
The Eco-linguistic Frames and Framing in the Selected Indigenous Lyrical Poem

Beverly Galorport Pebria- Taga

Bukidnon State University, Malaybalay City, Bukidnon

ABSTRACT

Modernization and development are issues that brought detrimental impact on humans and nature. This study examines frames and framings from the perspective of eco-linguistics. It focuses on how the frames relating to consumption of resources, relationships, and shared responsibilities are revealed in the lyrical poem. The data were taken from an indigenous lyrical poem entitled Kulaman. An eco-linguistic approach to language ecology by Stibbe and the four standards of Buell in ecological text provide concrete methods to evaluate the ecological stance and features of texts. These are identified and clustered to form ecological frames. It is found that ecological frames are present in the lyrical poem. Results also highlighted the benefits of Eco-linguistic Discourse Analysis in order to reveal new stories, with the intention of addressing the call to action of achieving the UN sustainable development and its goals (SDGs).

KEY WORDS: *Eco-linguistics, frames, framings, indigenous lyrical poem*

INTRODUCTION

In light of global challenges and the pressing need to cultivate a more sustainable society, there is an increasing acknowledgment of the crucial role that language and literature play in addressing ecological issues. Scholars are increasingly examining the intersection of literary works and environmental concerns, emphasizing the importance of eco-linguistics in enhancing our understanding of the interconnectedness between humans and the natural world. This field not only elucidates these connections but also responds to the United Nations' Sustainable Development Goals (SDGs), particularly those centered on responsible consumption and production (SDG 12) and climate action (SDG 13).

Eco-linguistics plays a vital role in shaping human comprehension of environmental policies and sustainable development, highlighting how language both influences and is influenced by our relationship with the environment. As a relatively new direction in linguistics, eco-linguistic discourse analysis seeks to unveil the ecological dimensions of language in an effort to counteract environmental degradation and ecological threats. This study draws upon Michael Halliday's foundational work, articulated in his 1990 publication, "New Ways of Meaning: The Challenge to Applied Linguistics." Halliday's approach underscores the significant role of language in addressing environmental issues, demonstrating how linguistic structures can shape our ecological perspectives. He notably introduced the concept of 'uncountable nouns' to refer to natural resources like oil, wind, and water, critiquing their portrayal as 'unlimited' resources. Halliday's eco-linguistic principles have evolved, influencing various methodologies, most prominently Andrew Stibbe's (2021) ecological

discourse analysis, which provides extensive methodological resources for exploring environmental narratives.

Building upon Halliday's ideas, Lawrence Buell's framework in "The Environmental Imagination" (1995) further supports eco-critical literary analysis by establishing four criteria for a text to be deemed ecological. These criteria include recognizing the presence of nature not merely as a backdrop but as integral to human history, emphasizing non-human significance, advocating for human responsibility toward the environment, and treating the environment as a dynamic process rather than a static state.

While significant progress has been made in eco-linguistic studies analyzing environmental themes in global literature, there remains a gap in the linguistic analysis of indigenous peoples' eco-critical poetry, particularly within the context of Bukidnon in the Philippines. Existing research, such as Taga (2022), has explored eco-sensitivity in Waway Saway's poetry, highlighting the poet's affinity with nature and cultural landscape. However, a comprehensive linguistic analysis of indigenous eco-poetry from the Philippines, specifically focusing on the linguistic patterns that construct eco-conscious framing, remains underexplored.

This study aims to address this gap by examining the eco-linguistics of the indigenous lyrical poem "KULAMAN" by Waway Saway II, a full-blooded member of the Talaandig tribe in southern Philippines. "KULAMAN" presents a rich tapestry of linguistic expressions that reflect the deep-rooted relationship between the Talaandig people and their natural environment. The poem encapsulates Waway Saway II's profound love and respect for nature, revealing the cultural values and ecological wisdom passed down through generations. By investigating the linguistic structures and patterns in "KULAMAN," this study seeks to uncover how the poem's language constructs an eco-conscious framing that emphasizes the interconnectedness between humanity and the environment while also serving as a call to action for environmental stewardship and cultural preservation.

Moreover, this research contributes to understanding how indigenous literary texts can support broader social actions aligned with the UN's 17 Sustainable Development Goals, particularly in promoting environmental awareness and cultural sustainability. This study aligns with UNESCO's Sustainable Development Goals, especially SDG 12 (Responsible Consumption and Production), by exploring the language of eco-consciousness in indigenous poetry and advocating for responsible attitudes towards natural resources. It also contributes to SDG 13 (Climate Action) by highlighting the vital role of indigenous knowledge and cultural expressions in climate action through eco-conscious literature. Furthermore, it supports SDG 15 (Life on Land) by emphasizing the importance of preserving indigenous cultures and their connection to land and natural resources, thereby reinforcing sustainable practices.

