SOCIAL MEDIA HASHTAGS: A BENEFICIAL DISCOURSE PERSPECTIVE

BY

SYEDA SIDRA KANWAL

NATIONAL UNIVERSITY OF MODERN LANGUAGES

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Submitted by: Syeda Sidra Kanwal   **Registration #:** 1923-MPhil/Eling/F-19

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English Linguistics
Name of Discipline

Dr. Zawar Hussian Shah Hashmi   _____
Name of Research Supervisor   Signature of Research Supervisor

Prof. Dr. Muhammad Safeer Awan   _____
Name of Dean (FAH)   Signature of Dean (FAH)

Brig. Syed Nadir Ali   _____
Name of DG   Signature of DG

_____
Date

AUTHOR'S DECLARATION

I Syeda Sidra Kanwal

Daughter of Syed Tanveer Sohail Shah

Registration # 1923-MPhil/Eling-F19

Discipline English Linguistics

Candidate of **Master of Philosophy** at the National University of Modern Languages does hereby declare that the thesis **Social Media Hashtags: A Beneficial Discourse Perspective** submitted by me in partial fulfillment of my MPhil degree, is my original work, and has not been submitted or published earlier. I also solemnly declare that it shall not, the in future, be submitted by me for obtaining any other degree from this or any other university or institution.

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ABSTRACT

Title: SOCIAL MEDIA HASHTAGS: A BENEFICIAL DISCOURSE PERSPECTIVE

This study investigates the use of beneficial discourses related to ecology in social media and the type of interest promoted by them. For this purpose, ten social media hashtags were selected from various Facebook and Instagram pages and groups. The technique used for data collection was purposive sampling. The main purpose of the study was to identify various framing techniques used to enhance eco-sensitivity through environment-friendly hashtag campaigns on social media. The collected data were analyzed to determine the positivity in the discursive patterns constructed through framing techniques in order to evaluate the positive dimensions of the beneficial discourse of the selected hashtags. The analytical tools propounded by Arran Stibbe (2015) were used for this purpose whereas, for the critical insights and interpretation, underpinnings of ecosophical perspective were used. In view of the multimodal nature of the data, Arran Stibbe's analytical framework was combined with the concept of visual grammar propagated by Kress and Van Leeuwen (2006). Analysis of comments is done by following the Thematic content analysis technique of Braun & Clarke's (2006). After the analysis, it was found that techniques such as negative framing and metaphorical expressions are used to enhance eco-sensitivity. The positive dimensions reflected in the discursive moves are; the ecologically conscious use of language, alarming/awakening the people, and also purposefully or deliberately promoting environmental protection or stability. It has been found by doing the data analysis that these beneficial discourses(hashtags) are ecosophically sound and are purposeful advocates of environmental stability and eco-consciousness. The researcher suggested the need of exploring more of these beneficial discourses and the use of big-size data for a large-scale investigation to create a wider social impact. It is also recommended that there can be other research studies based on indigenous discourses in the same domain. The future researcher may conduct a multimodal study on other promotional techniques such as posters and cartoon representation where identification of new aspects of beneficial discourse perspective must be done.

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LIST OF ABBREVIATIONS

CDA   Critical Discourse Analysis

PDA   Positive Discourse Analysis

ACKNOWLEDGEMENTS

DEDICATION

I dedicate my thesis to my parents and husband who have been a big support to me, encouraged and prayed for me throughout the process.

CHAPTER 1

INTRODUCTION

This Ecolinguistic study is designed to investigate the production of social media discourses motivated by the newly developing awareness about environmental protection drive. The beneficial discourses construct a positive role for nature and try to promote a balance in the whole ecosystem. As yet, there is a dearth of studies from a beneficial discourse perspective as pointed out by Stibbe (2015) because of the overwhelming focus of the researchers on destructive and ambivalent discourses. With this awareness in the background, the current study aims to focus on social media hashtags from a beneficial discourse perspective. The hashtags are selected from two social media plateforms (i.e., Facebook and Instagram) through the purposive sampling technique. Grounded in ecocentric philosophies, this study has exploited Arran Stibbe's analytical model of framing techniques – dealing with the cognitive structure of eco-narratives – for the analysis of data. Furthermore, the images attached to the selected posts are also analyzed by the analytical tool of Visual Grammar devised by Kress and Van Leeuwen (2006).

