

LANGUAGE FOR THE PLANET: ADVOCACY RHETORIC AND ECOLOGICAL NARRATIVES ON SOCIAL MEDIA

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ABSTRACT

This study examines how ecological narratives and advocacy rhetoric serve as potent linguistic tools on social media platforms like Facebook and Instagram to promote environmental advocacy and enhance ecological awareness through digital campaigns. Using a qualitative approach, the research analyzes posts from three different social media campaigns, focusing on a selection of nine posts that center on environmental advocacy and ecological awareness through advocacy rhetoric analysis. It highlights the importance of using these narratives and rhetoric to foster ecological awareness and promote environmental advocacy in the digital space. The researchers apply Fairclough's framework to investigate the nuanced meanings and persuasive narratives that expose environmental challenges, address pressing ecological topics, demonstrate how language impacts ecological consciousness, and push for social and environmental reform. The study aims to assess the role of language in shaping perceptions and advancing pro-environmental messages on social media. It also explores how linguistic choices within social media discussions influence public opinion and increase awareness of environmental issues. The findings indicate that social media discourses engage with ecological topics and clarify the impact of language in raising environmental awareness and nurturing a sustainable ecological consciousness.

Keywords: Social media campaigns, environmental themes, environmental issues, environmental awareness, ecological advocacy

Introduction

Social media platforms like Facebook and Instagram have become essential for organizing environmental campaigns. These platforms are responsible for informing and educating users about pressing ecological issues, such as climate change, global warming, deforestation, the destruction of rainforests, the burning of fossil fuels, and air pollution—threats that endanger the survival of humans and other species. Language is crucial in constructing powerful ideological discourses that can influence environmental action. As Michael Halliday (1990) states, "Language plays a central role in creating the ecological crises; hence, it can also play a role in finding solutions." Using language through social

media is key to shaping public understanding and encouraging solutions to these crises.

This study examines the role of ecological narratives on social media, specifically Facebook and Instagram, in promoting environmental sustainability. It explores how campaigns leverage the power of these platforms to raise awareness and foster greater ecological consciousness. A notable example is the #FridaysForFuture movement, initiated by Greta Thunberg, which mobilizes youth around the globe to advocate for climate action. This research uses ecological narratives and advocacy rhetoric to investigate how Facebook facilitates the dissemination of sustainable practices and influences individual

behavior. This study highlights how social media shapes attitudes, endorses engagement, and promotes sustainable consumption patterns by analyzing eco-sensitive posts from various campaigns.

Furthermore, this work critically examines how environmental advocacy is depicted on social media platforms. It analyzes how ecological narratives contribute to public attitudes and understanding of environmental challenges, focusing on how linguistic choices within advocacy rhetoric influence ecological awareness. The research demonstrates that language can either support or challenge anthropocentric beliefs by critically analyzing discourse from an ecolinguistic perspective. The findings highlight the importance of utilizing digital channels effectively for environmental campaigning, underscoring the need to understand the relationship between language and ecological consciousness in the digital age. However, while the language and ecological narratives used in these campaigns are impactful, the study also acknowledges limitations. Despite their powerful rhetoric, social media campaigns may fail to achieve their original goals of raising environmental awareness due to a lack of audience engagement, which prevents the creation of a sense of community and collective action.

Problem Statement:

Despite the growing recognition of Ecolinguistics as a significant interdisciplinary field intersecting language and ecology, there remains a notable under-exploration of how specific ecological narratives and advocacy rhetoric contribute to the effectiveness of environmental campaigns—particularly within the digital sphere. While scholars have examined ecological discourse in traditional media and institutional texts, limited attention has been paid to the strategic linguistic choices employed in social media activism and their role in shaping environmental consciousness. In particular, digital platforms such as Facebook and Instagram have emerged as powerful tools for environmental advocacy, hosting a proliferation of campaigns like *FridaysForFuture*, *SaveTheAmazon*, and *SaveThePlanet*. These campaigns often rely on compelling ecological narratives and persuasive rhetorical strategies to cultivate eco-sensitive attitudes, promote sustainable behaviors, and challenge entrenched anthropocentric ideologies.

However, few Ecolinguistic studies have critically examined how these narratives function rhetorically and ideologically within the affordances and constraints of social media. This gap is especially salient given the increasing reliance on digital communication to mobilize public opinion and action on climate issues. Therefore, exploring how ecological language functions as a descriptive medium and a tool of persuasion, activism, and myth critique in the digital age is imperative.

