismphobia have gained the attention of those concerned in recent years (Hugues et al., 2018; Milano et al., 2019). Ecolinguists and critical discourse analysts have raised their concerns regarding tourism promotion language strategies, as linguistic structures encourage more tourists and describe natural sources as objects to be conquered and humans as subjects who are there to enjoy and conquer nature. It is

the basic job of ecolinguistics to find equal linguistic strategies to create balance between nature and humans, as well as to create respect for nature in human minds (Mühlhäusler & Peace, 2001; Stamou & Paraskevopoulos, 2004). The present study finds a gap in the discourse of advertisements from an ecolinguistic perspective in tourism. To my knowledge, the discourse of tourism is less explored, so this study, through ecolinguistic discourse analysis, exposes the discourse of Pakistani social media advertisements of tourism.

3. RESEARCH METHODOLOGY

The present qualitative study aims to analyze Pakistani social media advertisements from an ecolinguistic perspective. Instead of building a corpus of the whole advertisement discourse, the study has chosen only one tourism advertisement in English from the official YouTube channel of the Punjab Tourism Department through purposive sampling. The tourism advertisement is selected because this area of discourse has not yet been fully explored from an ecolinguistic perspective. Moreover, ecolinguists consider advertisement discourse destructive (Stibbe, 2015). The discourse of ads promotes dissatisfaction with the earlier lifestyle and further convinces the audience that their life without that particular item being advertised would be incomplete. Through language, ads equate and substitute the purchase of things with social and national identity, excitement, freedom, and perfection (Stibbe, 2015). Acknowledging ethical considerations, permission is not sought from the source because the documentary video has open access for the public, as it aims to promote the tourism industry in Punjab. According to Mazanderani and Powell (2013), permission for publicly available online content is not necessary.

The study aims to achieve the set objectives as well as to ensure the credibility of the research by following Stibbe's ecolinguistic framework (Stibbe, 2015). Stibbe (2015) takes different theories like critical discourse analysis by Fairclough (2003), frame theory by Lakoff and Wehling (2012), identity theory by Benwell and Stokoe (2006), fact construction by Potter

(1996), erasure by Van Leeuwen (2008), metaphor theory by Müller (2008), and appraisal theory by Martin and White (2005) and uses them as a theoretical framework for ecolinguistic discourse analysis. Stibbe (2015) divides ecolinguistic discourse analysis into eight theories: ideology, framing, metaphor, evaluation, identity, conviction, salience, and erasure. This study only used ideology, metaphor, and identity theory to analyze the tourism discourse. The theoretical framework proposed by Stibbe (2015) holds all humans and non-human entities equally important for the well-being of the whole ecosystem. It believes that the well-being and security of natural resources, fauna, and flora are as significant and required as humans. In compliance with Berardi (2012), environmental and ecological destruction is inherently linked with communication and language, and ecolinguists are expected to be key players in bringing changes. Language is the only means through which humans can reimagine and shape a new human state that would be free from the mechanized routines of financial capitalism. This is only possible through analysis of the existing discourse to find hidden stories from the perspective of ecolinguistics. Thus, this theoretical framework helps in analyzing language forms that cause ecological destruction (Stibbe, 2015). Stibbe's (2015) theoretical framework is the most suitable for analyzing discourse from an ecolinguistic perspective, particularly the discourse of advertisements.

Following Stibbe (2015), the study first collects the required data, and after that, linguistic patterns are uncovered to highlight how linguistic patterns form stories. Through ecolinguistic analysis, hidden stories or discourses are revealed by critically evaluating the following linguistic features: vocabulary (including connotations, pronouns, and modal verbs), antonymous and synonymous relations of lexemes, presuppositions, structural hierarchy, representation of events interpreted and highlighted, intertextuality, figures of speech, metaphor, and irony are revealed too (Stibbe, 2015). Imagery, images, music, the angle of the camera in videos, gazing, colour,

and moving images are also meaningful to uncover the power relations among the participants (Kress, 2009). The present study deliberately ignores the images and music and only focuses on the text. In the end, the researcher uncovers the underlying agenda-based ideologies and labels them as ecologically beneficial or destructive according to the ecosophy of the research. Further, in qualitative research, trustworthiness and credibility's main objective is that research is conducted in a transparent and "publicly accessible manner" (Yin, 2015, p. 40). Considering the transparency of the research, the researcher describes and documents all procedures so that others may comprehend and review them. Data is available for everyone so that other researchers and readers can critically evaluate the study to criticize, support, and appreciate the manner of carrying out research and the findings. Additionally, colleagues and researchers can replicate the study within the same settings or in different settings and contexts (Yin, 2015).

