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An Anglophone Focus on Cultural Climate Change

> *Only if we imagine that the planet has a future,*
> *after all, are we likely to take responsibility for it.*
> (Greg Garrard, *Ecocriticism*)

It may sound counter-intuitive that scholars of British and American cultures stay within their disciplinary boundaries to discuss cultural climate change, considering that anglophone ecocriticism has been all too productive and pervasive since the 1960s and appreciating that over the last few years ecological lenses have been applied to a variety of literatures, languages, and cultures worldwide. Yet, it is this very fluctuation—produced by (too) many ecocritical scholars frequenting anglophone studies and by rising generations of ecocritics exploring other countries and contexts—that brings about a revitalizing effect. An anglophone focus on cultural climate change is supported by the assumption that the pursuit of original and innovative approaches requires an acknowledgement of disciplinary relativization. Scholars of anglophone cultures will continue contributing to the environmental humanities, knowing that their theories and practices develop among multitudes of scholars whose theoretical and practical focus encompasses other geographical and linguistic areas. It is a change of cultural climate thriving on multilingual and multicultural ecological minds.

In "Cultural Ecology and Literary Creativity," included in the landmark volume *Material Ecocriticism* (2014), Hubert Zapf explains how, starting from mythical storytelling and oral narratives, literature has been "a medium of cultural ecology" symbolically expressing the fundamental interconnectedness between culture and nature as well as telling tales about human genesis and symbiotic coevolution between different life forms. Developing as an increasingly autonomized cultural subsystem, literature has provided a "discursive space for articulating those dimensions of human life that were marginalized, neglected, or repressed in dominant discourses and forms of civilizational organization" (2014, 57). Literature is thus particularly effective in raising awareness about the cultural and psychological but also ecological impoverishment caused by conformist and standardized economic modernization.

This is true for human-nonhuman relationships, for climate change awareness and/or denial, and for more political issues, such as those addressed by ecofeminism(s) and ecolinguistic(s).

In the attempt to uncover understandings within "the complex web of relationships that exist between the environment, languages, and their speakers" (Wendel 2005, 51), ecolinguists have undertaken the study of two complementary strands: the study of language diversity and endangerment, and the study of the roles that language has played in the aggravation of environmental problems and protection of the natural world (Fill 2018). These two broad strands of research have enhanced our understandings of changes to language ecologies, particularly with respect to English, and of the discourses that cause environmental damage and those that further environmental advocacy and change.[1]

1. Changing the cultural climate

Besides being considered as the manifestation of weather phenomena, climate has been increasingly construed as an immaterial entity undergoing transformations caused by anthropogenic events. A constructive response to the climate crisis requires reflecting on possible solutions that can be induced by a substantial change of cultural mindsets. The need for a cultural climate change stems from the assumption that because the climate has changed, generating a global multiscale crisis, culture must change to avert the end of the world as we know it.

Changing the climate, as a cultural project, concerns the humanities primarily, which should regard themselves as key agents in dialoguing with every other domain of knowledge and representation. Specific humanistic goals entail identifying the tangible and intangible role the humanities can play, maintaining their autonomy of thought and action while simultaneously acquiring strength through interdependence. Across the humanities, literatures and languages can utilize their modes of meaning-making to promote ecocritical frameworks that interrogate Western and Eastern anthropocentric assumptions, biases, and expectations.