In response to this gap, the present study aims to identify and categorize the ecological narratives and advocacy rhetoric employed by three major digital environmental campaigns—*FridaysForFuture*, *SaveTheAmazon*, and *SaveThePlanet*—on Facebook and Instagram. It also examines the rhetorical efficacy of these linguistic choices in fostering environmental advocacy by analyzing how they promote awareness, encourage sustainable actions, and resist anthropocentric worldviews. By doing so, it contributes to the field of Ecolinguistics by offering a framework for analyzing ecological discourse in digital media, thereby bridging the theoretical and methodological divide between ecological linguistics and digital rhetorical studies.

Research Questions:

Which types of ecological narratives and advocacy rhetoric are used in the digital environmental campaigns of *FridaysForFuture*, *SaveTheAmazon*, and *SaveThePlanet*?

How do these ecological narratives and advocacy rhetoric promote environmental advocacy?

Research Objective:

Identify and categorize the ecological narratives and advocacy rhetoric utilized in selected posts from *FridaysForFuture*, *SaveTheAmazon*, and *SaveThePlanet* on Facebook and Instagram.

Analyze how these narratives and rhetorical strategies influence audiences, particularly in fostering environmental awareness, encouraging pro-environmental behaviors, and challenging dominant anthropocentric worldviews.

Research Methodology:

This research employs a qualitative research approach, focusing on the use of ecological narrative and advocacy rhetoric in Instagram and Facebook posts, based on digital environmental campaigns, and examines the use of language and

discourse to support environmental activism. A sample of fifteen Facebook posts from digital environmental campaigns was taken for the current research. Digital environmental campaigns include **#FridaysForFuture**, **#SaveTheAmazon**, and **#SaveThePlanet**. This research employed qualitative analysis of the sample of (09) nine Facebook and Instagram posts, (3) five posts from each environmental campaign, focusing on the use of ecological narrative and use of linguistic elements like advocacy rhetoric to uncover their thematic apprehensions, and for highlighting environmental degradation issues and promoting environmental sustainability. Fairclough's 3D Model (1995) was used to analyze digital media posts from digital environmental campaigns through the lens of ecocriticism and Ecolinguistics, focusing on its thematic concerns about environmental problems and linguistics devices utilized for implications for environmental advocacy.

Literature Review:

Ecolinguistics as a field bridges language and ecological thought by examining how linguistic practices reflect and shape our relationships with the natural world. Ecolinguistics, according to Daniela Francesca Viridis (2022), "is the branch of linguistics connecting the study of language with the environment and the natural world, in their biological or ecological sense." Ecolinguistics has drawn attention to how language reflects and influences ecological thought (Hodge & Kress, 1993; Stibbe, 2015). This term was seemingly first utilized by the French sociolinguist Jean-Baptiste Marcellesi (1975) in an article about regional languages and, subsequently, in a book about linguistic alienation by the French sociolinguist Henri Gobard (1976). Ecolinguistics explores the role of language in shaping the relationships between humans, animals, plants, and the environment, viewing language and society as intricately connected to larger ecological systems, embracing and sustaining them and life on Earth as a whole.

Building on this foundational understanding, Arran Stibbe's work expands ecolinguistic inquiry by foregrounding the ideological functions of language in ecological discourse. Arran Stibbe (2015) expanded upon Halliday's foundational work by emphasizing the role of language in constructing ecological meanings and the social

practices surrounding the natural world. Stibbe argues that language is a powerful tool for shaping attitudes toward nature and the environment as it reflects and reproduces societal ideologies. In his inspiring work, *Ecolinguistics: Language, Ecology, and the Stories We Live By*, Stibbe (2015) states that "language is not a neutral medium, but a vehicle for reproducing worldviews that can either support or challenge ecological sustainability" (p. 2). In Stibbe's view, the central anthropocentric addresses have been directed to ecological deprivation. These discourses can be analyzed and substituted with more ecocentric stories that endorse environmental justice.

While Stibbe explores the linguistic dimensions of ecological consciousness, Arne Naess's work introduces a more profound philosophical reorientation through the notion of deep ecology. Arne Naess (1973) developed an intellectual approach to environmentalism that emphasizes the intrinsic value of nature and the need for a shift in how humans relate to the natural world. Naess's concept of ecocentrism proposes that all living beings, not just humans, have inherent worth and should be recognized in both moral and practical terms. Naess's (1973) deep ecology stresses the need for a radical change in human consciousness—moving from an anthropocentric worldview to one where humans see themselves as part of a larger ecological whole. In Naess's terms, this form of advocacy aligns with deep ecology's holistic approach to environmental issues.

