

## **Ecopost: Eco-critical discourse analysis of wwf-Philippines' captions**

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**Abstract** - This study explores the eco-critical discourse analysis of eco-friendly language used in the 2024 captions posted by WWF-Philippines on Facebook. It aims to examine how ecolinguistic features such as metaphors, narratives, persuasive language, and intertextuality are employed to promote environmental awareness and sustainability. Through a qualitative descriptive approach and using criterion sampling, 38 selected captions were analysed to categorize ecological discourse as eco-beneficial, eco-ambivalent, or eco-destructive. The study also investigates how these discourses reflect the WWF-Philippines' ecosophy, emphasizing interconnectedness, care for living beings, and environmental justice. Results reveal that metaphors and persuasive language are the most prominent features used to inspire environmental consciousness. Most captions conveyed eco-beneficial discourse, encouraging collective responsibility, emotional engagement, and positive environmental actions. Findings highlight the importance of strategic language use in fostering environmental advocacy on digital platforms. The study contributes to the growing field of ecolinguistics by providing insights into the role of language in shaping ecological awareness and promoting sustainable behaviours through social media communication. This study shows how language can be a powerful tool for promoting social media action and raising environmental awareness.

**Keywords:** WWF-Philippines, eco-friendly language, eco-linguistic features, eco-critical discourse analysis, ecosophy

### **1. Introduction**

In today's world, a rising curiosity is being observed among individuals regarding the impact of language on environmental attitudes and actions, particularly within the realm of digital communication platforms such as social media. The term "social media" encompasses activities that enhance and broaden how individuals communicate both publicly and privately, including blogging, photo and video sharing, and social networks like Facebook, LinkedIn, and Cyworld (Barbulet, 2013). The dissemination of environmental information through social media, especially on Facebook, resembles seeds of knowledge being planted online. A vast audience can be reached, and awareness about eco-friendly topics can be raised through this online communication. This heightened interest stems from the recognition of the pivotal role that language plays in shaping perceptions, fostering engagement, and driving behavioural change towards environmental sustainability. As online platforms are increasingly utilized for information and interaction, the exploration of how language influences environmental consciousness and behaviours in these digital spaces has become a focal point for both researchers and communicators.

The study of ecolinguistics examines how language actively influences, strengthens, modifies, or even threatens the vital bonds that unite people, other living things, and their shared environment (Ivchenko, 2021). This quickly developing field recognizes that language actively shapes our attitudes, behaviours, and perceptions of the natural world in addition to serving as a tool for communication (Ekasiwi & Bram, 2023). Given that local languages often encode cultural adaptations to particular environments, the study

of language diversity is crucial to ecolinguistics, highlighting the close connection between biodiversity richness and local language diversity (Stibbe, 2015). In addition to exploring inspirational forms of language that can aid in the reconstruction of a more ecological and compassionate world, ecolinguistics aims to reveal the narratives that underlie unequal and unsustainable societies (Stibbe, 2015). This means examining language usage that damages the environment and promoting language usage that promotes sustainability and ecological harmony (Steffensen & Fill, 2013).

The study of ecolinguistics, also known as language and ecology, is recognized as a relatively recent area of study in language studies that considers how language functions in a physical and social ecological context and how language and discourse impact the environment and ecology (Stanlaw, 2020). Einar Haugen, the Norwegian-American linguist, is widely attributed to the inception of ecolinguistics. The concept of language ecology was introduced by him around 50 years ago, and it is defined as the study of the interactions between a language and its societal environment. The social and psychological aspects of language's environment are considered in Haugen's perspective, drawing parallels between the ecology of language and the interplay between animals and plants in their habitats (Haugen, 1972: 325).

Ecolinguistics is a multidisciplinary field that investigates the dynamic interplay between language and the environment. It draws on insights from linguistics, ecology, anthropology, and environmental studies to explore how language both reflects and shapes society's understanding of the natural world. This interaction is crucial because language serves as a powerful tool that can influence attitudes and behaviours towards the environment. Ecolinguistics emphasizes the reciprocal relationship between language and the environment. It suggests that the language used can be shaped by ecological factors, while simultaneously, that language can impact how individuals perceive and interact with their surrounding (Steffensen and Fill, 2014). For example, the terminology employed when discussing environmental issues can either raise awareness and promote conservation or, conversely, contribute to a disconnect from nature. Wu (2018) further defines ecolinguistics in terms of its relationship to ecology, suggesting that linguistic practices are not just about communication but are also deeply rooted in ecological contexts. This means that language can reflect ecological realities and values, influencing how society views issues such as climate change, biodiversity loss, and sustainability. Alexander and Stibbe (2014) argue that if the study of language is confined to traditional linguistics, there is a risk of missing out on the broader implications of how language interacts with the environment.