1.1 Environmental Studies

Environmental Studies does not remain a discipline of study for a particular group of people anymore, rather it has become successful in seeking the attention of people belonging to the diversified fields. Unfortunately, this journey is not a remarkable one and was not planned. In fact, it is the unprecedented crisis (Park 2001) of environmental change that has been shaking the world since the end of the 20th century. Thus, this environmental debate is not anything new rather it has been given heed to after the 'environmental' disasters such as Sahelian droughts of the 1970s and 1980s and the nuclear accident at Chernobyl in 1986. Subsequently, a great number of environmental problems have aroused; that include anthropogenic climate change (global warming), the depletion of stratospheric ozone (the ozone hole), acid rain, biodiversity loss, destruction of tropical forests, and the depletion and extinction of species. Indeed, all such problems are physical (environmental) indices

but the underlying causes and possible solutions are ties with human beliefs, needs, behaviour, attitudes, and expectations.

Thus, there was a dire need to completely change the perspective of the people to resolve the environmental issues, but the question back then was, how? Changing the perspective is not that easy thing to do, it needs complete modification in the thinking pattern and also the discourses one generates (the language one uses). That idea initiated the concern of the ecologists and environmentalists to talk more about the environment and use a kind of language that influences and sensitizes the people. To overcome the situation, many disciplines started working among those anthropology, sociology, ecopsychology, and ecolinguistics are the prominent ones. Though the foundation of the present study is built on the discipline ecolinguistics so here, it is focused that how far these discourses underpinned with the ecosophy are enhancing eco-sensitivity through framing techniques and discursive moves.

1.2 Background, Scope, and Major Concerns of Ecolinguistics

Ecolinguistics is a burgeoning discipline within the social sciences in recent decades that merge two other areas; ecology and linguistics. Therefore, eco-linguistics is more about how language plays its role in sensitizing people to work for the safety of the environment and other creatures. Though, the ideas of human beings are vague in terms of human-nature relationships, which is not up to that level that can be generalized. As humans are grouped into social, professional, and personal domains and so are a bunch of people instilling their ideologies and norms into others by using certain discourses (ways of talking, writing, or expressing ideas that form realities). Discourses have several linguistic and semiotic features used by social groups for their particular purposes to develop their models of reality and they also enable human beings to have a strong relationship with the real world which is the major focus of ecolinguistics.

However, some other main concerns of ecolinguistics as mentioned by Stewart (1999, p.2) are ''other-directed social movements''- the movements which ''are struggling for the freedom, equity, justice, and rights of others rather than selves''. This is so that the damaged species and environmental system do not have their voices to raise against the oppressors as in the case of human beings. Van Dijk (1993, p.252) has also mentioned the likewise fact while talking about critical discourse analysis that it takes the perspective of ''those who suffer most from

dominance and inequality … their problems are…. serious problems that affect the wellbeing and lives of many''. However, ecolinguists need to juxtapose their philosophies to talk about the rights of those who are suffering or may suffer in the future and they are unheard for a longer period.

Furthermore, the domain of critical discourse studies also adds an ecolinguistic viewpoint to highlight the burning issues of the 21st century e.g., environmental justice, water scarcity, energy security, and the most significantly increasing destruction of the life support system. However, the mainstream critical discourse studies already deal with those oppression relations between humans and other humans. As such there is no need for the term 'ecolinguistics' but it is there in the linguistic paradigm just because of the erasure of nature from linguistics, which came under consideration due to this movement. Ecolinguistics literature mainly keeps in view environmentalism and scientific ecology, detecting the hidden ideologies behind the discourses.

Ecolinguistics also focuses on the impacts those discourses have on the ecological system and also keeps in critical view the discourses related to consumerism, advertising, and impactful economic growth (Halliday 2001, Hogben 2008, Slater 2007). Though instead of criticizing the destructive discourse, ecolinguistics is also a study of searching for new-stories-to-live-by, as Bringhurst (2006) highlights Native American discourses, and Stibbe (2012) finds out traditional Japanese discourses. It is a form of Positive Discourse Analysis (Martin 2006) which aims at finding positive discourses and promoting them instead of looking for destructive ones. This is also the major concern of the current study to find more innovative ways (hashtags) of using the positive discourse and promoting or highlighting it to bring across-the-board positive outcomes.

