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## Anthropocentric and Ecocentric Perspectives in Environmental News: A Corpus-Assisted Ecolinguistic Study

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### ABSTRACT

Anthropocentric views place humans at the center of value and concern, while Ecocentric perspectives prioritize the intrinsic worth of all living and non-living elements of nature. This paper examines anthropocentrism and ecocentrism in environmental news texts. Based on Stibbe (2015) ecolinguistic concept of the stories we live by, the study analyses 500 weather reports (tokens 98,763) which were identified in the major media outlets of the international and national scope, such as BBC, CNN, DW, Al Jazeera, and GNN. The research examines keywords, the lines of concordance, and collocational patterns using AntConc (version 4.3.1) to study how nature and human beings are framed as part of the discussion on environmental crisis. Results indicate that a prevailing anthropocentric discourse, which entails anthropocentric metaphors, institutional reactions and economic interests, is present in the Western media. On the contrary, the ecocentric discourses can also be observed in some articles by DW and Al Jazeera, in which there is a focus on ecological integrity, biodiversity and agency of the non-human beings. The report shows the discursive potential of environmental journalism in influencing general environmental awareness and makes recommendations to establish a transition to more ecocentric reporting in news media. By identifying linguistic patterns that marginalize or foreground ecological systems, the research contributes to the broader field of ecolinguistics and environmental communication. It advocates for inclusive narratives that support sustainability and non-human life.

## 1. Introduction

Environmental discourse has become increasingly significant in contemporary global communication as societies cope with worsening climate crises, environmental degradation, and sustainability challenges. Media platforms, particularly news outlets, have emerged as key sites where environmental issues are framed and interpreted for public understanding. These discourses, however, are not ideologically neutral; they carry embedded worldviews that either reinforce human dominance over nature or promote ecological balance. Within this ideological spectrum, two dominant paradigms—anthropocentrism and ecocentrism—

#### Contributions:

<sup>1\*</sup> Conceptualization, Data Curation, Analysis, Writing – Draft, Writing – Review, Visualization

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frequently surface. Anthropocentrism privileges human interests and views nature primarily in terms of its utility to humans, while ecocentrism regards the natural world as possessing intrinsic value, independent of human use or benefit (Stibbe, 2015). As Thompson and Barton (1994) assert, anthropocentric individuals tend to prioritize human welfare over ecological integrity, whereas ecocentric individuals value the interconnectedness and rights of all living beings. These perspectives are not merely philosophical but are actively constructed and disseminated through language.

Ecolinguistics provides a powerful framework for analyzing how such ideological orientations are embedded in texts, especially those that reach large audiences such as environmental news reports. Language, in this context, becomes a vehicle through which worldviews are shaped, naturalized, or challenged. As Stibbe (2013) notes that language has the power to encourage both destructive and beneficial relationships with the natural world. Media discourses surrounding environmental issues, particularly global weather events, often reveal subtle but potent linguistic choices that reflect either anthropocentric dominance or ecocentric resistance. For instance, weather disasters are frequently portrayed in ways that center human loss and economic damage while neglecting the broader ecological impacts. Chen (2024), examining Chinese dictionary definitions, observes that even lexicographical practices reflect anthropocentric biases that invisibilise non-human agency. Such findings suggest a pervasive normalization of human-centered discourse, even in seemingly neutral or scientific reporting.

Although several scholars have engaged with the anthropocentric-ecocentric dichotomy in philosophical, psychological, and pedagogical contexts (Erten, 2008; Kleffel, 1996; Shams & Akter, 2022), there remains a noticeable research gap in the empirical ecolinguistic analysis of mainstream environmental news reporting. While Ubanako and Acha (2022) provide valuable insight into how Cameroonian newspapers occasionally construct ecocentric narratives grounded in indigenous ecological knowledge, their study is contextually localized. What is lacking in the literature is a comparative and critical examination of how environmental ideologies are linguistically represented in global news media, particularly in the coverage of high-impact weather events such as floods, hurricanes, wildfires, and heatwaves. Kopnina et al. (2018) claim that anthropocentrism is not only a theoretical idea; instead, it is a culturally and institutionally embedded way of thinking that determines how societies see and react to ecological crises. With powerful news media having a global impact on the way people perceive the world, it is quite necessary to analyse the stories that they create and spread.