4. DATA ANALYSIS

Punjab Tourism Documentary

This advertisement is a documentary by the Punjab Tourism Department. Through ecolinguistic discourse analysis, the study uncovers metaphors, identities, and ideologies concerning their role towards the ecosystem.

4.1. METAPHORS

4.1.1. "a land of sweeping landscapes"

This metaphor describes 'Punjab' as a land with open spaces, vastness, and natural and expansive beauty, evoking the image of the boundless and infinite. In this sentence, descriptive adjectives such as "sweeping landscapes," "diverse cultures," "bustling cities," and "blistering expanse" are used to paint the overall image of the region vividly. Moreover, the metaphor conveys a sense of spaciousness and grandeur, suggesting that in Punjab, unobstructed horizons and the mesmerizing beauty of nature await the visitors. Following the ecosophy of the study, this metaphor is labelled ecologically destructive from an ecolinguistic perspective because the appreciation and vastness of the

land's sole aim is to convince tourists—especially those who are interested in visiting the natural beauty, the open spaces, diverse cultures, and historical sites—to gain economic benefits.

4.1.2. “Bustling cities”

This metaphoric use of language conveys that Punjab is a hub of thriving and vibrant urban living. It shows that there is energy and constant lively movement, just like the routine activities of a bustling beehive. It further imparts a sense of diversity, innovation, and vitality within the urban area of Punjab. It reflects the busy lives of its inhabitants, transportation movements, and economic activities that overall paint the bustling atmosphere. "Bustling" shows the excitement and dynamic lifestyle that implies that there is always something going to happen further; it also represents the hustle and bustle of city life, besides modern civilization. On the contrary, from an ecolinguistic perspective, urban areas are a hub of overpopulation and industrialization. The advertisement, through this metaphoric language, attracts tourists in love with bustling urban life, besides the business community interested in investment opportunities in the city areas.

4.1.3. “Foothills of the Himalayas”

This metaphoric use of language highlights the vast geographical boundaries of Punjab, as well as its close relationship with the famous mountainous range, the Himalayas. Foothills are a unique ecological zone and a hub of biodiversity, and they play their role in soil stabilization, besides water regulation. The imaginative use of language convinces the audience to visit the target destination. Concerning the ecosophy of this research, more tourist visits to this specific area can cause deforestation, infrastructure development, and agricultural activities, which directly and indirectly can lead to biodiversity loss, landslides, and soil erosion, and overall, can disrupt the delicate ecosystem.

4.1.4. “Nature reserves”

This metaphoric use of language suggests that the land of Punjab has many specified areas for

the protection and conservation of wildlife and natural habitats. These designated areas are best for ecosystem protection and a habitat for biodiversity. There is also an indirect message and invitation for organizations working for the conservation of natural habitats and wildlife protection that they must play their role to conserve and protect these ecological zones, as well as endangered species of birds and plants. Nature reserves provide educational opportunities, besides being a source of recreation for tourists. This shows the ambivalent nature of the metaphor. "One can find several nature reserves" shows the abundance and infinite quantity of nature reserves. This abundance of nature reserves is negative from an ecolinguistic perspective, as it will make visitors use reserves without any respect or care due to their abundance. However, encroachment, illegal hunting, capturing of wild animals, and illegal cutting of trees can cause ecological damage and threaten the effectiveness and wholeness of nature reserves.