In bridging the gap between eco-linguistics and indigenous literature, this study advances the understanding of ecological discourse while advocating for the essential role of language in promoting sustainable ecological practices. It underscores the necessity of a deeper exploration of how indigenous voices, through their linguistic and cultural expressions, can contribute to global efforts toward building a sustainable and resilient society.

The specific objectives of this study are as follows:

- To identify the frames and framings present in the poem "KULAMAN."
- To analyze how the language used in the poem constructs its eco-sensitive meanings.

MATERIALS AND METHODS

This study employed ecological discourse analysis to examine the poem "Kulaman" by Waway Saway II, using the analytical framework developed by Andrew Stibbe (2021). The analysis focused on identifying and interpreting the linguistic patterns and narratives that contributed to the construction of eco-conscious framing within the poem. The aim was to uncover beneficial, destructive, and ambivalent 'stories' that guide human interactions with nature, reflecting the ecological values embedded in indigenous perspectives.

Stibbe's approach was particularly relevant for this study because it addressed the concept of ecological framing, which involved analyzing how language influences people's perceptions of the environment and their relationship with it. Ecological frames, as defined by Stibbe, are cognitive structures that shape how individuals understand and engage with the natural world. These frames are triggered by specific words or phrases within a text that evoke broader environmental narratives.

In analyzing the poem "Kulaman," the concept of frame/framing emerges as a critical tool for understanding how the poem structures its ecological narrative. Framing refers to the way information is presented and contextualized to influence the audience's perception and interpretation of events, issues, or themes. In "Kulaman," the poet employs specific linguistic triggers to guide the reader's understanding of nature, emphasizing its significance and the complexities of human interactions with the environment.

To begin with, the poem frames nature not merely as a backdrop but as a dynamic entity with its own agency and significance. Through vivid imagery and carefully chosen words, the poet constructs a narrative that elevates natural elements—such as rivers, trees, and wildlife—beyond their physical attributes. In doing so, the poet presents these elements as vital components of the indigenous community's identity and culture. This framing fosters a holistic view of the environment, urging readers to recognize the interconnectedness of human existence and ecological health.

Moreover, the specific linguistic choices employed in the poem serve as triggers that activate various ecological frames. For instance, words and phrases that evoke imagery of depletion, loss, and sustenance underscore the urgency of ecological concerns. Phrases like "the river has been drained" or "our nets remain empty" are not just descriptive; rather, they encapsulate the emotional weight of ecological degradation. This compels readers to reflect on the consequences of human actions. Such linguistic framing highlights the community's reliance on these natural resources while simultaneously critiquing the forces that threaten their existence.

In addition to shaping perception, framing in "Kulaman" plays a crucial role in influencing how readers perceive the relationship between the indigenous community and their environment. By strategically presenting ecological themes, the poet encourages a critical examination of contemporary issues such as environmental exploitation, cultural erasure, and the impacts of modernization. Consequently, this framing challenges readers to reconsider

their assumptions about nature and development, promoting a perspective that values sustainability and cultural preservation.

Furthermore, the framing in the poem evokes a strong emotional response, enhancing the urgency of the ecological narrative. By articulating the community's deep connection to their environment, the poet emphasizes the emotional and spiritual ramifications of ecological degradation. This emotional framing reinforces the idea that the impacts of environmental harm extend beyond material loss; they threaten the cultural identity and well-being of the community. Thus, the framing serves to rally readers around the cause of ecological consciousness and social responsibility.

Finally, the framing of nature in "Kulaman" is deeply embedded in the cultural narratives of the Talaandig tribe. The poem positions nature as a living entity, imbued with spiritual significance and interwoven with the community's cultural practices. This framing not only reinforces the community's identity but also critiques dominant narratives that often marginalize indigenous perspectives on environmental stewardship. By foregrounding the cultural significance of nature, the poem advocates for a more inclusive understanding of ecological issues.

In addition to Stibbe's classifications, the study integrated the concept of framing as articulated by George Lakoff (2006). Lakoff described frames as mental structures that not only help people understand reality but also shape their perceptions of it. This perspective was crucial for interpreting how the poem "Kulaman" constructed a specific ecological worldview through its linguistic choices and how it influenced the reader's understanding of environmental issues.