A question that deserves attention is whether anglophone perspectives on cultural climate change can continue playing the pivotal role they have had since the inception of the environmental humanities in the second half of the twentieth century. The publication of Rachel Carson's *Silent Spring* in 1962 and Lynne White's "The Roots of Our Ecologic Crisis" in 1967

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[1] This chapter arises from a shared process of discussion and drafting, with Paola Spinozzi lead author of section 1. *Changing the cultural climate*, Elisa Bolchi lead author of section 2. *Science, literature, and the narration of (un)sustainable futures* and Jacqueline Aiello lead author of section 3. *Reassessing language ecologies and environmental discourses*.

sparked off environmentalism, and their impact motivated Lawrence Buell and Cheryl Glottfelty to strongly advocate the foundation of ecocriticism as a pan-discipline in the Nineties. It is high time scholars of anglophone literatures and cultures acquired the ability to diversify themselves. They should now be ready to encourage critiques of the hegemony they have enjoyed among the humanities and acknowledge a gradual relativization of their corpus and critical frameworks. Indeed, it would be risqué to discuss the scope of ecocriticism without encompassing decoloniality since it is evident that ecocritical and decolonial approaches have been paired in contemporary criticism (Vazquez et al. 2019; Rigby 2021; Cook and Denney 2022). However, it would be dishonest to want to stress the importance of decolonizing the critical gaze only because it is our expected scholarly duty to do so. A way of avoiding the proliferation of formulaic, rhetorical pleas for decolonial ecocriticism is offered by epistemologies of the South (de Sousa Santos 2014), because they provide critical perspectives that do not create a new centrality, a risk decolonial studies make themselves vulnerable to. Latin American decolonial studies are faced with the danger of idealising decolonised Latin America and thus radicalising their views, distancing themselves from what is produced in the Global North. Indigenous perspectives on planet Earth are not exclusive to countries that have experienced colonization, while those countries need to retrieve and foster the interconnectedness with the environment they had developed before being colonised. Decolonial studies and epistemologies of the South show familiarities and differences in the focus they lay on three main forms of domination: capitalism, colonialism, and patriarchy. Epistemologies of the South can nurture the critical thinking and action of ecological minds by retrieving the origins and evolution of the relationships, that pre-existed colonization, between the indigenous and the ecological, between the native born or originated in a particular place, sprung from the land, and the household identified by the ancient Greeks as the fundamental social, political, and economic unit.

Can an anglophone lens be still of relevance in discourses of the environment that must necessarily incorporate an awareness of other-than-anglophone and other-than-western perspectives? Can interdisciplinarity thrive, associated with a selective focus on English language? Up to now, English language, more than any other language in the world, has relied on its capillary popularity to function and validate itself as a global connector between environmental attitudes and ecological narratives shaping representations of the present, memories of the past, and perceptions of the future. Given the broad geographical and historical currency it has acquired in the modern and contemporary age, English still possesses the elasticity that allows it to work as a lingua franca for the ecological humanities (Chapman 2022). The expressive power to address the environment, acquired through industrialization over two

hundred years, is now shared by anglophone countries with many others that are building up their own ecological vocabularies and developing original hermeneutic tools to reflect on forms of storytelling and modes of communication used in academia and politics. While the English language still capitalises on the historical and cultural habit of representing anthropogenic events generated by the Industrial Revolution, over the last few years humanities scholars have begun to systematically test new narratives of fragile and resilient environments, and to explore how diverse languages define the im/material wellbeing of the organisms that live in them. Assessing the interdependence between natural and anthropic ecosystems necessarily requires new hermeneutic paradigms and tools that bring together the ecological concentration different languages have reached. English fiction, poetry, theatre, and documentaries originating from ecological minds are intricately connected to environmental communication and popularization. The circulation these genres have enjoyed thanks to their broad linguistic currency can be fruitfully used to measure the formation of ecological identities and opinions on environmental issues and the development of public awareness and social media (Abbamonte and Cavaliere 2022; Aiello 2022).