Ecolinguistics, therefore, examines the essential relationships between humans, other organisms, and the environment, highlighting how language can affect these relationships. One of the critical areas of focus in ecolinguistics is how language shapes attitudes toward nature (Wenden, 2003). For instance, the way natural phenomena are described can either evoke a sense of wonder and respect or foster a sense of dominance and exploitation. This perspective encourages individuals to reflect on their language choices and consider how these choices may contribute to environmental degradation or conservation (Campagna, & Fernandez, 2007). Moreover, ecolinguistics also delves into the role of communication in promoting sustainability practices. By analysing how eco-friendly language can influence public discourse and policy, the field seeks to identify ways to encourage more sustainable behaviours (Campagna, & Fernandez, 2007). This includes examining how narratives around climate change, conservation, and ecological responsibility are framed in media, education, and public policy.

Furthermore, ecolinguistics explores the impact of cultural narratives and linguistic diversity on environmental issues. Different cultures possess unique ways of relating to nature, and these linguistic traditions can offer valuable insights into sustainable practices and worldviews. By studying these diverse perspectives, ecolinguistics aims to promote a more inclusive understanding of environmental issues. Ecolinguistics is a vital field that highlights the profound connection between language and the environment. By examining how words and communication practices influence humanity's relationship with the natural world, ecolinguistics encourages a more sustainable and respectful approach to environmental issues. This exploration not only enriches individuals' understanding of language but also emphasizes the importance of mindful communication in fostering a healthier planet.

The study of texts regarding the environment, such as road signs in their topographical contexts within environmental discourse, political speeches, green advertisements, and environmental publications, is known as ecolinguistics. However, another level of ecolinguistics study is primarily concerned with analysing the interactions between creatures, including humans and the environment (Triyono et al., 2023). Ecolinguistics examines the influence of language on the interconnected relationships that support life, with an emphasis on the preservation of these crucial connections (Alexander & Stibbe, 2014). Within the field of ecolinguistics, discourse analysis is considered central. Halliday (2003) argues that reality is not only mirrored by language but is actively shaped by it.



In order to investigate the complex connections between language, power, ideology, and the environment, eco-critical discourse analysis is an important interdisciplinary approach that blends the methods of critical discourse analysis with the insights of ecocriticism (Van Dijk, 2015). By examining how nature and the environment are portrayed and influenced in literary and cultural texts, ecocriticism—a critical framework that first appeared in the late 20th century—challenges anthropocentric viewpoints (Tajane, 2024). It asserts that human-nature cooperation and acceptance of each living thing's related identity are the only ways to achieve the world's ideal balance (Aslan, & Bas, 2020). Meanwhile, critical discourse analysis offers a strong set of tools for analysing how language creates, upholds, and subverts prevailing societal ideologies and power structures (Ivchenko, 2021). Because of this convergence, scholars can investigate the discursive framings of environmental issues and how they affect our understanding and relationship to ecological challenges (Tajane, 2024). Prominent ecolinguistics expert Arran Stibbe has made significant contributions to the field's understanding and use of eco-critical discourse analysis, especially through his efforts to identify and promote discourses that support ecological sustainability (Stibbe, 2015).

Language impacts individuals' perceptions of the world, the narratives that are followed, their behaviour, and the construction of reality, society, and their relationship with the world (Huang & Chen, 2016). According to Zhang, B. et al. (2023), one of the key components of ecolinguistics study is eco-critical discourse analysis, which is defined as the critical discourse analysis of language use from the standpoint of the ecological environment of the language. This analysis typically aims to protect those who are most affected by the domination and inequity of oppressive discourse, such as plants, forests, rivers, or future generations, through the use of eco-critical discourse analysis (Stibbe, 2014). Eco-critical Discourse Analysis involves examining discourse through an ecological lens within the field of linguistics, drawing on an ecosophy as described by He and Wei (2018). Additionally, Triyono, S., et al. (2023) state that eco-critical discourse analysis seeks to identify environmentally damaging discourse as well as discourse related to environmental protection and preservation.

This knowledge is then applied to real-world situations by raising awareness of or sensitivity to language used in ecological destruction, conservation, enlightening policy, educational improvement, or generating ideas for future text revision or creation. According to Khasandi-Telewa (2023), ecolinguistics examines various narratives about the environment, categorizing them as positive, negative, or ambivalent. The positive discourses are considered constructive and should be supported, while the negative ones are seen as harmful and should be discarded. Ambivalent discourse is analysed to promote the positive elements and reject the negative ones. Ecolinguistics also suggests finding and promoting more positive narratives to guide actions, considering their impact on the ecosystem and future generations. The classification of these stories as beneficial, destructive, or ambivalent is influenced by the analyst's personal ecosophy.