Moving beyond traditional forms of ecological thought, recent scholarship emphasizes the intersection of digital technologies and environmentalism, giving rise to the field of digital ecocriticism. The latest Ecolinguistics and Digital Humanities investigations stress the need to integrate environmentalism and technology. Works of scholars like O'Sullivan (2018) and Heise (2010) investigate how digital narratives impact ecological understanding. Recent works by scholars have shown the interlinking between digital media and the economy, forming a compelling theoretical edifice for analyzing digital ecocriticism. Some of the key works include ones by Rebecca L. Pahl (2021), who critically dissects the impact of social media in promoting collective action, and Gregory McDonnell (2022), who delineates how narratives built on social media can mold public perceptions regarding environmental crises. Such researches necessitate

recognizing digital ecocriticism as a conducive environment for advocacy and active engagement rather than merely being a critique of ecological representation.

Environmental advocacy finds its roots in broader environmental movements that surfaced in the mid-20th century. Scholars argue that environmental advocacy developed from the dawn of conservationism until more robust forms of advocacy emerged in the 21st century. It serves a key role in the global movement to confront ecological issues, sustainability, and the perils of climate change. It comprises efforts by not just individuals but also groups and organizations to influence policies, promote public awareness, and galvanize communities to take action to address environmental issues. With time, environmental advocacy flourished, especially with the dawn of digital technologies and new strategies of communication like social media, etc. In the nascent phases of ecological activism, advocacy was based upon NGOs, police lobbying, grassroots movements, and media campaigns to shape public opinion and guide government actions. Environmental advocacy has been revolutionized since the advent of mobile technologies, social media, and the internet.

Central to digital environmental advocacy are ecological narratives that use rhetorical devices to inspire action and shape ecological consciousness. Ecological narratives, according to Stibbe, are 'the ecological stories we live by' (Stibbe, 2015). In Arran Stibbe's point of view, these are "the stories we live by, which shape the way we treat each other, animals, and the environment. (Stibbe, 2015). Ecological narratives highlight the interconnectedness of all living beings and address environmental issues by making emotional appeals and giving a call to action. The writers use rhetorical language to build strong ecological stories. According to Plato, Rhetoric is the art of ruling the minds of men." Rhetoric is the art of persuading an audience through forceful language. The vigilant application of language and communication strategies used to persuade, influence, or motivate audiences to support a basis or course of action is called 'advocacy rhetoric.' To support arguments and convince the audience, rhetorical devices like pathos (emotional appeal), ethos (credibility), and logos (logical reasoning) are frequently used.

To explore the real-world manifestation of these ecological narratives, this study examines three illustrative social media campaigns that demonstrate how advocacy rhetoric functions in digital ecocriticism. The three campaigns analyzed in this research include #FridaysForFuture, #SaveTheAmazon, and #SaveThePlanet. Initiated by Greta Thunberg in 2018, the #FridaysForFuture campaign utilized social media platforms such as Facebook and Instagram. Through this initiative, she inspired countless young people around the globe to participate in climate strikes, significantly raising awareness of climate change. This campaign successfully organized climate strikes worldwide, with a large number of participants amplifying its message on social media. Participants share impactful posters and personal experiences, contributing a sense of relevance and urgency to the cause. These social media events serve as tools for organizing local strikes, enhancing community participation, and boosting engagement.

The #SaveTheAmazon campaign exemplifies digital advocacy by drawing global attention to environmental degradation through networked media strategies. Launched in 2020 on Facebook and Instagram, this campaign successfully illuminated the critical issue of deforestation in the Amazon rainforest. It achieved its goal of initiating environmental discourse and ecological advocacy. The campaign galvanized governments and organizations alike, sparking policy debates and fundraising campaigns to support protective measures. Partnerships with social media influencers amplify the message, enhancing its reach and accumulating support. Similarly, the #SaveThePlanet campaign was launched in 2023 to galvanize youth to advocate for climate action and the preservation of biodiversity through digital storytelling and engagement on social media.

Methodology

Digital environmental campaigns, including #FridaysForFuture, #SaveTheAmazon, and #SaveThePlanet, were analyzed by the researchers, and a sample of five Facebook posts from each campaign was selected for the current study. For analysis purposes, Fairclough's 3D Model (1995) was used to analyze Facebook posts from digital environmental campaigns through the lens of Ecolinguistics, focusing on its thematic concerns

about ecological problems and linguistics devices utilized for implications for environmental advocacy. The researcher has used Fairclough's framework to analyze the intricate layering of meaning and the use of powerful narratives to highlight environmental issues, address critical environmental themes, and clarify how language shapes ecological thought and advocates for social and environmental change.