This study contributes to bridging this gap by performing a critical ecolinguistics analysis of anthropocentric and ecocentric framing in environmental news reporting of global weather events. The initial aim is to determine and analyze the linguistic samples and rhetorical devices which demonstrate anthropocentric and ecocentric views in the chosen pieces of news. The second aim is to examine the ideological implications of such trends, specifically inversion or giving shape to the perceptions of society about environmental problems. As Schmitt (2023) points out, ecological crises are anthropomorphized in the media discourse, which makes them more comfortable to listen to the human public but less representative of the realities of ecological processes. This trend brings about ethical and ecological issues in relation to the language in environmental communication.

In addition, the ideological battle between anthropocentrism and ecocentrism is becoming more evident in media, activism, and policymaking. According to Doudaki and Carpentier (2025), as they established in their research paper on the denial of climate change and eco-activism in social media, the ideological conflict between anthropocentric entitlement and rights of nature can be stated as not only a philosophical conflict but also as one that is politically and discursively enacted. This observation has severe implications for environmental news, which not only informs the people but also forms attitudes, behavior, and policy-making. Hoffman (2004) goes further to point out that societies need to get right with nature, which involves transcending the anthropocentric thinking logic and adopting moral systems that espouse ecological integrity.

Through the application of the mechanisms of ecolinguistics to news discourse, such paper attempts to highlight how the biocentric approach to environmental information rarely competes with the rather unchallenged power of an anthropocentric approach to coverage of environmental issues in most news media around the world. Simultaneously, it attempts to stress the instances of ecocentric opposition or presence capable of providing alternative, more sustainable accounts. By so doing, it is not only a contribution to media discourse in academics, but also a suggestion as far as a critical view of the media in relation to environmental awareness is concerned. The study aims to bring into view those invisible ideologies that shape the way societies think and react to environmental crises through a close analysis of the process of language constructions of ecology.

## 2. Literature Review

Anthropocentrism and ecocentrism in the context of environmental discourse have drawn a lot of interest in various fields such as ecolinguistics, environmental philosophy, teaching, psychology, and political communiqué. These ideological standings are crucial in the determination of the way societies view and proclaim their association with the natural world. The anthropocentric point of view, placing human needs and interests at the centre, is habitually reproached for serving its role in the ecological degradation, and the ecocentric one gives preference to the more inclusive and respectful attitude to all life forms

(Stibbe, 2021). This paradigm swing lies in the foundation of most of the scholarly involvement in the discussion on environmental communication.

At the root of ecolinguistic investigation is the labour of Stibbe (2015), who proposed a methodological and theoretical framework through which practices of describing a language ought to be examined, especially regarding the construction of ecological relations. He argues that discourse has the potential to either sustain or destroy the ecosystems upon which life depends, stating that ecolinguistics seeks to reveal the stories we live by and how they influence our interactions with the environment. This perspective sets the groundwork for analyzing environmental news, where implicit ideological leanings—whether anthropocentric or ecocentric—are routinely embedded in narrative structure, metaphors, and lexical choices. Supporting this, Chen (2024) identifies anthropocentric tendencies in Chinese dictionaries, noting how definitions frequently prioritize human-centered meanings while marginalizing ecological agency, which further indicates how linguistic representation can reinforce specific worldviews.

Several studies have examined how anthropocentric and ecocentric values manifest in media discourse. Ubanako and Acha (2022), through their ecolinguistic analysis of Cameroon newspaper texts, highlight the presence of ecocentric values in African journalistic traditions, often tied to indigenous knowledge systems. Their findings suggest that nature is represented not as a passive backdrop but as an active, relational entity. In the American context, Theodore Roosevelt embodied an ecocentric approach and Ronald Reagan represented an anthropocentric stance; Barack Obama's policies reflected an ambivalent position between the two. This illustrates how the anthropocentric–ecocentric divide continues to influence U.S. presidential environmental discourse and policy (Bakari, 2017). While such representations resist dominant Western anthropocentric paradigms, they remain underrepresented in global discourse. This is partly because of the weight of the international media, which, as Mazur (1998) indicates, is mostly politically safe and anthropocentrically palatable.