1.3 Statement of the Problem

The downside of the environmental discourses on social media platforms, for instance, destructive and ambivalent discourses, has been much probed into whereas the upside of it – beneficial discourse – has mostly been overlooked so far. In view of this, the need is to explore some alternate ways of language use, currently in practice on Facebook and Instagram, to create new awareness in promoting the cause of environmental protection.

1.4 Objectives

The objectives of the study are:

- To identify various framing techniques used to enhance the eco-sensitivity through environment-friendly hashtag campaigns on social media.
- To critically analyze the positivity in discursive patterns constructed through the framing techniques used in the hashtags.
- To evaluate the positive dimensions of the beneficial discourse of hashtags in ecosophical perspective.

1.5 Research Questions

Given the objectives, the questions that the study will seek to answer are as follows:

- What framing techniques have been used in the selected hashtags to enhance eco-sensitivity through social media?
- What types of positive dimensions are reflected in the discursive moves used in the selected hashtags to promote eco-sensitivity?
- How do the promotional techniques draw on ecosophical underpinnings to enhance eco-consciousness?

1.6 Significance of the Study

The present study is significant in promoting the beneficial discourses as is one of the aims of ecolinguistics stated by Stibbe (2015) and it is not merely a critique on any other destructive and ambivalent discourse. This study will help in proving how much these beneficial discourses are the need of the time, as the ecosystem is just destroyed because of the earlier stories that we lived by. It will motivate the authors or people generating discourses to understand the gravity of the situation. The current study will help them in working for the production of discourses that align with the wellbeing of the whole ecosystem, not just benefiting a particular species or social class. Moreover, this research study will also help in opening new horizons for educationists or the book boards to give way to environment-friendly content rather than the one generating the prevailing stories.

1.7 Delimitations of the Study

The research is delimited to only environment-friendly hashtag campaigns of two social media platforms i.e., Facebook and Instagram, and there too only the 10 top trending hashtags (including three posts for each hashtag) are selected through purposive sampling technique for further dissection of the hidden ideologies behind them. From the ecolinguistic point of view, only the linguistic feature ''framing'' is focused and deeply analyzed keeping with the ecocentric approach. To evaluate further that either these hashtag campaigns stand on the spectrum of destructive, ambivalent, or beneficial discourses, those hashtags are analyzed by using the qualitative and interpretative methods of research by the researcher. Adding on, to make the interpretation valid, the comments on each social media hashtag campaign along with the Visual grammar analysis (Kress & van Leeuwen, 2006) of the images (attached with the post) are also incorporated.

1.8 Rationale of the Study

Today's world is facing the biggest challenge of environmental changes. There has been an on-going debate over this topic for more than the last three decades (1980s), but the hype it got within the past few years is commendable. Environmental talks are no more the topic of concern for the authorities e.g., government or environmental societies only, but in fact now in this age, even the common people are showing their concerns. Though, studying environment from the perspective of highlighting the deteriorating situation is a common practice and a lot of research has been done in the field already. Therefore, the researcher finds Arran Stibbe (2015) call for exploring some ''new stories to live by'' rather fascinating. This is also the reason for making it the foundation of the study. This research is specifically designed to unleash some of the beneficial discourses and highlight them in order to show the positive sides (or as Stibbe (2015) says ''new stories to live by'' of the social media discourses (hashtag posts). Social media discourses (hashtags) are selected for this research study because that is an innovative way of communicating ideas and spreading the word on a broader level.

CHAPTER 2

LITERATURE REVIEW

This chapter reviews the literature concerning the current topic of the study, clarifies the major concepts, and also discusses the research already done in the field. It helps in identifying the research gaps of the research already done in the field, that instigates the researcher to looked into. Moreover, it also presents some of the theories and frameworks developed by linguists and scholars who are working in a similar domain. This chapter has been divided into three sections; including thematic literature review, starting from the historical background of ecolinguistics, explaining discourse and its variant types, to talking about social media discourses mainly focussing hashtags. However, the second section deals with the review of the existing literature and discussion on already done works in order to find out the research gaps.