According to Norman Fairclough (1995), "Discourse is a mode of action and a mode of representation that shapes reality (1995). Fairclough (2010) states that "discourse" may be considered an entity or object, but inherently, it is an intricate system of relations including communication between those who write talk and communicate in other ways, but it also describes relationships between newspaper articles, conversations, etc., as a form of communication. The researcher has used Fairclough's Three Dimensional Theory of Critical Discourse Analysis (1995) to conduct a thorough examination of the terminologies and discourses used in posts in digital environmental campaigns to examine the use of language and discourse to support environmental activism, in which 'Text' (Description), 'interpretation' and 'explanation' are the three steps of discourse analysis.

To conduct an ecocritical and ecolinguistic analysis of five posts each from the hashtags #savetheplanet, #FridaysForFuture, and #savetheamazon using Norman Fairclough's 3D Model of discourse analysis (1995), the researcher has examined the following dimensions:

Textual Analysis (Description): This involves analyzing the posts' language, structure, and content.

Discursive Practice (Interpretation): This focuses on how the texts are produced and consumed, including the context of their creation and the audience's interpretation.

Social Practice (Explanation): This examines the broader social and cultural contexts that influence and are influenced by the discourse.

Methodically examining linguistic elements, including vocabulary selections, grammatical construction (such as transitivity and passivization), and text organization (such as thematic selections and turn-taking schemes), is crucial throughout the text description stage. The text is treated as the main focus in this first step. "Description is the stage which is concerned with the formal properties of text," according to Fairclough (1995), which means that the linguistic elements of the text should be thoroughly investigated at this stage. The textual structures section examines the overall structure and organization of the discourse.

Fairclough (1995) states, "interpretation is concerned with the relationship between text and interaction, viewing the text as a product of a production process, and as a resource in the process of interpretation." Analyzing the relationship between discourse, creation, and consumption is essential in the interpretation stage. Discourse is viewed as both a text and a discursive practice, which means that in addition to linguistic elements and text structure, other elements like speech acts and intertextuality must be taken into account. Discourse is a type of discursive practice as well as a linguistic entity.

Fairclough (1995) explains that "explanation is concerned with the relationship between interaction and social context, focusing on the social determinants of the processes of production and interpretation, and their social effects." This explanatory phase's analysis refers to social, cultural, and historical circumstances. This section of discourse analysis examines the fundamental dynamics of language, ideology, and power in two contexts, institutional and social, focusing on advertisements (Fairclough, 1995). The level of explanation corresponds to the aspect of "discourse as social practice" or, more precisely, "socio-cultural practice." This phase considers elements like ideology and power to fully explain the relationships between social-cultural background and the creation and consumption of texts.

Campaign 1: Intersections of Climate Justice and Social Activism in the #FridaysForFuture Campaign

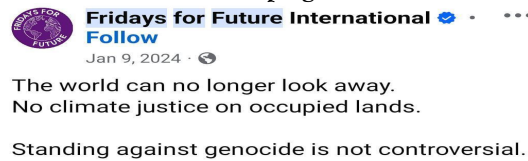


Figure 1 A post shared by Fridays for Future International

The post (figure 1) shared by Friday for Futre Internaitonlal reads as, "The world can no longer look away. No climate justice on occupied lands. Standing against genocide is not controversial." The text calls for immediate action against genocide and tells the urgency of the matter, that environmental justice is urgently required to rescue occupied lands. Vocabulary like 'climate justice,' 'genocides,' 'standing against,' and 'occupied lands' emphasizes environmental issues, using the rhetorical device of pathos, which has an emotional appeal to the audience. There is a direct assertion from the writer, highlighting the

intersectionality of environmental pollution and injustice against Indigenous people and marginalized groups to social and ecological injustice, which needs to be stopped urgently. The assertive tone sets a critique at the social level to prevent environmental and social injustice and also critiques existing power structures prioritizing profit gain over ecological health. It can be argued that the Fridays for Future campaign positions environmental justice as inherently tied to political and social struggles, particularly those concerning genocide and occupation.



Figure 2 A post shared by Fridays for Future International

Another post (figure 2) shared on the Instagram page reads as, "No more coal, no more oil, keep the carbon in the soil! What do we want? Climate justice! When do we want it? Now! Or ACTION. Who should pay? Big Oil! When our lives/ our futures/ our planet/ Indigenous rights are under attack, what do we do? Stand up, fight back!" The text emphasizes the need for a collective effort to be put in for 'climate justice.' The discourse portrays climate change as an environmental issue that needs to be solved at the social level. Power dynamics are shown with the word "big oil," and the post challenges corporate power structures, which are marginalizing Indigenous people and

exploiting their rights. The chant emphasizes preserving natural resources using phrases like 'No more coal,' 'No more oil,' and 'Keep the carbon in the soil' and calls for action to 'fight back.' The rhetorical device used in this narrative is the repetition of phrases like 'no more.' The emotive language called 'pathos' is another rhetorical device used in this narrative, where the writer repeatedly uses the pronouns 'we' and 'our' to show inclusiveness with Indigenous communities. Climate chants within the Fridays for Future campaign employ collective rhetoric to challenge extractive capitalism and advocate for systemic reform.