Psychological causes of environmental attitudes have also been clearly documented. According to Thompson and Barton (1994), ecocentric and anthropocentric worldviews differ as they consider the former predictive of pro-environmental behavior. Equally, Erten (2008) concludes that cultural context is a huge determinant of ecological consciousness, whereby cultural societies are too deeply rooted ecocentrically as per the religious or traditional beliefs. Such insights are important in perceiving and learning how such orientations are portrayed or inhibited in the media on the basis of the cultural and ideological stand of such representations.

Kopnina et al. (2018) are critical of anthropocentrism. It claims a hegemonic ideology based in the West in the context of education, economics, and governance: the worldview that man is at the center of everything, as it is embedded in Western backgrounds. They promote a paradigm change toward the ecocentric views that acknowledge the rights of natural things and the unity of all life. This kind of ideological criticism can be reiterated in environmental political communication, which is reflected in an analysis of radical Facebook groups by Doudaki and Carpentier (2025). They point to the existence of rival ideologies that shape the way discourses of sustainability are constructed, further noting that ecocentric discourses are frequently an uphill task and, in most instances, appear to lack traction when it comes to confronting the all-powerful anthropocentric perspectives. This phenomenon can be observed in the mainstream media as well, since environmental issues are countered in terms of economic loss and human cost, but rarely environmental degradation or interdependence within species.

Media rhetoric has the potential to enforce or challenge such hegemonic systems of ideology. Even the way the media decides over what and whom to cover, how to build a narrative, and which values to highlight over others has long been recorded by scholars like Major and Atwood (2004) and Lowe and Morrison (1984). Such self-selective focus tends to give preference to anthropocentric considerations (e.g. property damage and human death) at the expense of ecological ones (loss of species or the obliteration of a habitat). Based on the point raised by Schmitt (2023), we find that environmental discourse is often humanized as anthropomorphism and anthropocentrism are discursive devices helping to relate complex ecological matters to people. The linguistic strategy, however, can water down the ecological reality by framing nature as a by-product of human interests.

Environmental philosophy also introduces complexity to the divide between anthropocentrism and ecocentrism. Kleffel (1996) also sees a paradigm shift to ecocentrism in environmental health discourse, which he explains is necessitated by a radical rearrangement of the human-environment relationships. Similarly, Mylius (2018) develops the notion of three kinds of anthropocentrism (that is, strong, weak, and moderate) by pinpointing that not every form of anthropocentrism is equally detrimental to the environment. Such a subtle interpretation is important to comprehension in media discourse, where representations can be ecologically concerned and anthropocentrically construed at the same time.

The recent obligation of anthropocentricity on environmental law and other international policies has been dealt with in scholarship, too. According to Kotzé and French (2018), the sustainable development goals are trapped by the ontology of anthropocentrism, the meaning of which is that the goals used to attain ecological justice are restricted. Such criticism is also true of media coverage that advocates sustainability without calling out humanistic reasoning. In his analysis of the philosophical foundations of the debate about climate change, Tokay (2023) highlights why it is crucial to reconsider the environmental

discourse in ecocentric terms to prevent ecological crisis.

Pedagogically and literarily speaking, authors such as Shams and Akter (2022) support the introduction of non-human stories into learning to fight against anthropocentric discourses and support ecological justice. In a similar way, the study on Pakistani English textbooks by Khan (2024) shows that environmental ideas are put in the frame of an anthropocentric logic that delegitimizes the ecological connectivity. These discoveries echo the study of Ashraf, Arslan, and Murtaza (2025), who elucidate the role of ecolinguistics as an instrument of transforming environmental consciousness through the reconstruction of the language use that does not violate the ecological balance.