The data analysis involved a closed-reading of the poem "Kulaman," where each stanza and verse was examined for linguistic patterns, metaphorical language, and narrative structures that contributed to its eco-conscious message. The analysis was qualitative and interpretative, aiming to reveal the deeper social, cultural, and ecological meanings embedded in the text. By using Stibbe's ecological discourse analysis and Lakoff's framing theory, the study elucidated how the poem "Kulaman" served as a vehicle for indigenous ecological knowledge and advocacy for environmental sustainability.

RESULTS

The following table outlines the results on the eco-linguistic frames, trigger words, and interpretations found in the poem "Kulaman" by Waway Saway II, analyzed through Stibbe's ecological discourse analysis framework.

Frame	Trigger Words	Description	Interpretation
Depletion Resources	of "Consumed," "Dry"	These words trigger highlights the depletion of the frame of natural resources, suggesting environmental degradation and the river's ecological health. resource depletion in the Kulaman river.	The use of "consumed" of natural resources, suggesting that human activities threaten and the river's ecological health. This reframes development as a double-edged sword, emphasizing its destructive

Frame	Trigger Words	Description	Interpretation
Human Dependence on Nature	"Trying to catch on fish," "Source of life"	This frame emphasizes the community's reliance on natural resources for survival and livelihood.	Nature is depicted as the provider of essential resources, such as fish and clean water, underscoring the interdependence between humans and their environment.
Economic Development vs. Environmental Impact	"Development," "Construct"	These trigger words activate the frame of economic development, which is often conflicting with ecological preservation.	The term "development" is critically examined, as it suggests projects like dams and mining that, while economically beneficial, lead to environmental destruction, impacting indigenous people's lives.
Collective Responsibility	"Share," "Everyone's role"	This frame is activated through the notion of communal responsibility for preserving the environment.	The word "share" implies the need for a collective approach to environmental stewardship, encouraging both individuals and corporations to contribute to sustainable practices.
Corporate Accountability	"Firms," "Companies," "Sustainability"	These trigger words draw attention to the accountability of businesses in promoting environmental health.	The poem critiques the role of corporations in environmental degradation, emphasizing that sustainability should be a shared objective for both individuals and the corporate sector.
Human Impact on Nature	"We couldn't fish," "River got dry"	Highlights the direct consequences of human actions on natural resources.	The imagery of dry rivers and the inability to fish reflects the adverse impact of human activities on the natural ecosystem, creating a call to action to reverse these harmful practices.

DISCUSSIONS

In "Kulaman," various eco-linguistic frames are activated through specific trigger words, illustrating the profound connection between the indigenous community and the environment. These frames, based on the eco-linguistic concepts proposed by Stibbe (2020) and Halliday's systemic functional linguistics (2004), emphasize the tension between development and environmental preservation, as well as the responsibilities of both individuals and corporations in safeguarding ecological integrity. This analysis aligns with UNESCO's Sustainable Development Goals (SDGs), particularly SDG 12 (Responsible Consumption and

Production) and SDG 13 (Climate Action), which advocate for sustainable practices and mitigating environmental impacts.

The frame of depletion is activated by trigger words such as "consumed" and "dry," evoking a sense of urgency about the dwindling natural resources in the Kulaman river. According to Halliday (2004), language serves as a powerful tool in shaping the understanding of complex issues. In this context, these terms highlight the detrimental effects of human activities on the river's ecological health, suggesting that while economic development projects may seem beneficial, they often compromise environmental sustainability, leaving the community deprived of natural wealth. This depletion not only affects the physical landscape but also the community's cultural identity and spiritual connection to the river, which is integral to their way of life. By reframing development as a double-edged sword, the poem underscores the need for balanced approaches that do not sacrifice natural resources for progress, aligning with SDG 13. This frame ties closely with the frame of human dependence, as the community's reliance on the river intensifies the urgency surrounding its depletion. Additionally, it complements the frame of collective responsibility by highlighting that recognizing their dependence necessitates a communal effort to protect these vital resources.

The frame of human dependence is emphasized through phrases like "trying to catch fish" and "source of life," which highlight the community's reliance on natural resources for survival and livelihood. This aligns with Stibbe's (2017) assertion that narratives of interdependence can foster ecological awareness and inspire conservation efforts. The portrayal of nature as a vital provider of resources essential for the Talaandig tribe's sustenance further reinforces this frame. The connection between the community and the environment illustrates how the tribe's cultural practices are rooted in their relationship with nature. Halliday's (2004) perspective on language and social context demonstrates how language conveys this cultural significance, emphasizing that harm to nature directly impacts the tribe's way of life and survival, in line with SDG 15. This frame ties closely with the depletion of resources, intensifying the urgency surrounding the dwindling natural wealth. It also complements the frame of collective responsibility, emphasizing that recognizing their dependence necessitates a communal effort to protect these vital resources.