Figure 3 # A post shared by Fridays for Future International

Another post (figure 3) reads as, "Wildfires, heatwaves, floods, droughts, hurricanes, glacial melting, sea level rise... the #climatecrisis is here, and it's getting worse. Will you take #climate action" This ecological narrative employs strong emotional appeal to environmental problems of worse climate crises like 'Wildfires, heatwaves, floods, droughts, hurricanes, glacial melting, and sea level rise.' The tone shows a critique of insensitivity and inaction at the social level, and

there is an urgent call for action in the phrase 'Will you take #climate action?' It is an indirect critique of the society and people in power who have failed to take their social responsibility to work to remove these climate crises and take action against them. Overall, Ecological urgency and emotional appeal characterize local Fridays for Future activism, highlighting the visible manifestations of climate change.

Campaign 2. #savetheamazon: Affective Rhetorics and Calls for Justice in #FridaysForFuture

_save_the_amazon_ Look what we have done to this amazing place how could we just let it go it holds beautiful animals and also holds 20% of the WORLD OXYGEN we need to fix this how can we let it keep being destroyed stand up and we together can make a difference just look how beautiful this place is

Figure 4 A post shared by Instagram page of save_the_amazon

This post (figure 4) reads as, "Look what we have done to this fantastic place. How could we just let it go it holds beautiful animals and also holds 20% of the WORLD OXYGEN. We need to fix this. How can we let it keep being destroyed? Stand up and we together can make a difference. Just look how beautiful this place is." This eco-narrative uses emotionally charged advocacy phrases like 'Look what we have done,' which have strong emotional appeal. Another rhetorical device used here is the repetition of the adjective 'beautiful' in the phrase 'beautiful animals' and in

the sentence, 'Look how beautiful this place is,' to emphasize the beauty of animals and the Earth itself. The claim that Amazon 'holds 20% of the WORLD OXYGEN' shows the use of a rhetorical device called 'Logos.' Here, the writer gives logic and statistical data to make his claim more forceful and valid. Phrases like 'We need to fix this', 'Stand up', and 'We together can make a difference' are a call for collective social action to save the Amazon as it holds oxygen for animals and humans.



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save_theamazon STOP printing and help the environment! This may be a hard task to do for those who work and print constantly, but you could make a drastic change in the world by reducing your paper use. Reducing your usage of paper helps to prevent trees from being cut down. If more and more trees are cut down every day due to making paper, it will eliminate the amount of oxygen in the air and could one day, become a serious issue. So, stop printing and reduce your usage of paper to save our environment!

Figure 5 A post shared by #savetheamazon Instagram page

This post (figure 5) shared on #savetheamazon Instagram page reads as “STOP printing and help the environment! This may be a challenging task to do for those who work and print constantly, but you could make a drastic change in the world by reducing your paper use. Reducing your usage of paper helps to prevent trees from being cut down. If more and more trees are cut down every day due to making paper, it will eliminate the amount of oxygen in the air and could, one day, become a serious issue. So, stop printing and reduce your usage of paper to save our environment”. This long narrative begins with the imperative 'STOP,' which shows the strict and

direct need to stop printing to protect trees and 'prevent them from being cut down.' The writer has used repetition as a rhetorical device by repeating the word 'STOP' twice and also using its synonym 'eliminate' to call for a social action to stop printing and save the environment. The writer also used logos as a rhetorical device by explaining the reason for the reduction of oxygen caused by printing papers. The text also highlights printing and deforestation as an effect of the misuse of power by capitalists and blames consumer culture as well as corporate practices for causing oxygen reduction and deforestation.

My heart hurts seeing those pictures and reading about this. The Amazon rainforest is burning for 16 days straight and it's already increased in 80% compared to last year! Animals are so scared trying to run and are dying. This damage is irreversible if nothing is done about it FAST..i remember when Notre Dame church was on fire people donated \$3Billion dollars.. & here we are.. the largest source of oxygen to our planet is burning but who cares ... we humans are the real evil 😭😭😭 #savetheamazon #PrayForAmazonas