Eco-critical discourse analysis focuses on examining discourse by analysing linguistic features that construct specific worldviews or "cultural codes" based on ecological philosophies (Tardy and Swales, 2011). This analysis categorizes ecological discourse as eco-beneficial, eco-destructive, or eco-ambivalent based on how well it aligns with or deviates from the principles of ecosophy (Adel and Mauranen, 2010). Ecological discourse, grounded in ecosophy, involves studying texts about the environment, such as speeches, green advertisements, and environmental articles. This type of analysis investigates how language shapes, mirrors, and impacts ecological connections and environmental beliefs. According to Cheng (2022), when discussing eco-critical discourse analysis, the focus is on how the language used in communication can shape different perspectives on the environment. By examining the linguistic features in eco-friendly captions, researchers can determine if they align with specific ecological philosophies or ecosophy.

Furthermore, Cheng (2022) stated that if concepts beneficial to the environment are supported by the language, they are categorized as eco-beneficial discourse. Conversely, if these concepts are contradicted or opposed by the language, they are classified as eco-destructive discourse. Additionally, if a strong alignment or opposition to the ecological concepts is not demonstrated by the language, it is considered eco-ambivalent discourse. In simple terms, eco-critical discourse analysis focuses on how linguistic features in eco-friendly captions can either promote positive (eco-beneficial), negative (eco-destructive), or neutral (eco-ambivalent) views towards the environment based on the ecological philosophy (ecosophy) that is reflected.

Facebook is one of the largest social networking platforms in the world. Founded by Mark Zuckerberg, Dustin Moskovitz, and Chris Hughes while attending Harvard University, Facebook is a computer-mediated social networking system that has grown to be one of the most widely used forms of communication. After being successfully utilized within the Harvard community, it quickly spread to other universities in 2004 (Dogruer et al., 2011). With billions of active users worldwide, Facebook has become a prominent tool for social networking and communication for everyone. Personal profiles can be created

by users on Facebook, and various forms of content such as text posts, photos, and videos can be shared. Engagement with others is also facilitated through reactions, comments, and sharing posts, fostering interaction and communication within the Facebook community.

The famous online social network Facebook gained widespread adoption quickly, primarily due to its adolescent user base. Facebook's rise to prominence allowed it to be recognized as an influential new kind of social institution for finding and interacting with people, as well as a means of exchanging information (Jordán-Conde, et al., 2014). Facebook serves as a significant source of information for many of its users. It provides a platform for individuals and organizations to share their information and engage with their audience. Additionally, businesses, nonprofits, news outlets, and other entities use Facebook, specifically Facebook pages, to provide updates, share news, and promote their products or services online to disseminate informative content. Social media platforms like Facebook offer unique opportunities for organizations such as WWF-Philippines to directly communicate with their audience to raise and spread environmental awareness.

Furthermore, the study of internet language dynamics is a fascinating area that is attracting significant interest from scholars in fields such as linguistics, media sciences, psychology, and sociology (Ilyas & Khushi, 2012). According to Bruder and Bouherar (2023), language plays a crucial role in shaping sustainable behaviour, as it has the power to influence and inspire others. Effective communication allows individuals to convey thoughts, ideas, and knowledge to others. According to Martinez-Conde et al. (2019), scientists have found that communicating about environmental issues using factual and technical language is effective. The role of sensory perception in shaping how information is perceived from the organizational environment is emphasized by Furduesco (2019).

### **World-Wide (Wildlife) Fund**

WWF was founded in 1961 and is also known as the World-Wide Fund for Nature internationally or the World Wildlife Fund in the USA. It is one of the oldest and most enduring conservation organizations globally (Anyango-van Zwieten et al., 2019). In 2001, WWF changed its acronym to become its global name. The organization has a famous black-and-white panda logo that represents the conservation movement. WWF engages in various conservation activities, including supporting wetlands and their species, and has specific initiatives like the Living Planet Index (Finlayson, 2018). The WWF is dedicated to safeguarding wildlife by focusing on preserving endangered habitats and tackling global challenges (UNEP, n.d.). It is the main organization that oversees and coordinates the efforts of the World-Wide Fund for Nature (WWF) globally. The organization is responsible for protecting the environment, conserving biodiversity, and promoting sustainable practices worldwide. The World-Wide Fund for Nature (WWF) collaborates with local offices, organizations, and partners in different countries to implement conservation projects and address environmental issues around the world.