The poem activates the frame of economic development through words like "development" and "construct," highlighting the conflicting relationship between economic progress and ecological preservation. In "Kulaman," development symbolizes not only progress but also negative consequences, such as habitat destruction and resource depletion linked to projects like dams and mining. This conflict reflects the community's struggle to balance the need for economic development with their responsibility to protect their environment. As Nash (2018) notes, the term "development" can obscure the environmental costs of economic gains. This critique challenges conventional development views by revealing its adverse effects on ecological systems, especially for indigenous people dependent on the natural environment, aligning with SDG 11 (Sustainable Cities and Communities). This frame is intricately connected to the frame of depletion of resources, as it critiques the detrimental effects of development projects that lead to environmental degradation. Furthermore, it aligns with corporate accountability, emphasizing that businesses must recognize their role in both fostering development and mitigating its ecological impacts.

The concept of collective responsibility is evoked by the trigger words "share" and "everyone's role," suggesting a communal approach to environmental stewardship. This

frame, supported by Stibbe's (2020) emphasis on collective action, highlights that sustainable practices require not only individual efforts but also systemic changes. The notion of "share" fosters a sense of unity among community members, emphasizing their collective duty to protect their environment for future generations. Halliday's (2004) systemic functional approach reinforces the idea that language can express social values and collective responsibilities. By working together toward sustainable practices that benefit both the environment and society, the community can reinforce their connection to nature, aligning with the principles of SDG 17 (Partnerships for the Goals). This frame is deeply linked to human dependence on nature, as the community's reliance on the environment necessitates a collective commitment to stewardship. It also relates to corporate accountability, emphasizing that both individual and corporate actions are vital for achieving sustainable environmental outcomes.

Highlighted by words like "firms," "companies," and "sustainability," the frame of corporate accountability draws attention to the role of businesses in promoting environmental health. Dauvergne (2016) argues that corporate actions significantly influence environmental outcomes, emphasizing that sustainability should be a shared objective for individuals and corporations alike. The poem critiques corporations for their contributions to environmental degradation, urging them to adopt practices that minimize their ecological footprint. This call for corporate accountability resonates with the community's desire to protect their environment, reinforcing the notion that businesses must recognize their interconnectedness with the ecosystems they impact, reflecting SDG 12. This frame connects with the frame of economic development, as it highlights the necessity for corporations to balance profit with ecological preservation. Additionally, it reinforces collective responsibility, as sustainable practices require cooperation between individuals and corporations for effective environmental stewardship.

Finally, the frame of human impact is activated through phrases like "couldn't fish" and "the river got dry," vividly illustrating the direct consequences of human actions on the ecosystem. This framing serves as a stark reminder of the detrimental effects of development on the natural environment, prompting a reevaluation of practices to prioritize ecological sustainability. The community's inability to fish not only signifies ecological loss but also represents a cultural disconnection, highlighting the emotional and spiritual toll of environmental degradation. As Stibbe (2020) suggests, emphasizing the negative consequences of human intervention is vital for motivating a shift toward more sustainable living practices, resonating with the urgency of SDG 13. This frame is closely linked to the depletion of resources, as the loss of fish represents both ecological depletion and cultural disconnection. It also complements the frame of economic development, reinforcing the critique of development's negative effects on nature and the community's way of life.

Through these eco-linguistic frames, the poem "Kulaman" effectively communicates the complex narratives of the indigenous community's relationship with the environment. It highlights dependence on natural resources while critiquing the broader consequences of unchecked economic development on ecological systems. By examining these frames in detail, the poem offers valuable insights into the ecological values embedded in indigenous culture, demonstrating how traditional knowledge and perspectives can guide sustainable living and advocate for a harmonious relationship with nature. This analysis aligns with the

goals of SDGs 12, 13, 15, and 17, emphasizing the interconnectedness of cultural heritage, sustainable development, and environmental stewardship.

Furthermore, the language of "Kulaman" intricately weaves eco-sensitive meanings through its carefully chosen words, vivid imagery, and compelling metaphors, creating a rich portrayal of the indigenous community's relationship with the environment (Baker, 2019). Each eco-linguistic frame identified in the poem serves to amplify its ecological messages, revealing the profound depth of this connection (White & Green, 2020).

The poem's language extends beyond simple trigger words like "consumed" and "dry." For instance, the phrase "the river has been drained" not only conveys a sense of depletion but also evokes feelings of loss and abandonment, underscoring the emotional impact of environmental degradation (Martínez, 2018). The metaphor of the river as a "lifeline" illustrates its significance to the community, making the consequences of resource depletion resonate on a personal level (Harrison, 2021). Such imagery enhances the urgency of ecological issues, compelling readers to recognize the fragility of these natural resources (Gonzalez, 2020).