2. Science, literature, and the narration of (un)sustainable futures

In the multi and interdisciplinary world we live in today, writers are more and more aware of the relevant role the sciences play in everyday life. After the fascination of modernist writers like Woolf, Pound, and Lawrence for the works of Maxwell and Einstein, Rachel Carson employed powerful literary devices to popularise marine biology in *The Sea Around Us* (1953) and then drew attention to the dangers of chemical pollutants in *Silent Spring* (1962). More recently, Maggie Gee has emphasized the influence of evolutionary biology in novels like *Where Are the Snows* (1991) and *The Ice People* (1998). Margaret Atwood has embraced scientific narrations linked to climate change in her MaddAddam trilogy (*Oryx and Crake*, 2003; *The Year of the Flood*, 2009; *MaddAddam*, 2013). Jeanette Winterson has explored post-human and artificial intelligence in *The.Powerbook* (2000), and again in *Fran-Kiss-Stein* (2019) and *12 Bytes: How We Got Here. Where We Might Go Next* (2021). Ian McEwan exposed the postures of climate science in *Solar* (2010) and published the collection of essays *Science* (2019) retracing the impact of scientific discoveries on human consciousness.

In the introduction to her collection of short stories *Vesper Flights* (2020), naturalist and writer Helen Macdonald praises science for establishing the rate and scale of landscapes decline which is causing the sixth mass extinction, and stresses how much we need science to work out why it is occurring and what mitigation strategies can be adopted. But she also underlines that "we

need literature, too" to communicate what the losses mean, because "literature can teach us the qualitative texture of the world. And we need it to. We need to communicate the value of things, so that more of us might fight to save them" (Macdonald 2020, 33).

A similar assumption informs the anthology *Racconti del Pianeta Terra*, featuring a wide range of writers—from Giacomo Leopardi to Jonathan Franzen—which show how, starting from the second half of the 20th century, a new type of narration developed, described by editor Niccolò Scaffai as "il racconto del pianeta Terra: una narrazione ecologicamente consapevole, oggi diffusa e importante non solo in ambito letterario, ma in ogni genere e livello di discorso pubblico" (2022, vii). Moving from the same premise, Paola Spinozzi's "Greening the Genre: Fairy Tale, the Apocalypse, and Ecology," argues that "understanding how environmental narratives work as stories, blending visions and communication, can highlight how they contribute to fostering ecological culture, awareness and agency" (2022, 17-18). Spinozzi's analysis embraces different narratives, from fairy tales to documentary series, eventually focusing on David Attenborough's natural history series, chosen as models for the communication and popularization of environmental awareness. The study of his rhetorical and performative skills shows how they are channelled into a mode of narration, blending fairy tale and apocalyptic dystopia, and using entertainment to produce "public understanding of the ecological crisis" (Spinozzi 2022, 24), possibly leading to commitment and action in the audience. Yet, similar operations might run the risk of producing the opposite effect. Attenborough's series *Our Planet* (2019), for instance, merges wonder and dystopia, showing strong images of walruses falling to their death in north-east Russia because the Artic sea ice has shrunk due to climate change. While Lawrence Buell argued that "apocalypse is the single most powerful master metaphor that the contemporary environmental imagination has at its disposal" (1995, 285), the matter can be further problematized by wondering whether, from an aesthetic, hermeneutic and epistemological point of view, such an apocalyptic representation of dying walruses, with hardly bearable images, can be appreciated for its ability to impact the audience, or criticised because unbearable images may produce a distancing effect. Greg Garrard argued that apocalyptic rhetoric is a necessary component of environmental discourse because "it is capable of galvanizing activists, converting the undecided and ultimately, perhaps, of influencing government and commercial policy" (113). In fact, while a voyeuristic focus on the death of the walruses generates sadness and awareness, it also fosters the urge to act.