The WWF-Philippines Facebook page has a total of 168,000 followers, individuals who are passionate about environmental conservation and sustainability. The page's bio serves as a rallying call, urging collective action: "Together, let's #ChangeTheEnding for our people, our country, and our planet" in addressing environmental challenges and fostering sustainable practices. The page often shares stories about conservation projects, individuals who conserve, and efforts to protect the environment and unique biodiversity in the Philippines. It also shares knowledge about initiatives in marine conservation, forest restoration, sustainable agriculture, and more.

Additionally, the page provides updates on environmental campaigns and events, giving people an opportunity to get involved and make a positive impact. The WWF-Philippines organization plays a very important role in promoting eco-friendly practices and raising awareness about environmental conservation. Its work involves addressing environmental issues, promoting sustainable practices, and emphasizing the importance of nature conservation worldwide. According to Lagasca-Hiloma et al. (2021), the World-Wide Fund for Nature (WWF) and environmental Non-Governmental Organizations (NGOs) carry out different Environmental Education (EE) programs in the Philippines. Environmental Education (EE) is a powerful process that equips individuals with the knowledge to actively engage with environmental issues. The reasons supporting environmental education are significant because it has the potential to address numerous environmental problems and reverse negative trends (Ramos, C. n.d.).

Nowadays, a growing concern about the environment is being observed among more and more people, and it is being realized how crucial it is to incorporate sustainable practices into every aspect of life (Felleisen et al., 2018). It is important for a language that aligns with eco-friendly values to be created, which helps spread awareness about the environment (Kang, 2014). The use of eco-friendly language is necessary to promote environmental sustainability and build a more inclusive society (Esteban and Muñoz,



2018). Eco-friendly language is defined as the use of linguistic choices and communication strategies that support sustainability, environmental awareness, and a healthy relationship with nature (Zapf, 2006).

Eco-friendly language has been transformed into its current form by consciously aligning linguistic practices with sustainability and environmental stewardship (Mallinson, 2017). This transformation involved the incorporation of words and phrases that highlight conservation, recycling, renewable resources, and ecological balance. Such language can be considered eco-friendly if it promotes awareness about environmental issues and encourages sustainable behaviours (Bigler & Leaper, 2015). Additionally, eco-friendly language has evolved by recognizing and adopting terms that reflect an evolving understanding of the environment (Curren, 2011). By using eco-friendly language, sustainability can be inspired, awareness about environmental concerns can be increased, and positive efforts to safeguard the planet can be motivated. The concept of eco-friendly language extends individuals' word choices to encompass broader communication strategies.

Furthermore, when it comes to persuasion in eco-friendly language captions on the WWF-Philippines Facebook page, it plays a role in shaping and transforming people's beliefs and behaviours towards environmental sustainability and conservation. It allows individuals to encourage and actively participate in protecting Philippine wildlife, ecosystems, and the environment. Sultan (2021) highlights the significance of persuasive communication in shaping public opinion and garnering support for environmental initiatives. By understanding the strategies and techniques of persuasive communication, organizations like WWF can effectively convey ideas and influence others. This approach has become increasingly recognized worldwide, with governments, non-profit organizations, and companies leveraging persuasive communication strategies to encourage environmentally friendly practices (Stapleton et al., 2022).

Complementing ecolinguistics, the concept of "Ecosophy" was introduced by Arne Naess, a Norwegian philosopher and the founder of the deep ecology movement, in 1972. This concept aimed to provide a philosophical foundation for the environmental movement. The term "Ecosophy," coined by Naess, represents a personal philosophy centred on ecological harmony and balance, encompassing the well-being of all living beings. It underscores the interconnectedness and intrinsic worth of all life forms, advocating for a shift from a utilitarian perspective on nature to a more respectful and inclusive outlook. On the WWF-Philippines Facebook page, Ecosophy is succinctly described as "interconnectedness." This principle is reflected in the organization's environmental conservation approach, which emphasizes the significance of biodiversity preservation, the promotion of sustainable practices, and the cultivation of a global sense of community and responsibility towards nature.

Naess coined the term 'ecological philosophy (Ecosophy)' to describe a holistic approach to ecological harmony, which encompasses "a series of rules, presuppositions, values, respect, and so on" (Naess, 1995, p. 8). He envisioned Ecosophy as a personal philosophy of life that integrates the fundamental premises of a worldview with concrete decisions and actions in everyday life, thus offering a practical guide to living in harmony with nature (Naess, 1987; 1989). According to Open Air Philosophy (2019), Ecosophy is rooted in the belief that the well-being and flourishing of all life forms, including humans, is intrinsically valuable and deserves equal consideration. This perspective stands in stark contrast to the prevailing anthropocentric view, which sees nature solely as a resource to be exploited for human benefit. Naess' Ecosophy calls for a radical shift in humanity's relationship with the natural world, advocating for a move away from a utilitarian and domineering attitude toward a deeper respect and interconnectedness with all living beings.