This is prefigured by a new corpus of ecolinguistic research on the South Asian region (Saleem et al., 2025; Saleem & Khan, 2025; Faraz et al., 2024), which is part and parcel of the ubiquitous current of interest in exploring the possibility of contributing to local development and environmental discourses through ecosophies and discourse-analytic techniques. Their discussion on economic discursive practice within the framework of China-Pakistan Economic Corridor (CPEC) shows how the rhetoric of development regularly douses ecological issues and consequently entrenches anthropocentric perspectives (Faraz & Saleem, 2024). As they observe, the environment, according to the developmentalist discourse, is a mere setting to the human development process, instead of being a principal in it. This censorship is like a piece by Berning et al. (2024), who denounce the binary, juxtaposing it with indigenous Māori oral fire traditions that carry with them a non-binary relational understanding of ecology.

These works show an overview of studies done on environmental discourse, but a few have been done regarding the interpretation of anthropocentrism or ecocentrism across cultures, media systems, and thinking paradigms. The depiction of world weather events, which comprises floods, droughts, storms and heatwaves, represents a yet-smothered domain in ecolinguistic research. Existing studies have often focused on educational materials, philosophical treatises, or localized media contexts. The current study aims to build on these foundations by investigating how environmental ideologies are linguistically encoded in global and local news coverage of weather-related disasters

### 3. Methodology

This study uses a mixed-method for the analysis of the collected news outlets. Percentages were used to present and interpret the quantitative aspects of the data for clearer comparison and trend identification. For qualitative data analysis, this study uses the theoretical foundations of ecolinguistics, particularly the work of Stibbe, *Stories We Live By* (2015). He argues that language is not only reflective but constitutive of ecological ideologies. He emphasizes that the stories we live by shape how humans relate to the natural world, either encouraging sustainable practices or reinforcing environmentally destructive behavior (Stibbe, 2021). At the core of this analysis is the ideological opposition between anthropocentrism and ecocentrism. Anthropocentrism places human interests at the center, often treating nature as a background resource, while ecocentrism values all forms of life and sees humans as part of a broader ecological system (Thompson & Barton, 1994).

To analyze these discursive patterns, the paper takes a corpus-assisted discourse study approach (Baker, 2006). The source of information is 500 articles of environmental news about the weather phenomena of the world level floods, hurricanes, drought, heatwaves, and wildfires. This research draws certain themes through thematic analysis (Braun & Clarke, 2006) from the retrieved news reports of BBC, CNN, DW, Al Jazeera, and GNN. Those outlets were chosen in order to maintain diversity in geographical origin and editorial orientation. The articles, published in 2023-2024, were purposely selected based on the focus on weather-related disasters and their impact on the environment. The corpus of the material collected was analyzed in the tool AntConc v4.3.1 (Anthony, 2024) to analyze corpus material. Keywords were extracted, concordance lines were formed, and collocation was used to determine the linguistic paths of the text that point toward an anthropocentric approach (e.g. emphasising human suffering, economic loss) or toward an ecocentric approach (e.g. pay attention to biodiversity, ecological balance). Integrating the theory of ecolinguistics into the theory of computation, the study seeks to identify how the ideas of environmentalism are reflected in the language and how the particular ideas of environmentalism impact the general perception of the crises related to climate.

### 4. Data Analysis

AntConc v4.3.1 was used to analyze 500 news texts during the 2023-2024 extreme weather. This analyses procedure of detecting frequent lexical patterns, ideological collocates, and concordance lines points to the presence of anthropocentric or ecocentric views of the world.

#### 4.1 Keywords and Dominant Themes

Lexical features, including an author's vocabulary choices, reiterated words, and their collocational preferences, provide a vital interface for style analysis. In Chopin's *The Awakening and selected short stories*, vocabulary choices are never neutral: they

dramatize emotion, gender, and race through reiterated lexical combinations. Similarly, the gendered nouns "man" and "woman" find meaning in their collocates, situating men in authority and women in delicacy, temporality, or resilience. The lexical patterns are significant in charting the intersectionality of race and gender in Chopin's works.