Figure 6 A post shared on Instagram with hashtag of #savetheamazon

Another post (figure 6) shared by savetheamazon states, “My heart hurts seeing those pictures and reading about this. The Amazon rainforest is burning for 16 days straight, and it has already

increased by 80% compared to last year! Animals are so scared trying to run and are dying. This damage is irreversible if nothing is done about it FAST. I remember when Notre Dame church was

on fire, people donated \$ 3 billion dollars..& here we are.. the largest source of oxygen to our planet is burning, but who cares.. we humans are the real evil #savetheamazon” This narrative begins with highly emotionally charged advocacy phrases like 'My heart hurts' and uses the phrase 'Who cares,' which has a strong emotional appeal. Using negatively commutated words like 'scared,' 'dying,' 'burning,' 'damage,' 'irreversible,' and 'evil' shows the intensity of the ecological issue of the burning of the Amazon rainforest and the reduction of Oxygen on planet Earth. Another advocacy

rhetoric device used in this eco-narrative is Logos, where the writer provides statistical evidence of 16 days of burning, an 80% increase in the burning of Amazon, and a donation of 3 billion dollars for Notre Dame church. At the discursive level, the text can be analyzed by the comparison the writing is making with the donation of \$ 3 billion for Notre Dame church, which was on fire, and highlights the evil instincts of people in power that they are not doing anything at a social or personal level to resolve this issue.

Campaign 3: #savetheplanet – Ecological Advocacy through Emotional Appeal, Metaphor, and Logic



Figure 7 A Post with hashtag #Savetheplanet

This post (figure 7) reads as “#save your home, save the planet”. It uses the conceptual metaphor of the planet as "home," drawing on emotional familiarity to advocate for environmental stewardship. By equating domestic cleanliness and care with ecological responsibility, the post prompts readers to reconsider their environmental footprint as an extension of their ethics. The

phrase "save your home" thus operates not just as an ecological plea but as a moral imperative rooted in the logic of personal responsibility and spatial intimacy. This metaphor reinforces the campaign's overarching slogan, #savetheplanet, suggesting that saving the Earth is tantamount to preserving one's immediate and intimate living space.

_savethe_planet With deforestation continuing at such a fast rate, we've created the most rapid extinction rate in the history of the world. 137 rainforest species are exterminated completely every single day. Stop it!
June 22, 2014

Figure 8 A post shared on Savetheplanet

Another post shared by savetheplanet (figure 8) reads as “With deforestation continuing at such a fast rate, we've created the most rapid extinction rate in the history of the world. 137 rainforest species are exterminated completely every single day. Stop it!”. This eco-narrative emphasizes the extinction of 137 rainforest species due to deforestation. The advocacy rhetoric device used in this eco-narrative is logos, where the writer provides statistical evidence and the percentage of extinct rainforest species and adds logic by giving the reason for their extinction, which is deforestation. The writer has used the imperative

'Stop' to call for social action to stop deforestation and save the environment. The post also employs emotional appeal by tracing history and saying that we've created the most rapid extinction rate in the history of the world. Using the imperative 'Stop it,' the writer has highlighted stopping deforestation as a collective responsibility and a shared duty to halt environmental degradation and ecological injustice. If we look at the social level of the text, the writer critiques societal complacency and pleas for the alignment of this issue with global movements for climate justice.

Save the planet 🌍🌱🍀
"Every tree planted is a step toward for a greener future!" 🌿🌱

Figure 9 A post shared by Save the planet.

Another post reads as “Save the planet 🌍🌱🍀 "Every tree planted is a step toward for a greener future!" Leaf blower for those 🌿🌱.” This Facebook post has used the rhetorical device

pathos to evoke a sense of hope and urgency for a greener future.' Using emojis like a leaf, seed, and heart intensifies the ecological theme of the text and strengthens the emotional weight by making

an emotional appeal. The phrase 'Every tree planted is a step' frames the act of planting a tree as a tangible way of contributing towards environmental awareness and restoration. At the social level, the writer makes this discourse interesting, using the phrase 'Leaf blower for those,' which makes the message of planting the trees more relatable for a broader audience. The imperative phrase 'Save the planet' resonates with the slogan of this campaign, works for its wider social implications, and situates the message within a larger discourse on climate change.

The text dimension involves examining the posts' language, structure, and content. The posts predominantly focus on environmental issues, particularly the destruction of the Amazon rainforest, the cutting down of trees, climate change, global warming, pollution, the use of plastic bags, the burning of fossils, and the broader climate crisis. Key advocacy rhetoric linguistic features include motive. Language is used in phrases like "life or death," "my heart hurts," and "we humans are the real evil," which evoke strong emotional responses, emphasizing urgency and moral responsibility for the cause of environmental justice. Many posts include direct appeals for action, such as "stand up, fight back," "stop printing," and "donate," which mobilize readers to engage in environmental activism. Using hashtags like #FridaysForFuture and #savetheamazon #savetheplanet not only categorizes the content but also connects it to more significant movements, enhancing visibility and solidarity among users.