Moreover, Ecosophy was heavily influenced by the principles of the deep ecology movement. Deep ecology emphasizes the inherent worth of nature and advocates for a radical transformation of values and practices to ensure the sustainability of the environment and the planet as a whole (Levesque, 2016; Naess, 1987; 1989; Glasser, 1996). In his work, "Ecosophy in one word: Living!" Arne Naess (1995) points out that harmony between human beings and the natural world can be achieved through living ecological values in everyday choices, guided by the principle of environmental limits. This approach values life by respecting the intrinsic worth of all beings and fostering well-being, allowing both humans and ecosystems to flourish. With a focus on future orientation, it supports sustainable development that respects the planet's finite resources. Through care, the needs of humans are aligned with a sense of empathy towards nature, minimizing harm. Social justice is incorporated through the equal distribution of resources, and resilience is encouraged through adaptive responses to environmental challenges while remaining within the bounds of environmental limits. This Ecosophy can inspire responsible stewardship and sustainable living that respects life's capacity on Earth. Decisions regarding whether linguistic factors are ecological are largely influenced by researchers' ethical frameworks.

As Naess (1995: 8) described in his concept of Ecosophy, norms, rules, and values related to the environment are encompassed within this philosophical framework. Stibbe (2015: 11) further emphasizes that each ecologist develops their own Ecosophy, all centred on the interconnectedness of humans with other organisms and the natural world. In the context of ecolinguistics, Ecosophy serves as a guiding philosophy to evaluate discourse and direct the analysis process, reflecting ecological wisdom and ethical views on the environment. Ecosophy aims to foster a deep reverence for the interconnected web of life that sustains the planet. It transcends the scientific study of ecology by merging philosophical and ethical values with environmental care. One core belief of Ecosophy is the need to shift away from a human-centred view of nature as merely a resource toward an inclusive perspective that sees humans as vital parts of the ecosystem, responsible for its well-being. The importance of diversity, both in biological and cultural aspects, is also a fundamental tenet of Ecosophy. This philosophical approach recognizes the significance of biodiversity and emphasizes the necessity of various species and ecological niches for the resilience and health of natural systems (Cavalante & Alves, 2020; Akamani, 2020; Pretty et al., 2009).

## 2. Method

### 2.1 Research Hypothesis

Language has been recognized as a powerful tool in influencing environmental attitudes and promoting sustainable practices. With the increasing reliance on digital platforms, particularly social media, environmental organizations have adopted new communication strategies to disseminate their messages effectively. The WWF-Philippines Facebook page serves as one such platform, where eco-friendly language is employed to engage the public in environmental discourse. Drawing from the framework of eco-critical discourse analysis, this study investigated how linguistic features contributed to the formation of ecological meanings and advocacy.

The analysis focused on four ecolinguistic features—metaphors, narratives, persuasive language, and intertextuality—as they appeared in the 2024 Facebook captions of WWF-Philippines. These features were used to determine the type of ecological discourse present in each caption, categorized as eco-beneficial, eco-ambivalent, or eco-destructive. Based on prior research and theoretical grounding, this study expected that metaphors and persuasive language would appear with the highest frequency, as they are often utilized to frame environmental issues in relatable and action-driven terms.

It was further anticipated that the majority of captions would fall under the eco-beneficial category, reflecting WWF-Philippines' commitment to promoting positive environmental behaviour and awareness. The presence of eco-ambivalent and eco-destructive discourse was also analysed, although such instances were expected to be less common. In addition, the study assumed that the ecological discourse found in the captions would reflect the organization's ecosophy—emphasizing values such as care, interconnectedness, social justice, and environmental responsibility.

By identifying the ecolinguistic features and their corresponding ecological discourse, this study aimed to highlight the strategic use of language in environmental communication. Through this, it sought to contribute to the broader field of ecolinguistics by demonstrating how digital media captions can serve as a platform for shaping ecological values and public engagement.

## 3. Results, Analysis and Discussion

### 3.1 Categorization of Ecolinguistic Features

This study examined the presence and distribution of ecolinguistic features in the 2024 Facebook captions of WWF-Philippines. A total of 119 linguistic features were identified from 38 posts and categorized into four types based on eco-critical discourse analysis: metaphors, narratives, persuasive language, and intertextuality. These categories were used to evaluate how language was strategically employed to construct ecological discourse and promote environmental messaging.