## 4.2 Concordance Analysis of Anthropocentric Framing

Examples from your corpus reveal how anthropocentric discourse is foregrounded in coverage. Table 1 represents concordance lines.

**Table 1**

*Concordance Analysis of Anthropocentric Discourse*

Keyword	Concordance Line (Source)
<i>Rescue</i>	"Rescue operations are underway as torrential floods left thousands homeless." (CNN, July 2023)
<i>economic loss</i>	"The wildfire has caused severe economic loss across the agricultural belt." (GNN, August 2023)
<i>Evacuation</i>	"Mass evacuation orders have been issued in coastal areas ahead of the cyclone." (BBC, June 2024)
<i>Government</i>	"The government has announced emergency funds for reconstruction efforts." (DW, December 2023)
<i>human lives</i>	"Hundreds of human lives have been lost in this historic heatwave." (CNN, July 2023)

These concordance lines show the centrality of human-centric concerns: lives lost, infrastructure damage, economic disruption, and official intervention. The natural world is either backgrounded or portrayed as a threat to human stability. As Koprina et al. (2018) argue, such framing normalizes a worldview where nature exists primarily as a system to support human needs.

## 4.3 Anthropocentric Discursive Features

The analysis of 500 environmental news reports (total 98,763 tokens) reveals a dominant anthropocentric framing across global and national media outlets. Table 2 depicts the most frequent feature identified was "human suffering and casualties," with 512 mentions, accounting for 24.4% of the total anthropocentric references. This was followed by concerns about "economic loss/damage" (18.4%) and "government or institutional response" (16.3%), suggesting a narrative focus on human vulnerability and state intervention. Themes such as infrastructure damage (13.4%) and displacement or evacuation (9.4%) further reinforce the portrayal of nature primarily as a threat to human well-being. The presence of "human-centered metaphors" like "nature strikes back" and "man vs. storm" (10.8%) highlights the symbolic anthropomorphism often embedded in weather-related reporting. These patterns collectively demonstrate how environmental events are linguistically framed through a lens of human-centered consequence, often neglecting the broader ecological systems impacted.

**Table 2**

*Frequency of Anthropocentric Discursive Features (N = 500 Reports)*

Discursive Feature	Frequency Count	Percentage (%)
Human suffering / casualties	512	24.4%
Economic loss / damage	387	18.4%
Government / institutional response	342	16.3%
Infrastructure focus	281	13.4%
Human-centered metaphors	226	10.8%
Displacement / evacuation	197	9.4%
Technological solutions	153	7.3%

## 4.4 Concordance Analysis of Ecocentric Framing

In contrast, ecocentric discourses—though limited—do appear in some reports, particularly from Al Jazeera and DW. The following concordance lines highlight instances where nature is foregrounded, valued intrinsically, or framed as an active participant in climate events. Table 3 shows concordance analysis of ecocentric discourse.

**Table 3**  
*Concordance Analysis of Ecocentric Discourse*

Keyword	Concordance Line
<i>ecosystem</i>	“The flood has devastated the local ecosystem, washing away rare plant species.” (Al Jazeera, September 2024)
<i>wildlife</i>	“The heatwave has endangered wildlife in protected forest reserves.” (DW, July 2023)
<i>habitat</i>	“Thousands of hectares of habitat were destroyed in the blaze, affecting migratory birds.” (Al Jazeera, June 2023)
<i>biodiversity</i>	“Climate change is threatening the region’s biodiversity, experts warn.” (DW, August 2023)
<i>nature</i>	“Nature is reclaiming areas once cleared for agriculture, a response to changing rainfall patterns.” (Al Jazeera, January 2024)

Such concordances reflect Stibbe's (2015) beneficial discourses, where language supports ecological awareness and planetary wellbeing. Though rare, these lines suggest the potential for a shift toward ecocentric media narratives that center non-human life and interdependence.