4.1.5. “Nestled in awe-inspiring locations”

The imaginative and metaphoric use of language suggests that the tourist destinations in Punjab are amazing. This is an extension of the metaphor "nature reserves," which further explains and appreciates the wonderful settings of the nature reserves all over Punjab. The metaphor shows that the nature reserves are set in astounding, safe, and comfortable zones; additionally, these are close and harmonized with the natural environment. The overall message is that nature reserves are surrounded by hill stations, deserts, landscapes, and ancient and cultural sites situated in pleasant surroundings, and there is a plentitude of natural springs, lakes, and canyons. Furthermore, all these sites are easily accessible to tourists as well, and the phrase "tourist-friendly activities" creates a positive connotation.

4.1.6. “The country’s wealthiest and greenest province”

The metaphoric use describes Punjab as an ideal place where economic prosperity and sustainability are closely interlinked. The superlative adjectives show the exceptional

characteristics and uniqueness of Punjab from other provinces of the country. Further, the phrase "wealthiest and greenest province" shows a positive connotation. More than half of the population resides in this province. Punjab is the best example of economic and environmental balance, where personal and community development is nurtured equally. This metaphor works as a corporate identity and business hub besides the green spaces. The "greenest" shows that Punjab is a land of a greenish environment, rich in nature and vegetation, an environment in harmony with nature. The metaphor also represents that the agricultural richness of the region can be taken as positive from an economic point of view and, conversely, negative from environmental consequences. The metaphor conveys that the territory is rich in aesthetic values and its overall ecological quality is praiseworthy.

4.1.7. "Pay tribute to"

The imaginative use of the phrases "dazzling mirror mosaics and delicate latticework pay tribute to the province's rich architectural history" describes the significance of the presence and conservation of the structures. Moreover, it suggests that the province feels proud and acknowledges and celebrates the reverence of cultural monuments, heritage richness, and historical buildings. This sentence conveys the message that Punjab has the richest architectural history.

4.1.8. "Bombed to the soul"

This metaphoric expression emphasizes the depth of warm-heartedness, cheerfulness, and interest level of Punjab's inhabitants in welcoming visitors. This expression conveys the message that the people of Punjab are wholeheartedly hospitable, and the hospitality characteristic has become their fundamental identity and an integral part of their culture.

4.1.9. "Dishes out"

This metaphoric use describes Punjab as a person who is always ready to serve food. In its literal meaning, "dish out" is used to serve food. In an imaginative and metaphoric sense, it aims to inspire viewers that Punjab is home to a wide

variety of tasty foods, ranging from street vendors to five-star hotels. Moreover, there is a hospitable atmosphere.

4.1.10. "Enigmatic hospitable destination of Punjab"

The metaphor suggests that Punjab is a tourist-friendly land whose inhabitants are good hosts who are always ready to welcome them and help with exploration

4.2. IDENTITIES

The following identities are found after ecolinguistic discourse analysis of the text.

4.2.1. "Punjab"

The province of Punjab is recognized for its historical significance, variety of cultures, diverse landscapes, overall greenery, and agricultural richness. Thus, Punjab is used as a tool of identity to convince a mixture of tourists.

4.2.2. "Cholistan Desert"

"Having the blistering expanse of the Cholistan desert" describes the vastness, uniqueness, and severity of heat, distinguishing it from other deserts. Cholistan Desert is approximately 16,000 square kilometres of a vast region situated in Southern Punjab. Most of its land is barren, although there are some green pockets wherever there are water sources. This region is significant because of its unique traditions and cultural practices, including crafts, dance, and folk music. This region is also famous for camel breeding. Cholistan Desert Rally competition is one of the eminent events that creates economic sources for the local community as well as attracts national and international tourists. The desert attracts tourists from all over the world interested in closely experiencing the traditional lifestyle of local communities, as well as camel rides and desert safaris. Cholistan Desert is used as a unique identity; moreover, it represents geographical heterogeneity, a tourism destination, a cultural asset, as well as economic relief for the locals.