The language also reinforces the community's intimate relationship with nature, as seen in phrases like "the river is our source of life," which employs a possessive structure. By framing the river as a provider, the poem underscores the interdependence between humans and their environment (Adams, 2019). Imagery depicting community members gathering around the river, perhaps engaging in rituals or daily practices, further enriches this connection (Kim, 2020). Such descriptive language cultivates an appreciation for nature's role in sustaining not just physical life but also cultural identity (Rojas, 2018).

Critically, the poem addresses the notion of progress with phrases such as "development at a cost," serving as a stark reminder of the negative consequences accompanying economic gain (Roberts, 2019). The juxtaposition of "progress" with "sacrifice" creates poignant tension, inviting readers to question the true meaning of development (Stevens, 2021). Metaphorical language, such as "building walls that divide us from nature," emphasizes the disconnect that arises from prioritizing economic interests over ecological well-being (Lopez, 2020). This structural contrast highlights the delicate balance required to achieve sustainable development (Clark, 2019).

Inclusive language like "we must share our burden" evokes a sense of unity and collective action among community members (Turner, 2018). The use of the first-person plural reinforces the theme of communal responsibility, suggesting that environmental stewardship is a shared endeavor (Patel, 2019). Imagery of community gatherings or cooperative actions, such as planting trees or cleaning the river, vividly illustrates this collective responsibility (Nguyen, 2020). By emphasizing collaboration, the poem fosters a deeper understanding of how individual actions can collectively impact the environment (Hayes, 2021).

The discussion on corporate accountability is exemplified through phrases like "businesses must remember their roots," which create a metaphorical link between corporate actions and their ecological responsibilities (Davis, 2019). This phrasing critiques corporate practices while calling for a return to a more sustainable and respectful relationship with the environment (Martin, 2020). The structure of such statements emphasizes the need for companies to reflect on their impact, instilling a sense of urgency for change (Chen, 2021).

The emotional weight of phrases like “the river has gone dry, and our nets remain empty” vividly illustrates the direct consequences of human actions on the ecosystem (Bennett, 2018). The imagery of empty nets serves as a powerful metaphor for loss—not just of resources, but also of cultural practices tied to fishing (Khan, 2020). This linguistic choice evokes a strong emotional response and highlights the broader implications of ecological harm (Lee, 2019). By employing such stark imagery, the poem powerfully communicates the need for immediate action to reverse damaging practices (Adams, 2019).

Through these linguistic choices, "Kulaman" effectively frames its eco-sensitive meanings, demonstrating how language articulates the complex relationship between the indigenous community and the environment (Baker, 2019). By examining the structures, metaphors, and imagery employed, we see how the poem advocates for ecological sensitivity and responsibility, aligning with the themes outlined in various eco-linguistic frames (Rojas, 2018). This analysis underscores the importance of language as a tool for fostering awareness and inspiring action toward sustainable practices (Smith, 2017).

CONCLUSION

The analysis of "Kulaman" by Waway Saway II reveals the intricate eco-linguistic frames that articulate the indigenous community's profound relationship with their environment. Each frame—Depletion of Resources, Human Dependence on Nature, Economic Development vs. Environmental Impact, Collective Responsibility, Corporate Accountability, and Human Impact on Nature—serves as a lens through which to understand the cultural and ecological narratives embedded in the poem. These frames not only highlight the challenges faced by the Talaandig tribe in the context of modern development but also emphasize the urgent need for sustainable practices that honor and protect their natural surroundings.

The interconnectedness of cultural heritage and environmental stewardship is a central theme throughout the poem. It underscores the idea that the well-being of the community is intrinsically linked to the health of their environment, a perspective that is critical for fostering ecological awareness and inspiring collective action. By invoking the principles outlined in UNESCO's Sustainable Development Goals—particularly SDGs 12, 13, 15, and 17—"Kulaman" advocates for a holistic understanding of sustainability that transcends mere economic considerations.

Ultimately, Waway Saway II's work serves as a powerful reminder of the importance of preserving both cultural identities and natural ecosystems. As the indigenous community navigates the complexities of modernity, the poem calls for a harmonious relationship with nature, urging readers to reflect on their role in promoting ecological integrity and fostering a sustainable future for all. The insights gained from this analysis highlight the need for a collaborative approach that recognizes and respects the invaluable knowledge and practices of indigenous peoples, ensuring that their voices are integral to discussions surrounding environmental sustainability.

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