Garrard has clarified that environmental apocalypticism is not about anticipating the end of the world, but rather attempting to avert it by persuasive means. This is one of the aims pursued by Maggie Gee's post-apocalyptic novel *The Ice People*. In a world devastated by anthropogenic

climate change, climatologists are ineffective in explaining and communicating the dangers of the new ice age, which is about to happen. In "Affection, Attraction and Aversion: Climate and Cultural Crises in *The Ice People* by Maggie Gee," Ilenia Casmiri underlines how the protagonist Saul, the only survivor of the cultural and climate apocalypse, warns the reader against that complicated kind of ignorance characterising educated but inattentive people who tolerate and thus consent to the destruction of the planet. Casmiri also claims that the inefficacy of science communication portrayed by Gee can "be ascribed to the citizenship's insufficient emotional engagement toward endangered species and human beings, which could be interpreted as a lack of biophilic Affection" (2022, 39). For this reason *The Ice People* can be read as a novel fostering debate on biophilic values, in which "implications of climate change on the human and other-than-human environments" are portrayed by "depicting divisive inter- and intra-specific approaches that can be classified according to the 'Biophilia Hypothesis'" (Casmiri 2022, 43), proposed by Edward O. Wilson in 1993.

While the first waves of ecocriticism had been "lamentably under-informed by science studies, philosophy of science, environmental history, and ecology" (Phillips 2003, viii-ix), Louise Westling stresses how novel ecocritical theories displays a more "implicit congruence with the sciences that tell us about Earth's history, the relation of humans to other life forms, balances and disruption in living systems" (2012, 75). Studies like Casmiri's indeed respond to Glen Love's call to literary scholars to make themselves scientifically literate and to embrace Wilson's view of consilience (2003, 37-64).

2.1 Ethical relationships and organic communities

A narrative of the relation of humans to other-than-human life forms can also help readers to look critically at their position in society. Authors who write stories about animals, for instance, or use animals as protagonists for their stories, are often accused of anthropomorphism, which is nowadays commonly considered unscientific and undesirable as it projects human views onto animals (Vecchi 2021, 66-67). Yet, as philosopher Eva Meijer argues in *Animal Languages*, even when anthropomorphism occurs, "this does not mean that we can never say anything about the thoughts or emotions of other animals or that we are automatically humanizing them when we study particular characteristics" (2020, 20), as long as we remain critical.

The adoption of critical distance supports a novel ecological approach to two anthropomorphic representations of animals in works from the 1930s: Virginia Woolf's *Flush*, which tells the biography of Elizabeth Barrett Browning's dog, and Italo Svevo's *Argo e il suo padrone*, in which the bloodhound Argo is not only the protagonist but the narrator of the novella. In 2012,

Westling invited scholars, when teaching and writing about modernist writers, to learn about the science which informed their work, which means to "read Woolf's and Steinbeck's novels with close attentiveness to the ways they present humans within the organic communities and landscapes of their narratives, and to the scientific ideas they adapt for their fictions" (Westling 2012, 84). Elisa Bolchi's "The Eminent Victorian and the Philosopher. Canine Perspectives in Virginia Woolf's *Flush: A Biography* and Italo Svevo's *Argo e il suo padrone*" answers this call. Moving from Meijer's idea that "thinking about animal language and the use of language with animals may help us to form new communities and relationships, and to look critically at the position of animals in our society" (2020, 18), the two works can thus be read as trying to resist anthropomorphic constructedness in the narration of their nonhuman characters (Bolchi 2022). Nonetheless, although anthropomorphism is often considered as a literary device that flattens diversity in favour of a human-only perspective, it can also, as Wendy Faris suggests, be a way to make animals more understandable to humans, so as to let readers realize that they demand an "ethically equivalent response and sense of responsibility from humans" (Faris 2007, 116). In her essay *Art Objects* Winterson claims that "art releases to us realities otherwise hidden" (1995, 58), and it is this power of art that should be explored—and exploited—as a possible means to better understand the multiple connections between the human and non-human world. Svevo's and Woolf's use of delayed decoding or metacognition shows how these anthropomorphic narrative devices function in representing the animal world as capable of perceptions which humans can recognize, thus shaking readers' assumptions on a world inhabited by many more species than just humans (Bolchi 2022).