### 4.5 Ecocentric Discursive Features

In contrast, ecocentric discursive elements appeared significantly less frequently, indicating a marginalized ecological perspective in environmental news coverage.

**Table 4**  
*Frequency of Ecocentric Discursive Features (N = 500 Reports)*

Discursive Feature	Frequency Count	Percentage (%)
Biodiversity / species loss	213	22.9%
Habitat / ecosystem mentions	198	21.3%
Nature’s agency	165	17.7%
Climate ethics / interdependence	131	14.1%
Indigenous knowledge / local ecology	97	10.4%
Long-term sustainability discourse	67	7.2%
Anti-anthropocentric critiques	58	6.4%

Table 4 reveals the most common ecocentric reference was to “biodiversity and species loss” (22.9%), followed closely by mentions of “habitat and ecosystems” (21.3%). Although these figures indicate some ecological awareness, they remain largely secondary to human-centered concerns. References to “nature’s agency” (17.7%) and “climate ethics or interdependence” (14.1%) suggest emerging efforts to acknowledge non-human actors and ethical relationships with the environment. However, mentions of “indigenous knowledge” (10.4%), “sustainability discourse” (7.2%), and “anti-anthropocentric critiques” (6.4%) remain marginal. This imbalance reflects a systemic undervaluation of ecocentric narratives in media discourse, reinforcing the need for more inclusive reporting that centers ecological integrity and long-term planetary health.

**Table 5**  
*Anthropocentric Discourse in Environmental News*

Lexical Item	Collocates	Ideological Implication
<i>human lives</i>	lost, saved, protect, mourn	Centers human experience and mortality
<i>Economy</i>	damaged, recovery, billions, loss	Frames climate events as financial crises
<i>Infrastructure</i>	collapsed, damaged, restore	Prioritizes rebuilding over environmental harm
<i>Rescue</i>	teams, operations, efforts, urgent	Highlights human vulnerability and agency
<i>Government</i>	announced, responded, funding	Positions state as primary agent in climate response

**Table 6**  
*Ecocentric Discourse in Environmental News*

Lexical Item	Collocates	Ideological Implication
<i>Ecosystem</i>	collapsed, damaged, restore, interconnected	Frames nature as a living, systemic whole
<i>Species</i>	endangered, extinct, protect, survive	Emphasizes intrinsic value of biodiversity
<i>Biodiversity</i>	threatened, lost, conserve, protect	Highlights ecological richness beyond human utility
<i>Habitat</i>	destruction, fragmentation, wildlife, renewal	Recognizes nature as home for other lifeforms
<i>Nature</i>	responded, suffered, balance, reclaiming	Attributes agency and relational depth to non-human entities

The overall pattern in tables 5 and 6 reveals that the discourse across major international and national media remains heavily

anthropocentric, particularly in the representation of natural disasters. As reflected in GNN, CNN, and BBC coverage, there is an overwhelming focus on human consequences—death tolls, displacement, infrastructure damage, and economic loss. While these are undoubtedly vital dimensions of environmental crises, the absence or marginalization of non-human narratives leads to Stibbe's (2015) “erasure”—the discursive deletion of ecological realities.

In isolated but significant instances—particularly in Al Jazeera and DW reports—ecocentric framings do emerge. These instances highlight ecosystem disruption, species extinction, and habitat loss as central concerns, sometimes even attributing agency to nature, as in “nature is reclaiming space.” Such phrasing challenges dominant narratives and opens space for Berning et al. (2024) post-anthropocentric discourses, rooted in relational ecologies and indigenous epistemologies.

The analysis thus uncovers a profound imbalance in environmental reporting: a persistent anthropocentric framing with limited yet important ecocentric alternatives. It reflects a broader ideological struggle in public discourse—between narratives of human exceptionalism and emerging stories of ecological interdependence.