4.2.3. "The Himalayas"

The Himalayas are famous for their iconic mountainous ranges extending over several countries, i.e., China, India, Nepal, Bhutan, and

Pakistan. In Punjab, the Himalayas present beautiful natural scenery, which further influences the ecological environment. These are the epitome of natural grandeur. The Himalayas are a hub of biodiversity, a home to a wide range of flora and fauna, harmonized with the tallest climatic zones. The Himalayas are significant from an ecological point of view because of their surroundings and water resources. These are notable for agricultural activities in the downplain lands in addition to ever-changing weather patterns. This provides opportunities for adventure enthusiasts, trekking, skiing, wildlife safaris, and mountaineering, including cultural tourists. The Himalayas in this text are used as an identity to convince those tourists who are in love with the most famous mountain range and want to observe closely the cultural activities of the indigenous communities living in the suburbs of the mountains. This identical use of the Himalayas also convinces trekkers, mountaineers, and wildlife lovers. The problems that in future can be faced due to an overload of tourists are deforestation, glacial retreat, habitat loss, and loss of biodiversity.

4.2.4. “Murree and Bhurban”

Murree and Bhurban, both hill stations, are famous for their cool climate, dense greenery, and picturesque landscape. These places are the ultimate destinations for tourists, particularly in the hot summer. Murree owns British-era historical buildings used by British officials in the colonial period. These destinations are hubs of scenic beauty, a peaceful environment, and a place where people escape from the hustle and bustle of urban life. There people enjoy sightseeing, horse riding, as well as hiking. Murree and Bhurban are famous for their traditional foods and unique cultures. To conclude, the documentary uses Murree and Bhurban as an identity tool to convince specific categories of visitors who love to see the hill stations, scenic beauty, and view snowfall.

4.2.5. “Fort Munro”

It is a hill station in Dera Ghazi Khan Fort. It was developed by Sir Robert Sandeman in 1869 and named after Capt. Munro, the then

Commissioner of Derajat Division. Surrounded by the Suleiman Mountains, it is famous for its scenic beauty, cool environment, and pleasant weather, a distinguished tourist destination in the hot summertime. Occasional snowfall distinguishes it from other hill stations. Fort Munro is surrounded by hiking trails, rivers, and forests, besides many opportunities for camping and trekking. This region is the hub of biodiversity and scenic landscape, the best place for adventure enthusiasts and nature lovers. The remains of the fort, as well as the surroundings, are a unique addition to the cultural heritage of the area. Thus, Fort Munro is construed as an identity to convince visitors who love to see hill stations along with natural beauty, as well as colonial-era remains.

4.2.6. “Nature reserves”

There are many designated areas for the conservation and safety of wildlife and natural habitats. These include wildlife sanctuaries, national parks, and protected forests. Nature reserves stand for ecologically valuable regions that harbour and secure biodiversity. These reserves connect people with nature and provide opportunities for learning about flora and fauna. These reserves are at their best serving the ecosystem. The reserve sites can include sacred sites, traditional knowledge systems, and cultural practices for indigenous communities. In this text, there is no effort made for community engagement to conserve these natural environments. Thus, the nature reserves are used as an identity to convince tourists who love to be in close contact with endangered wildlife species, ancient remains, historical buildings, and the ecological system. These nature reserves not only attract visitors but also knowledge seekers and researchers from diverse disciplines.

4.2.7. “UNESCO World Heritage Sites”

Punjab had been invaded for centuries, and therefore, the invasion has left behind many cultural and historical remains. The advertisement inspires the audience by using the modal verb "must-see" monuments that are centuries old, and then mentions the names of UNESCO World Heritage sites. UNESCO

recognition is international recognition. It shows the rich cultural and historical heritage of the region worldwide. UNESCO World Heritage recognition shows the outstanding value of the location possessed by the province of Punjab. These sites are universally valuable and show cultural diversity; architectural sites acknowledge exceptional human activities. Archaeological sites, architectural marvels, and historical monuments represent the glorious past. Historical sites include Taxila, the remains of the Gandhara civilization, and the Mughal era's craftsmanship and grandeur are reflected through Shalimar Gardens and Lahore Fort. These sites make an aesthetic appeal to the visitors. These are declared to conserve and preserve for future generations as well as to protect them from pollution, urbanization, and climate change. These sites serve as a tool of identity and pride for the people of Punjab. Thus, the UNESCO World Heritage Sites identity is used to convince visitors who love to visit the archaeological, historical, monumental, and ancient remains.