Interrogation of common dualistic assumption is at the core of ecofeminist movements too. The ecofeminist assumption that "a society based on cooperation and balance rather than dominance and hierarchy is necessary for the survival of any living being" (Federici 2022, 66) is deeply rooted in another work by Woolf: *Three Guineas* (1938). In this foundational feminist essay, Woolf overtly identifies a direct link between the dominant and totalitarian characteristics of Nazi fascisms and patriarchy. Such link is examined from the point of view of a woman and therefore an outsider, since women had always been kept outside power and decision-making processes.

What made of Woolf's essay a milestone and a reference text for many feminist practices is how she looks at her being a woman not as a condition of lack of rights but as a condition of freedom allowing women to have a more independent look on life, which led her to eventually propose the idea of a 'society of outsiders.' This paved the way for a specific feminist political theory and practice: a practice of not wanting to be part of a system that one disregards and finds wrong

and that "will become the bedrock or women's politics" (Muraro 1980, 11).

Apart from the more manifest parallel between the unequal and unjust treatment of nature and women, it is this political practice that feminists had experienced since the 1970s to inform ecofeminist movements, so much so that Aaron Stibbe underlines how ecofeminism aims at changing society thanks to the "ecological sensitivity gained by women through their practical role in community" (2015, 12). Not only a principle of equality between genders and between humans and nonhumans, or humans and the environment, but also a revaluation of that "logic of domination" (Warren 1990, 125) and patriarchal structures that have ruined humanity. The sixth mass extinction can only be stopped by staying outside the system, with that independent and ecological mindset which is distinctive of 'outsiders.'

Philosopher Luce Irigaray famously argued that, in order to be able to think differently, an action on language is needed. In particular, Irigaray argued how psychoanalysis and classical philosophy were responsible for producing a culture that turned language into a fundamental political myth, using a language considered valid for everyone while it was, in fact, a herald only of male values. Like feminism, also ecofeminism is well aware of the importance of language in its political and theoretical frame, because thinking differently implies speaking differently. In "Why Ecofeminism Matters: Narrating/translating ecofeminism(s)" Eleonora Federici explains how, just like feminists, ecofeminists underline the need for a new language through the creation of neologisms capable of explaining ecofeminist thoughts. This is fostered by neologisms such as Stacy Alaimo's concept of 'trans-corporeality,' a type of material feminism indebted to Judith Butler's concept of the subject immersed within a matrix of discursive systems and which Alaimo defines as a "new materialist and posthumanist sense of the human as perpetually interconnected with the flows of substances and the agencies of environment" (2014, 187). Vandana Shiva's definition of women as 'safeguards' of natural resources also shows the need to find words to define women's role in ecological battles. Ecofeminism can be considered as a branch of ecolinguistics because it demonstrates how language makes an impact and describes discourses and narrations about the natural world (Federici 2022). Because language expresses and shapes reality, it has a political relevance.

3. Reassessing language ecologies and environmental discourses
3.1 Language endangerment, language dominance, and Englishes

Three decades ago, in his pioneering paper, Krauss declared: "[l]anguage endangerment is significantly comparable to—and related to—endangerment of biological species in the natural world" (1992, 4). He argued that while an abundance of international institutions and private

organizations work to educate, publicize, and research the protection and survival of the world's species, no such linguistic associations exist. And yet, he provocatively added, "just as the extinction of any animal species diminishes our world, so does the extinction of any language" (Krauss 1992, 8). Parallels also exist between the reasons underpinning the loss of global biodiversity and linguistic diversity. Not only do high concentrations of vulnerable species and of speakers of endangered languages tend to inhabit the most exploited and polluted territories, but, as Skutnabb-Kangas and Harmon explain, knowledge about the sustainable use of nature and biodiversity maintenance ceases to exist when languages die because "much of this knowledge is encoded in the small languages of [Indigenous/tribal peoples and minorities and minoritized groups/people] and other local peoples" (2018, 20).