## 5. Findings and Discussion

The results of the presented corpus-assisted ecolinguistic research led to the identification of a distinct and quantifiable ideological tendency in the media reporting of world weather occurrences. Most of the articles being reviewed, especially those of CNN, BBC and GNN, mostly focused on the anthropocentric version of climate-related crises. It is a framing which favors human lived experiences, losses and institutional responses and discounts ecological systems, non-human lives and natural power. This bias can be emphasized by the frequency and centrality of keywords human lives, rescue, homes, economy, and government. The concordance lines proved that such events as floods, wildfires, and drought were often created as human tragedies, where natural factors may be used as a backdrop or as envious actors. It would fit under Stibbe's (2021) destructive stories or those stories that support and perpetuate environment-destroying ideologies or ideologies about the exploitation of nature.

Such devastating discourses are not chance occurrences but ideological representations that are encumbered. As an example, one can speak of such repetitive themes as the theme of emergency response, economic loss, and evacuation orders, which contribute to the formation of public knowledge to the extent of establishing a direct association between environmental disturbances and human distress, as well as structural collapse. According to the deep-rooted perspective of Hoffman (2004), such framings suggest a strong indifference in the linkage of the world in which man is the center of focus and nature is either objectified or externalized. Equally, the anthropocentric nature picture, which appears in a headline that the river has been ripping cities, or the storm is devastating human lives, functions to maintain the fear-driven attitude towards the forces of nature. Although these metaphors are powerful, they take away the complexity of the ecological systems, and they depict nature as an enemy rather than a companion in living on planet Earth. Anthropocentric discursive anthropocentrism of this form is critiqued in Chen (2024) as the result of human-centric epistemologies inherent to the mainstream discourse.

The results suggest the existence of ecocentric discourse (especially in articles of Al Jazeera and DW, where the environment obtains intrinsic values and the option of a discourse). Words like ecosystems, habitat, biodiversity and wildlife are established with semantic emphasis in these writings and are used in sentences on how ecological destruction is a problem and a crisis. In one article on Al Jazeera, the writer reports that the wetland ecosystem is collapsing, and, in another article, readers are warned of the destruction of ancient forests taking with them full species. These stories are beneficial stories; these are discourses which promote ecological empathy, awareness, as well as care. The significance of such stories is that they provide a different discourse of looking at the crises of the environment, not merely as a disaster to humans.

Texts have ambivalent narratives where the anthropocentric framing is accompanied by the ecocentric one. In a typical case, a DW report on wildfires may begin by highlighting that thousands of people have been displaced, but later, it has other details of the destruction of habitats and endangerment of the endangered animals. This co-existence indicates a potential tension in the discourse, as there is a realisation that although the anthropocentric ideologies hold the predominant power, there is also a sense of acceleration in journalistic action to address an expansive view on ecology. Such paradoxical trends can be interpreted as a transitional discourse, as described by Doudaki and Carpentier (2025), as the ideological conflict between anthropocentrism and the eco-centeredness of the ideologies in the sphere of the social space.

Geographical and editorial differences also emerge in the discussion of findings. BBC and CNN showed a high level of institutional anthropocentrism, which was reflected in their frequent use of official sources and government reactions, while Al Jazeera regularly included perspectives from ecologists, local communities, and indigenous peoples, making the news more relational and ecocentric. This supports Berning et al.'s (2024) argument that introducing indigenous and posthumanist approaches can deconstruct the anthropocentric/ecocentric dichotomy and open space for alternative interpretations of the environment.

The results affirm the ecolinguistic view that media discourse is quite potent in influencing societal values, perceptions of the world, and reactions towards climate change. The fact that the prevailing framing limits environmental disasters to human and economic issues strengthens a discourse of power, distinction and mastery of nature. Conversely, the cultivation of a discourse is

sensitive to the agency of ecosystems, interconnectedness of species, and inherent value of biodiversity, and it allows a sustainable and ethical kind of ecological imaginary. According to Kleffel (1996), the ecocentric paradigm shift is not simply a philosophical shift but a discursive and cultural shift as a real ecology reform demands that we focus on the difference between the anthropocentric and ecocentric paradigms of science.