The discursive practice of these posts examines how the posts are produced and consumed within social contexts. The following aspects are notable: The intertextuality and references to global events (e.g., the Notre Dame fire) highlight a comparative lack of attention to environmental disasters, suggesting a critique of societal values prioritizing inevitable crises over others. The posts reflect a collective voice of activism, emphasizing community involvement through phrases like "we together can make a difference." This fosters a sense of belonging among users with similar concerns about climate change. Repetition of Themes such as urgency, destruction, and hope for change recur throughout the posts, reinforcing the narrative of an impending crisis that requires immediate action.

The social practice dimension looks at the broader societal implications of these discourses. The posts contribute to raising awareness about climate change and its consequences, particularly the impact on biodiversity and oxygen supply. This reflects a growing societal concern about environmental degradation. By calling for action against climate injustice, these posts align with global movements such as Fridays for Future, indicating a shift toward grassroots activism that challenges governmental inaction on climate issues. The discourse critiques powerful entities (e.g., "Big Oil") responsible for environmental harm, highlighting tensions between corporate interests and public welfare. This positions activists as agents of change advocating for justice against systemic exploitation.

Discussion

The analysis of three digital environmental campaigns—#FridaysForFuture, #JusticeForNaqib, and #SaveThePlanet—reveals converging rhetorical strategies and distinctive discursive priorities. These campaigns utilize multimodal rhetoric, affective engagement, and critical socio-political discourse to galvanize action and awareness around urgent issues. While all three advocate for environmental justice, their points of emphasis and modes of engagement vary, reflecting the multifaceted nature of digital climate activism.

1. Shared Affective Frameworks and Moral Urgency

One notable commonality among the campaigns is their use of emotional and affective rhetoric to instill a sense of urgency and moral obligation. For example, #FridaysForFuture posts are filled with expressions of ecological grief and emotional pleas, evident in phrases that reflect mourning for the Amazon rainforest and criticisms of indifference, such as "my heart hurts" and "life or death." Likewise, #SaveThePlanet posts leverage emotional metaphors like "save your home, save the planet," which shifts abstract environmental issues into relatable, everyday responsibilities. Even when factual data is presented—such as the claim that "137 rainforest species are exterminated every single day"—it is framed within emotionally resonant stories that appeal to the reader's sense of conscience. This everyday use of pathos is not just expressive but also mobilizing. By making audiences *feel* the weight of environmental

destruction—whether through loss, hope, or shared duty—these campaigns enhance public engagement, especially among younger users. The emotional texture of these discussions underscores a broader rhetorical logic: that environmental justice is not simply a scientific or political issue but a *significant* one that resonates with communal and individual senses of belonging, loss, and responsibility.

2. Diverging Foci: From Systemic Critique to Everyday Action

While both campaigns employ similar emotional strategies, they differ significantly in their emphasis. #FridaysForFuture stands out as particularly political and intersectional, presenting climate justice as interconnected with issues of colonialism, Indigenous rights, and critiques of capitalism. This movement frequently identifies institutional players—"Big Oil," extraction industries, and governments that enable these actions—as key offenders, effectively shifting the conversation from personal behavioral changes to a focus on institutional accountability. For instance, the criticism of global apathy towards the Amazon fires compared to the Notre Dame fire not only highlights ecological concerns but also reveals a hierarchy of global priorities, illustrating how media narratives often obscure racial and ecological injustices.

In contrast, #SaveThePlanet uses more universal and non-confrontational language. Although it critiques societal inaction, it relies heavily on metaphorical expressions (like "planet as home") and practical actions (such as "plant a tree"), which makes its message more approachable and less ideologically driven. This illustrates a strategic difference in audience targeting: while #FridaysForFuture aims to politicize climate discussions and inspire resistance, #SaveThePlanet focuses on gradual, individual actions like afforestation and awareness-raising. This distinction is also noticeable in their narrative tones. #FridaysForFuture has an activist stance, advocating for transformation through disruption. In contrast, #SaveThePlanet takes a more reformist approach, promoting change through everyday environmental practices. The former is rooted in structural critique, while the latter emphasizes lifestyle choices persuasion.