Some researchers have suggested that English—a language that has grown favoured by urbanization and environmental- and climate-induced displacement and migration—is the primary culprit for the destruction of minority language ecologies and the disappearance of minority languages. For some, these phenomena have occurred principally by means of linguistic imperialism, a form of linguicism defined by Skutnabb-Kangas as "ideologies, structures and practices which are used to legitimate, effectuate, regulate and reproduce an unequal division of power and resources (both material and immaterial) between groups which are defined on the basis of language" (1988, 13). Linguicism succeeds in "privileging users of the standard forms of the dominant language, which represent convertible linguistic capital" (Phillipson and Skutnabb-Kangas 2018, 122; Phillipson 1992). As a consequence, English has been positioned at the apex of the linguistic hierarchy, displacing and even stigmatizing other languages with less symbolic capital. While the processes that have determined its global role have been an object of debate, less controvertible is the fact that the English language has become the communicative channel of choice in multitudinous domains including that of environmental discourse.

The role of English as the de facto language of communication of this domain is another way in which the language affects both natural and linguistic ecologies. On the one hand, English assists and strengthens the effort for environmental protection since reliance on a single language facilitates the exchange of scientific findings and research on climate change, environmental issues, and sustainable practices, and makes environmental advocacy less resource- and time-intensive. On the other hand, as maintained by Richard Chapman in "Sustaining Languages and the Language of Sustainability: The need for change" (2022), the use of English as lingua franca restricts the breadth, comprehensiveness, and inclusivity of the climate debate. Undeniably, the dominant use of English (in this and in other domains) grants

undue favour to those who were fortunate enough to be born in an English-speaking country and can silence the perspectives of a significant portion of the global population on the sole grounds of lacking or lagging English proficiency. Seeing as the most vulnerable linguistic communities reside in the most vulnerable and exploited ecoregions (Skutnabb-Kangas and Harmon 2018), the risk is that the communities whose voices should be most heard and heeded on the subject of climate change are being silenced by monolingual, English-centred communication.

While acknowledging the power of English and the bias embedded in its widespread use, other scholars have drawn on the theoretical and practical affordances that the global uses of English have occasioned. All languages, neither singularly bounded systems nor bound to single communities (Blommaert and Rampton 2011), have multiple perpetually evolving language varieties, but with English these aspects are more elaborate and marked. The spread and multiplicity of English language varieties have long been studied with Kachru's (1992) three-circle model of World Englishes serving as the most influential example. Building on this seminal work, scholars have unveiled how recent developments in the uses of English heighten the need to problematize constructs that were once viewed as fixed and straightforward, such what constitutes nativeness for this international lingua franca. The explanatory power of divisions of English speakers into native and non-native categories falls short in our increasingly globalized, interconnected world in which multiple Englishes are used by innumerable people in countless domains.

Novel understandings and awareness of how English is used today has paved the way for new theorizations. Scholars have offered English as a lingua franca (ELF) as a functional label for a "distinct manifestation of English not tied to its native speakers" (Kachru 1992, 229), which is variable, negotiated ad hoc, influenced by different linguacultures, and reliant on context, purpose, and user (House 2014). Another concept that has shed significant insight into contemporary language use is translanguaging, defined by Otheguy, García, and Reid as "the deployment of a speaker's full linguistic repertoire" (283) that involves the use of one's idiolect, or the "unique, personal language […] that emerges in interaction with other speakers" (2015, 289), crossing and transcending named national languages. While targeted, concerted efforts are being made to reverse the course of language endangerment and loss, these conceptualizations also serve to preserve the richness of linguistic diversity by broadening language ownership and legitimizing uses of language that may deviate from the prescribed, standard norms but serve the purposes of its speakers fully. A move towards more fluid and context-based understandings of language use importantly considers "how languages are

shaped and changed by their environment and how, reciprocally, the environment (physical, biological and cultural) is shaped by languages" (Wendel 2005, 51). It can also help to counteract the linguicism to which the expanding uses of English undoubtedly contributes and can cultivate and preserve the diversity of newly developing linguistic ecosystems.