2.1 Ecolinguistics: Birth, Scope and Concern

Ecolinguistics emerges back in the early 1990s; however, the early proponents of ecolinguistics are Edward Sapir and Wilhelm von Humboldt while the field proper talks begun in 1972 by Eniar Haugen on *The Ecology of Language* that has opened new areas of questioning the link between language and environment. Basically, from here ''Haugenian tradition'' of ecolinguistics began and it is realized that language is part and parcel of the environment. In keeping with Haugen, the actual place for a language is the society that uses it and grows it. In continuation of that, Michael Halliday made the bridge among biological ecology, ecological/environmental problems, and language in his paper presented at the World Conference of Applied Linguistics is considered a major development.

Ecolinguistics is the result of the ecological turn within social sciences that underpins ecopsychology (Fisher 2002), ecofeminism (Pandey 2011), ecocriticism (Garrard 2011), ecopoetry (Bryson and Elder 2002), and ecosociology (Stevens 2012). All the above-mentioned sub-disciplines do give way to ecological aspects to some extent to better understand the current domain and make this academic discipline able to play a significant role in dealing with the socio-ecological issues. According to a theorist named BoguslawskaTafelska (2013), the ecological

dimension to language enables us to dig into how language works ''ecolinguistics can orchestrate all we observe about language and communication into one theory of language''.

The accelerating degradation of the environment has made the researchers working in the domain of ecolinguistics to work for the emerging issues. After the long-standing debate on highlighting the destructive discourses, there is a great need for research studies to be done on the positivist perspective that is often taken for granted in the mainstream of linguistic research. This must be a major concern of the new research studies to make with the ecosophical foundations of this field of study. Keeping with the ecolinguistics's ecological orientation it is identified that the field of study has potential for contributing to trans-disciplinary collaboration among environmental research fields such as environmental studies, ecology, and environmental communication.

2.1.1 Types of Discourses in Ecological Studies

Three types of discourses are generally identified in the existing literature based on their position or disposition concerning environmental protection. Variant discourses are working align with or against the ecological philosophies, here is the detailed overview of those discourses.

a. **Destructive Discourses**

The discourses that convey the ideologies that clearly oppose the multiple aspects of the *''living''* ecosophy (Stibbe, 2015, p.13) are called destructive discourses. These discourses are long being discussed in the research studies from various angles by different scholars. Therefore, a great amount of literature is being produced in highlighting the distorted pictures of the discourses that undermine environmental stability and thus promoting their own hidden agendas and ideologies.

An instance of destructive discourse is industrial agriculture specifically factory farming with the underlying ideology ''Factory farming is beneficial to animals and animals are objects'' as is exhaustively discussed by Glenn (2004, p.65) that animals are represented as objects or resources and to kill them for human needs is just a daily exercise. They (animals) are being objectified as health saviours or a substitute for iron deficiency, or killing the smaller or less commercial animals is ''euthanasia''. The belittling remarks of considering ''animals as objects'' are those

destructive discourses that not only make the animals submissive. Rather it is also portraying human beings as only the benefiters or making them liable for this destruction. Thus, there is a need to explore more on the part of human beings and to spread those discourses that establishes and tries to maintain the equilibrium of the two different entities.

Similarly, Trampe (2001, pp. 232-40) finds out that the language used by industrialized agriculture is so destructive that it works for no human contact with the natural world. Thus, it is required to modify the patterns of language use to make it have more positive effects.

Destructive discourses can only be put down when resistance is shown against those ideologies that according to Fairclough (1992) is *Critical Language Awareness*. It has to say that there is a need to teach the people using or being affected by destructive discourses to draw alternative ways of using the language or less harmful solutions and discourses that can be formulated for the ecological balance.

b. Ambivalent Discourses

In Stibbe (2015), ambivalent discourses do want to share a positive discourse and also tries to devise ways of dealing with the ecological issues caused by destructive discourses but they get influenced by the prevailing political and commercial interest, and thus share confuse ideas. The existing literature of ecolinguistic discourse studies also highlights numerous ''green speak'' discourses as ''environmentalism'' (Benton-Short 1999) ''natural resources'' (Meisner, 1995; Kurz et al., 2005) etc. These discourses are criticized because of the dual meanings as Milstein (2009, p.164) did an in-depth analysis of zoos' discourses which on one hand focuses on having a connection with nature while alongside putting the animals away from their natural place, aloof or caged.