**Figure 1**

*Anthropocentric and Ecocentric Discursive Features*

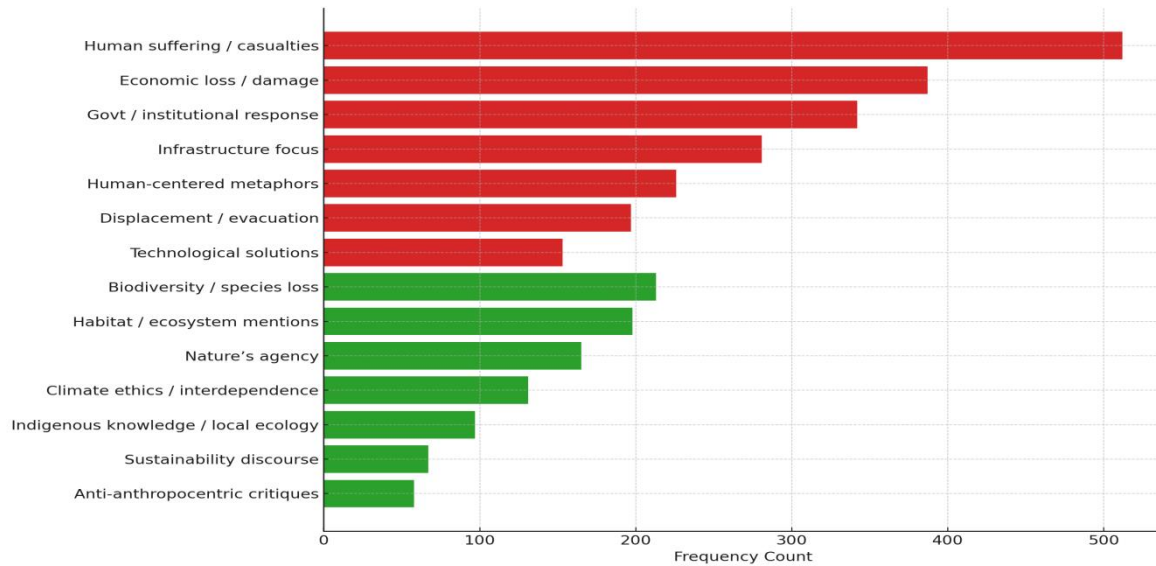


Figure 1 is a visual display of the frequency distribution of the discursive features of anthropocentrism and ecocentrism discovered by analyzing 500 reports on news environmental issues. There is the predominance of anthropocentric narratives where the most frequently experienced themes are human suffering/casualties (512 mentions), economic loss/damage (387 mentions), and impacts on people (233 mentions). These are followed by references to government or institutional responses and infrastructure damage, reflecting a strong human-centred framing of environmental events. In contrast, ecocentric features appear significantly less often, with “biodiversity/species loss” (213 mentions) and “habitat/ecosystem mentions” (198 mentions) being the most notable. The disparity in frequency underscores the marginalization of ecological perspectives in mainstream environmental reporting, highlighting a need for balanced and sustainable media narratives that reflect the agency and intrinsic value of nature.

The corpus analysis reveals that anthropocentric ideologies continue to dominate environmental news discourse; the emergence of ecocentric elements—though marginal—indicates a discursive space for resistance and reimagining. The corpus-based approach enabled an objective examination of recurring lexical choices, metaphors, and evaluative expressions that reveal how language constructs and conveys environmental ideologies. The analysis identified various linguistic patterns and rhetorical devices that reflect both anthropocentric and ecocentric orientations in the selected news texts. These linguistic choices revealed underlying ideological tendencies that either reinforce human-centered dominance over nature or promote a more ecologically balanced worldview. Moreover, the findings suggest that such rhetorical constructions play a significant role in shaping societal perceptions of environmental issues. These issues often redefine public understanding of the relationship between humans and the natural world. These findings contribute to ecolinguistic scholarship by demonstrating how language in media not only reflects but also reproduces—or challenges—the *stories we live by* in the Anthropocene.

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