3. Collective Voice and Participatory Language

A common characteristic shared by both #FridaysForFuture and #SaveThePlanet is the employment of inclusive pronouns and imperative statements. The utilization of terms such as "we," "our," and "together" cultivates a sense of solidarity, while commands such as "stand up," "stop it," and "save the planet" encourage participatory engagement. This dual strategy—inviting inclusion while demanding action—contributes to what may be referred to as a "digital ecology of care," wherein users are not passive recipients of information but rather active co-participants in the pursuit of environmental justice. Nonetheless, the collective voice is employed differently across the campaigns. In #FridaysForFuture, the collective identity is frequently politically specific, aligning with Indigenous communities, youth movements, or those affected by systemic neglect. Conversely, in #SaveThePlanet, the collective is portrayed as universal, appealing to all humanity to safeguard the Earth as a collective abode. These variations in the perceived audience and inclusive collectivity influence how each campaign delineates agency and responsibility—whether in the dismantling of systemic structures or in the cultivation of environmental stewardship habits.

4. Digital and Multimodal Rhetoric as Tactical Choices

All three movements utilize digital affordances—hashtags, emojis, metaphors, and slogans—to amplify their messages. Emojis in #SaveThePlanet (🌍🌱❤️) enhance visual appeal and signal eco-emotionality, targeting younger, social media-savvy audiences. Meanwhile, #FridaysForFuture's use of stark imagery and evocative comparisons (such as contrasting global responses to Notre Dame and the Amazon) underscores the affective inequality in how disasters are perceived and narrated. These multimodal strategies reveal a tactical digital fluency that amplifies the persuasive power of each movement's message. Notably, all three campaigns deploy hashtags as organizational tools and rhetorical acts. Hashtags like #savetheplanet or #FridaysForFuture signify alignment with transnational movements, index shared grievances, and enable searchable solidarities. They also function as affective condensations—compressing complex narratives into repeatable, shareable phrases circulating across networks.

Recommendations for Future Researchers

The findings derived from the analysis of #FridaysForFuture and #SaveThePlanet underscore several promising avenues for future research. Academics are encouraged to explore the various ways in which distinct climate movements adjust their rhetorical strategies—such as emotional appeals, metaphors, and inclusive language—to engage diverse audiences and articulate specific political objectives. Research may investigate how platform affordances, cultural contexts, and the origins of movements influence these rhetorical decisions. Notably, the employment of emotional rhetoric and eco-affectivity raises pertinent inquiries regarding the role of affect in sustaining activist engagement, managing ecological grief, and fostering solidarity among the digitally interconnected public. Moreover, further inquiry could delve into the dynamics of emotional labor and its varied manifestations across gendered, racialized, and generational divides in environmental discourse.

Another significant area of focus involves analyzing the politics of visibility and the hierarchies of value present in global climate narratives, particularly regarding how digital movements seek to counter media silence surrounding specific ecological crises. Scholars may also examine the persuasive capacity of metaphors such as "planet-as-home" in shaping identification and public reactions to climate challenges. The strategic implementation of hashtags merits closer scrutiny due to their dual function as both affective and organizational tools within algorithmic ecosystems. Lastly, given the rising prominence of youth-led climate activism, future studies may investigate how younger individuals express agency and reframe intergenerational responsibilities within the realm of environmental advocacy. Collectively, these proposed directions provide a rich interdisciplinary framework for understanding the affective, rhetorical, and political dimensions of digital climate movements.

Conclusion

Utilizing Fairclough's 3-Dimensional Model, it becomes clear that social media, especially platforms like Facebook and Instagram, significantly influences environmental campaigns and the advancement of environmental sustainability. This discussion demonstrates how

online platforms challenge traditional environmental paradigms, introduce alternative perspectives on sustainability, and encourage more inclusive and participatory forms of ecological activism through the power of ecological narratives and advocacy rhetoric. By leveraging their extensive and engaged fan bases, influencers and virtual celebrities play a vital role in shaping public opinion, normalizing sustainable practices, and inspiring individuals to adopt more environmentally conscious lifestyles. Furthermore, a critical examination of language—including aesthetic considerations, logos, ethos, pathos, rhetorical devices, repetition, parallelism, and statistical data used on Facebook and Instagram—reveals that environmental messaging profoundly impacts how audiences perceive, understand, and contextualize environmental issues. According to the findings, social media platforms have the ability to elevate ecological awareness and promote the widespread adoption of sustainable behaviors through the strategic use of these linguistic elements. Social media influencers and campaign administrators employ rhetorical language and nurture community engagement to catalyze action while simultaneously critiquing societal values and power structures that contribute to climate change. This analysis highlights the crucial role of discourse in shaping public consciousness and encouraging collective action in response to environmental crises. In conclusion, this research articulates how digital media, particularly social media, has become an essential tool for contemporary environmental advocacy. Social media holds significant potential to drive environmental change on a global scale, as it enables the rapid dissemination of ideas, promotes collaboration, and paves the way for improved environmental sustainability.

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