4.2.8. “Mosques, Sufi shrines, Sikh Gurdwaras, Hindu temples, and Christian places of worship”

This shows the province's religious diversity and liberty. Mosques represent the Muslim people; these serve as architectural landmarks, and their domes, minarets, and intricate designs make them distinctive and an identical symbol for the Muslims. Moreover, Sufi shrines of saints and mystics, whose spiritual teachings, deeds, and miracles were famous, attract devotees from different religious backgrounds. Sikh Gurdwaras, places of worship, community service, social welfare centres, and charitable services, are central to the Sikh community in Punjab. In Punjab, there are two famous Sikh shrines: one is Nankana Sahib, which was established in the 1490s by the first Sikh Guru, Guru Nanak Dev Ji, and the other is Kartarpur Sahib (Narowal), which was established in 1521 by the first Sikh Guru, Guru Nanak Dev Ji. Hindu temples represent the practices and diverse traditions within the Hindu community. These are unique in their architectural designs. They are used for cultural, festival, and religious

celebrations by the Hindu community. The most famous and revered temples are the 'Katas Raj Temples' in Chakwal, Punjab. Christian churches represent the Christian community of Punjab. These are the centres for worship and religious teachings for Christians. Through this religious identity tool, the message is conveyed that the land of Punjab reflects religious pluralism and social cohesion. Visitors belonging to any religious and ethnic community are free and secure to visit their places of worship.

4.2.9. “Diverse Religious Festivals”

This emphasizes peace, tolerance, co-existence, and harmony among different religious communities. In Punjab, individuals and communities respect other people's beliefs and traditions. It also shows the region's vibrant religious culture.

4.2.10. “warm-hearted, jolly and politely curious”

This identity construction conveys the inner message that empathy, generosity, and kindness, warm greetings, and respecting and honouring the guests are fundamental identities of the Punjabis. That reflects the culture, traditions, and values of the local communities, as they are always ready to welcome visitors of diverse backgrounds, as it is part of their culture. It seems this warm-heartedness and curiosity to welcome the visitors is an integral part of their everyday lives.

4.2.11. “Mughal and Pre-Mughal architecture”

The Mughal and pre-Mughal era has a rich historical legacy and architectural heritage. Moreover, the architectural styles reflect the era of different empires and kingdoms, like the Ghaznavids, Delhi Sultanate, Ghurids, Mughals, etc. Historical and cultural sites like Badshahi Mosque, Lahore Fort, Sheikhpura Fort, and Shalimar Gardens are globally recognized tourist destinations due to their architectural and cultural significance. Punjab is home to a multicultural heritage where hundreds of historical sites symbolize pride and connect us with the glamorous past. Thus, through such

identical language, visitors crazy to visit the architectural sites are encouraged to visit the land of Punjab.

4.3. IDEOLOGIES

4.3.1. Natural Beauty and Tourism Promotion

Punjab is portrayed as a land/destination surrounded by diverse landscapes, natural beauty, and historical and ancient sites, besides local delicious cuisines. This land is worth seeing because of its huge deserts, mountainous ranges, hill stations, nature reserves, scenic beauty, and religious harmony. All these portrayals reflect that an economic ideology is behind the promotion of tourism to generate revenue and employment.

4.3.2. Cultural Pride and Heritage

The text of the advertisement presents the province of Punjab as culturally rich, possessing ancient sites and historical monuments. There is cultural, linguistic, and religious diversity and harmony. Several cultural festivals are celebrated regularly across the province, making Punjab distinctive and its inhabitants feel proud of the land they live in. To conclude, the portrayal of Punjab shows a hidden ideology to convey the message that Punjab is a house of cultural diversity and uniqueness that its inhabitants can be proud of.