Table 1 presents the frequency of the ecolinguistic features, categorized according to the linguistic elements employed in the captions. Through eco-critical discourse analysis, the captions' ecolinguistic features were classified as metaphors, narratives, persuasive language, and intertextuality. Environmental issues were presented through metaphors which engaged audiences creatively and emotionally by making topics relatable and impactful. These elements appeared as the most prominent features within the analysed captions since they made up 31.93% of the total and occurred 30 times. Environmental initiatives were presented through structured compelling storytelling narratives that helped audiences understand the context of the efforts. The analysed captions included these elements which represented 14.29% of the total and occurred 17 times. Environmental messaging used persuasive language and rhetorical techniques to motivate audiences to take action and recognize the significance of ecological initiatives. This feature appeared most often since it showed up in 31.93% of the captions and had a frequency of 38. The message



gained legitimacy through references to credible organizations and external contexts which established intertextuality. In 21.85% of the captions this feature appeared with a total frequency of 26.

Table 1 Frequencies and Percentages of Ecolinguistic Features in WWF-Philippines' Facebook Page

Features	Frequency	Percentage
Metaphors	38	31.93 %
Narratives	17	14.29 %
Persuasive Language	38	31.93 %
Intertextuality	26	21.85 %
Total	119	100%

### 3.2 Ecological Discourse of WWF-Philippines

The ecological discourse found in the WWF-Philippines Facebook page captions were analysed and classified into three major categories: eco-beneficial, eco-ambivalent, and eco-destructive. These classifications were based on the framework of eco-critical discourse analysis, which provided a structured method for evaluating the language used in environmental communication. The purpose of this analysis was to determine how WWF-Philippines framed environmental issues and to assess the influence of their language on public awareness and engagement.

Eco-beneficial discourse included language that actively supported environmental protection, encouraged sustainable practices, and motivated audience participation. Captions categorized as eco-beneficial were characterized by the use of persuasive language, informative and emotionally resonant statements, and intertextual references to broader environmental movements and campaigns. These captions highlighted actionable steps, such as joining earth hour, reducing single-use plastics, or supporting wildlife conservation initiatives. They frequently included expressions that empowered communities and individuals to contribute positively to ecological preservation. For instance, calls to action like “Switch off #plastic pollution” or statements such as “One shared home” functioned as both metaphors and persuasive tools that framed the environment as a shared responsibility. According to Table 1, persuasive language and metaphor were the most frequently used ecolinguistic features, each appearing in 31.93% of the captions, which reinforced their influence in promoting eco-beneficial discourse.

Eco-ambivalent discourse was defined as language that expressed environmental concern but did not clearly promote behavioural change or encourage concrete action. It typically involved general or neutral statements that lacked direct calls for involvement or solutions. Such discourse may have drawn attention to ecological issues like biodiversity loss or pollution but without providing specific ways for readers to respond. Captions of this nature could result in passive awareness rather than active engagement. However, upon thorough analysis, none of the selected captions displayed strong indicators of eco-ambivalence. This absence demonstrated a deliberate communication strategy by WWF-Philippines to prioritize proactive and actionable messaging over vague or indecisive language.

Eco-destructive discourse referred to language that normalized or justified environmentally harmful practices. This included the use of rhetoric that downplayed ecological damage, promoted unsustainable development, or implied that environmental degradation was acceptable or necessary for progress. Examples of such discourse in other contexts might include the promotion of industrial activities without acknowledgment of environmental cost or the depiction of plastic usage as a necessary convenience. In the present analysis, no captions from WWF-Philippines were classified as eco-destructive. This finding confirmed the organization’s alignment with ecological principles and its commitment to promoting sustainability.

The analysis of 38 selected captions posted by WWF-Philippines in 2024 revealed that 100% of the entries were eco-beneficial. These captions reflected the organization’s consistent advocacy for ecological sustainability and environmental responsibility. The use of ecolinguistic features such as metaphors, narratives, persuasive language, and intertextuality strengthened the impact of the messages and supported public understanding of environmental issues. For example, metaphors like “Trade your screens for the starry skies” encouraged personal reflection and connection with nature during Earth Hour, while narratives involving specific individuals (such as youth ambassadors or women conservationists) reinforced the relevance of environmental efforts in everyday life.

The captions also demonstrated how digital platforms like Facebook were utilized to advance ecological discourse. The integration of hashtags, event promotions, and cross-references to global environmental movements illustrated the role of intertextuality in aligning local efforts with international advocacy. This use of intertextual language not only validated the organization’s environmental messages

but also positioned them within broader sustainability narratives. Through this, WWF-Philippines strengthened public engagement and extended the reach of its campaigns.