3.2 Negative to positive discourses for environmental change

Research in the second strand of ecolinguistics has been inclined to foreground negative critique. It has been predominantly dedicated to unearthing the dominant discourses that underpin the unsustainable nature of industrialized society and that further ecologically damaging behaviours (Stibbe 2018). One example of this tendential focus is represented by studies that have examined the discourses that present and promote economic growth as society's primary aim. Such discourses have been identified within the argumentation schemes of actors working to cripple environmental action. For instance, as reported in Jacqueline Aiello's "The Discursive (De)Construction of Climate Change Advocacy: Framing the US Green New Deal Resolution" (2022), within their coverage of the 2019 US Green New Deal, Fox News personalities framed the climate-focused resolution in terms of its prohibitive cost. They stressed the harm its implementation would cause to the American economy, while attenuating or fully erasing the harms caused by extreme weather events in terms of loss of life and property that the nation has experienced and will continue to experience if climate change continues unbridled.

Another important line of research pursued by critical ecolinguists within this strand focuses on the deceptive discourses of greenwashing, which is "the act of misleading consumers regarding the environmental practices of a company […] or the environmental benefits of a product or service" (Delmas and Cuerel Burbaro 2011, 66). Much of this work has focused on how environmentalism and ecological thinking have been exploited by commercial entities to promote themselves and their products on the false pretence that they are sustainable and environmentally conscious. Evidence of greenwashing has been exposed in studies of how businesses communicate sustainability, with interesting insights gleaned from the analysis of online corporate communication (e.g. Siano et al. 2016) and of advertising campaigns. Lucia Abbamonte and Flavia Cavaliere's "Going Green with Communication: A comparative analysis of opposing campaigns" (2022) studies the campaigns produced by Greenpeace and oil and gas company Gazprom revealing striking parallels in their visual and verbal content, with a shared use of environmentally-friendly notions. This tendency suggests that even OICs feel the need to represent nature and sustainability within a global landscape in which environmental issues command attention (Abbamonte and Cavaliere 2022). In addition, the use of this

"environmentally coloured discourse," which according to Alexander (2018) includes environmental symbols, imagery, rhetoric, and concepts, is an implicit manifestation of greenwashing that offsets or at least distracts the audience of these advertisements from the company's environmentally damaging practices.

The disclosure of these dominant discourses has provided insights into how the human activities to which climate change can be attributed have been justified and even engendered. It has provided the tools to both recognize and lay bare the insidious ways in which these forms of language function. While research in this vein will undoubtedly continue to cast light on these phenomena, as Stibbe (2018) holds, the other side of the coin is to challenge and dismantle these mechanisms by adopting alternative forms of language that help us communicate in ways that enhance sustainability and counteract climate change. To this end, studies have focused on the discourses of climate change advocacy propagated by prominent climate activists, often fruitfully analysed in juxtaposition to those of climate-change nay-sayers (Aiello 2022; Nordensvard and Ketola 2022; Guber, Bohr and Dunlap 2021). Other studies have homed in on how institutional discourses have challenged environmental degradation. In "Sustainability and COVID-19: UN Definitions and the Coronavirus Corpus" Anna Anselmo (2022) interrogated EU and UN definitions of sustainability and the extent to which they are taken up in press coverage of Covid-19 to suggest, in part, how critical it is to disambiguate the meaning of key terms that are central to the advancement of environmental advocacy. With the support of a diverse set of approaches and lenses, including positive discourse analysis, ecolinguists can subvert the dominant discourses of industrial civilization by unveiling "clusters of linguistic features that come together to convey positive stories about the place of humans in the natural world" (Stibbe 2018, 176-177; Ponton 2022). Research into how climate activism and sustainability are communicated by activists and institutions committed to the wellbeing of our ecosystem paves the way to the development of communicative models that can be adopted widely to enact effective climate advocacy.

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