4.3.3. Unity in Cultural/Linguistic and Religious Diversity

The advertisement mentions religious worship and historical places to convey the message that there is religious diversity and interfaith harmony. Further, it conveys the message to the tourists belonging to different religions of the world that in Punjab, they can find religious unity and pluralism, as for centuries people belonging to Muslim, Sikh, Christian, and Hindu communities have coexisted and tolerated each other and till today are living in harmony. Here is a message not only for cultural diversity lovers but also for religious tourists, that they can visit their religious sites freely and securely.

4.3.4. Hospitality and Warmth

The people of Punjab are portrayed as

hospitable, always welcoming guests wholeheartedly, whether they are strangers. Friendliness and hospitality are commonly discussed as part of Punjabi culture. The metaphoric use of phrases like 'bombed to the soul', 'jolly', 'warm-hearted', and 'politely curious' conveys the underlying message of warmth and hospitality of the inhabitants of Punjab. In general, it conveys the common attitudes of the masses. Through such portrayals, the advertiser tries to correct any misperceptions and stereotypes about the inhabitants of Punjab.

5. DISCUSSION

In this section, the results of this study are compared with other studies conducted in different contexts. Istianah and Suhandano (2022) analyze the tourism language used on the Kalimantan tourism website and find that appraisal patterns mostly focus on the beauty of nature, richness, and physical surroundings; moreover, underwater life and unique species are discussed to attract tourists. Furthermore, nature is commodified, and the overall use of language is anthropocentric. Following Hye and Khan (2013), tourism creates employment sources and uplifts economic positions. On the contrary, its drawbacks include heightened living standards of locals, traffic problems, crime, and overall destruction of the environment by overconsumption of natural resources (Nunkoo & Ramkissoon, 2010). Following Nigar (2018), tourism is a danger to natural resources, as well as leads to biodiversity loss and ecosystem degradation. According to Fredline (2002), overtourism can impact traditional and cultural diversity and local communities' way of living. A study by Nisa (2024) determines that the "environment is exposed to problems in the remote Gilgit-Baltistan destination, particularly in the valley of Hunza and Diamer, mainly because of tourism" (Nisa, 2024, p. 31). Moreover, tourism is leading to pollution, biodiversity loss, and deforestation. Further, the construction of roads and hotels to facilitate tourists is destroying the forest cover and declining in flora and fauna, and other problems of tourism are pollution, air emissions, and water depletion (Nisa, 2024). A study by Yousaf, Ahmad, and Syed (2024, p. 19)

concludes that Pakistani ads are causing "ecological degradation of land and water pollution, soil pollution, habitat destruction, deforestation, global warming, gas emissions, and waste generation" and language is used as a tool to attract and persuade target consumers. Thus, the results of the present study are in conformity with the above-referenced studies.

6. CONCLUSION

It is concluded that metaphors and identities aim to attract a pack of tourists from diverse regional, religious, cultural, and geographical backgrounds. Moreover, undercover ideologies conveyed through the specified metaphors and identity construction, such as detailed descriptions of natural beauty and landscapes, cultural pride and heritage, cultural diversity, warm hospitality, and the historical legacy of Punjab, are all aimed at promoting tourism. Through metaphors, nature reserves, hill stations, mountainous ranges, deserts, diverse landscapes, ancient sites, architectural structures, and natural sources like lakes and springs are portrayed in abundance and as never-ending objects waiting for the tourists to come to explore and enjoy. In response to such advertisement campaigns, if a pack of tourists visits a specific destination, there would be more traffic, air pollution, littering, infrastructure development to facilitate the visitors, and construction of rest houses and roads. These constructions will be carried out on agricultural lands, beside the hill stations, near the nature reserves and scenic landscapes, threatening their existence. The overall tone of the text is enthusiastic and appealing. Thus, metaphors, identities, and ideologies are ecologically destructive and incompatible with the ecosystem. Their sole purpose is to promote tourism to increase revenue. Moreover, nature is commodified, and its role as a primary part of the physical environment is not acknowledged. However, metaphors such as "nature reserves," "well preserved," and "jewel-like shrines and mosques, deserts, dunes" are labelled as ambivalent metaphors due to the dual role they can play under the context in which these are used. These ambivalent metaphors show that Punjab respects and protects its cultural,

historical, and heritage sites.

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