Moreover, the structure and tone of the captions emphasized inclusivity, urgency, and shared accountability. Language choices were consistently crafted to align with the values of ecological care, resilience, and social responsibility. Messages that highlighted environmental events, such as World Whale Day or International Women's Day, also supported the integration of environmental protection with social themes, including gender equality and youth empowerment. These strategies demonstrated how the organization embedded ecological messages in a wider context of community involvement and ethical responsibility.

In conclusion, the ecological discourse of WWF-Philippines, as seen in its 2024 Facebook captions, was found to be entirely eco-beneficial. The organization's use of clear, action-oriented, and inclusive language contributed significantly to environmental awareness and behaviour change among its audience. The consistent avoidance of eco-ambivalent and eco-destructive discourse further demonstrated WWF-Philippines' effective application of ecolinguistic principles. Through the strategic use of language, the organization fostered a collective sense of ecological accountability and supported its mission of promoting sustainability through informed and empowered communication.

### **3.3 WWF- Philippines' Ecosophy**

The analysis of the 38 eco-friendly captions posted by WWF-Philippines on its Facebook page in 2024 reflected several core principles of Ecosophy. Ecosophy, which was rooted in deep ecology, served as the philosophical foundation that guided the organization's environmental communication. This ecological philosophy emphasized the interconnectedness of all living beings, the intrinsic value of nature, and ethical responsibility in environmental practices. The organization's language and messaging consistently aligned with multiple ecosophical values, as demonstrated in the discourse analysis.

The ecosophy of Valuing Life appears clearly in several captions. WWF-Philippines consistently emphasized the importance of animals, ecosystems, and natural habitats, regardless of their usefulness to humans. The captions emphasize emotional and ecological reasons to protect whales, framing conservation as both a personal and collective responsibility; and celebrate the vital role of women in nurturing nature, aligning gender inclusion with environmental stewardship. Meanwhile, other posts focus on conserving critically endangered species essential to maintaining ecosystem functions and climate adaptation. These captions collectively reflected a strong commitment to the intrinsic value of all life forms and reinforced the view that protecting biodiversity remained fundamental to achieving ecological balance and ensuring the health of both natural systems and human societies.

The ecosophy of Well-being appear in captions that link environmental conditions to human health and quality of life. WWF-Philippines used these posts to promote sustainable fishing, reduce pollution, and support responsible consumption. The captions collectively indicated that ecological practices and human welfare remained interconnected through actionable strategies that addressed both environmental conditions and community needs.

Future Orientation appeared as a central value in captions that focused on long-term environmental planning. These captions emphasized the need for present actions to address future ecological conditions. They encourage Filipino youth to participate in sustainability efforts through a leadership program in partnership with SM Cares, while also promoting Earth Hour as a symbolic initiative for climate awareness and coordinated action. Moreover, the captions urge individuals to reconnect with nature during Earth Hour by observing the night sky, and introduce Earth Hour as an entry point for continued environmental practices. Meanwhile, other captions present multiple ecological tipping points as indicators of advancing environmental instability. These captions demonstrated how planning, education, and adaptation strategies were used to address anticipated ecological challenges through coordinated and measurable actions.

The ecosophy of Care appeared in captions that applied emotional language and ethical appeals to communicate environmental responsibilities. These posts encourage individuals to evaluate their behaviour and minimize environmental harm. Also, the posts promote disconnection from digital distractions to observe the night sky, encouraging individual reflection, and support continued environmental practices through personal and collective narratives. Meanwhile, some posts address environmental decline through appeals for coordinated ecological management. These captions collectively applied linguistic strategies to convey responsibility for mitigating ecological harm and maintaining species and habitat viability.

Social Justice appeared in captions that promoted equal participation in environmental action. These posts included the involvement of youth, women, communities, and Indigenous peoples. Notable captions acknowledge the roles of women in ecological initiatives during International Women's Day, while some address the social aspects of elephant conservation by referring to coexistence strategies that considered both biodiversity and livelihood conditions. Consistently, some captions identify limitations in



environmental risk management within the financial sector and referred to potential areas for policy development, while others describe collaborative efforts between civil society and government entities in conservation activities that included community participation. These captions collectively presented examples of inclusive practices in environmental planning, focusing on participation, access, and coordination across different groups and institutions.

The ecosophical value of Resilience appeared in captions that addressed preparation for and adaptation to environmental changes. These posts referred to long-term strategies aimed at enabling communities and ecosystems to recover and adjust. Some captions document city-led climate adaptation and mitigation efforts that aligned local practices with international climate frameworks, while some highlight community-based cleanup and zero-waste programs as localized approaches to support environmental management characterizing environmental degradation as a systemic issue requiring coordinated responses to maintain ecological functioning. These captions collectively indicated how resilience informed a range of environmental actions intended to support adaptive capacity in both human and ecological systems.

Lastly, the ecosophy of Environmental Limits appears in captions that described the finite nature of Earth's resources. These posts warn against overconsumption and promoted reductions in waste, energy use, and pollution. Other captions address microplastic pollution and calls for international policy responses to mitigate its effects, while some connect plastic waste issues to Earth Hour by encouraging reduced use of single-use plastics. Furthermore, environmental and economic consequences of oil spills, emphasizing the limited absorption capacity of marine ecosystems is also reflected in the captions. These captions presented Environmental Limits through references to resource constraints, system capacity, and the need for corrective environmental measures.

Overall, WWF-Philippines' captions aligned with the core values of Ecosophy. The posts employed persuasive language, metaphors, narratives, and intertextuality to convey ecological messages. Each caption reflected deliberate language use to communicate environmental responsibility, cooperation, and engagement with ecological systems. These ecosophical values guided WWF-Philippines' use of its digital platform to disseminate environmental information and promote behaviour aligned with sustainability practices. The captions linked environmental topics with social and ethical dimensions, contributing to the broader objectives of sustainable development and ecological management.

### 3.4 Discussion

The analysis of the WWF-Philippines' Facebook captions revealed significant patterns in the use of ecolinguistic features, specifically metaphors, narratives, persuasive language, and intertextuality. These features contributed to constructing ecological discourse that aimed to inform, motivate, and engage readers in environmental awareness and action. The frequency distribution indicated that metaphors and persuasive language were the most utilized, each comprising 31.93% of the total. This suggests a strategic emphasis on evoking emotional resonance and encouraging action through impactful language.

Narratives, although less frequent (14.29%), played a key role in contextualizing environmental issues and framing them in ways that facilitated understanding and emotional connection. Meanwhile, intertextuality (21.85%) supported credibility and broader relevance by referencing other trusted environmental sources or organizations. These findings underscore how WWF-Philippines employed a variety of linguistic tools to construct multi-layered messages that appeal to logic, emotion, and trust.

Moreover, the classification of captions into ecological discourse types—eco-beneficial, eco-ambivalent, and eco-destructive—reflected the organization's intent to align language with its environmental values. Notably, all 38 captions were found to be eco-beneficial, indicating a deliberate strategy to consistently promote positive ecological practices and values. This not only affirms the organization's commitment to environmental advocacy but also highlights its reliance on optimistic and empowering discourse to influence public behaviour.

Overall, the combination of ecolinguistic strategies and eco-beneficial messaging suggests that WWF-Philippines effectively integrates language and ideology to shape public environmental consciousness. This alignment with Ecosophy—emphasizing interconnectedness, care, and sustainability—demonstrates the organization's sophisticated use of language as a tool for ecological engagement and education. The findings provide insight into how social media platforms can be leveraged through strategic discourse to foster environmental awareness and action.

### 4. Conclusion

This study emphasized the significant role of language in shaping environmental awareness and action through the Facebook captions of WWF-Philippines. The study on metaphor, narratives, persuasive

language, and intertextuality demonstrated the ways in which ecolinguistic properties construct ecological discourse that motivates, instructs, and engages the public. By analyzing these captions as eco-beneficial, eco-ambivalent, and eco-destructive, the study revealed how strategic language use inspires, informs, and provokes action. Eco-beneficial captions, characterized by their positive and empowering tone, proved to be the most effective in encouraging participation and fostering a sense of responsibility among readers. Eco-ambivalent captions provided balanced and factual information, supporting critical understanding and informed decision-making. Meanwhile, eco-destructive captions highlighted the urgency of addressing environmental challenges, drawing attention to the consequences of inaction.

The findings indicate that a well-rounded approach, combining positivity, factual information, and urgency, was essential for engaging diverse audiences. WWF-Philippines effectively utilized language not only to raise awareness but also to motivate meaningful involvement in sustainability efforts. This study highlights the importance of carefully crafting environmental messages to maximize their impact and reach. Notably, all 38 captions analysed were eco-beneficial, which suggests that WWF-Philippines placed a clear emphasis on promoting positive environmental action through their communication. This choice aligns with the organization's understanding of the power of language to shape public perception and encourage participation in sustainability efforts.

Central to this study was the idea of Ecosophy, which represented WWF-Philippines' guiding philosophy of ecological harmony and interconnectedness. Through their captions, the organization reflects an Ecosophy that promotes the inherent value of nature, supports sustainable living, and highlights shared responsibility in addressing environmental challenges. This philosophy influenced the communication strategies used, ensuring that the language aligned with the organization's environmental goals.

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