Instead of criticizing or highlighting the loopholes in ambivalent discourses, it needs to be modified as suggested by Milstein (2009) himself. Milstein (2009) highlighted that these discourses can be modified for better results if they are linked with causes of extinction, transnational corporations, and over-consumption in the West. Though dealing with ambivalent discourse would not be in a resistant way, as

the purpose is just to keep the positive aspects intact while modifying the problematic ones.

c. **Beneficial Discourses**

Beneficial discourse; the third and the most significant type that is also the core of the present research study refers to those discourses which reveal the positive side of the prevalent stories, the stories of empowering nature as it is the root of maintaining the ecological system to work well. The stories are based on those ideologies which do not objectify the living beings (animals) or consider them just resources to be benefited from. Those stories instill the advantages of equivalent distribution of the resources in the system or not to disturb the equilibrium. Though, these discourses are called beneficial discourses and the penultimate stage for beneficial discourse is promotion; instead, it is a promotion of the verbal or written way of telling a useful story. The story, that is just about ''*living*'' whose main aim is ''to be more than to have more'', and all the theories that incorporate with the ecosophy. Though all those beneficial discourses must be merged into all the mainstream discourses so we do start to have an impact on the stories we live by (Stibbe, 2015).

2.2 Ecolinguistics and Media Discourses

Language (or ecolinguistics) is a social phenomenon that gets influenced by society and also influenced the society or in the technical term ''construes the world'' (Graddol D.) However, Media either print or mass media played a significant role in people's lives. It does help in forming the notions and broadening the views of its audience by the use of the language (discourses). In Media discourses, environmentally conscious language or sustainability of the planet have become a vital part due to climate change. Today's world is greatly influenced by eco-friendly philosophies that is the main reason for the media's shift towards using the language enriched with ecological terms and ideas (respect for the environment, biodiversity, environmental data, and areas, etc.).

Media and its discourses for the environment are based on two approaches anthropocentric and ecocentric, and it is reflected by the language features used in a specific discourse. As in ''words are singularly the most powerful force available to humanity and people can choose to use this force constructively with words of encouragement, or destructively using words of despair'' (Zahed H, 2014). There are

many instances where it can be pointed out that media discourses do form a vision (either positive or negative), of the people exposed to it, as the recent example of Yancheng Yang & Mengyu Wang (2021)'s research on the covid-19 epidemic rumour discourse in online platforms. The main objective of the research is to help people improve their abilities to distinguish between the epidemic rumours from the ecolinguistics view, thus focussing on the language used in this regard.

Media discourses are not always up to the mark in their portrayal of environmental issues as propagated by Allan Bell (1994) in his research ''Climate Opinion: Public and Media Discourse on the Global Environment''. Bell (1994) boldly pointed out the media's uncertainty and understatement/overstatement on the climate that results in establishing the confused ideas of the people. For his research study Bell collected data from a study of New Zealand media coverage of climate change. The initial stage for the data collection was through a pilot-scale survey to understand the issue and a later national survey of the public understanding. Modern modes of media discourses can be worked on in order to get to the ideological underpinnings of media as well as to develop the understanding of public opinion (on a vast scale). However, keeping with the study of Bell (1994), it is evident that rectification of those ambivalent discourses is mandatory to look for alternative means that construct a positive outlook.

2.2.1 Social Media Discourses

As media being a medium of communication, delivers information and data through electronic and print modes. However, social media is a completely variant venture for users to create and share content with the public. Social media curtail a large number of applications and websites to date including Twitter, Facebook, Instagram, and WhatsApp, etc. In the last decades, social media platforms have been rapidly developing and so is the need to classify a bigger piece of information. Though, talking about the ways of sharing content on social media it has multiple ways for instance via video, text messages, images, captions, hashtags, etc. As the focus of the current study is on 'eco-friendly hashtags' produced on Facebook and Instagram, so here is an overview of some of the studies done in this domain.

2.2.2 Studies done on Hashtags

Using hashtags in social media discourses is a useful tool to circulate a message more or start a new campaign rapidly, and adding into that, it made the content easily discoverable. Hashtag campaigns are a very useful source in generating audience's participation and getting recognized, though in doing so the name of the campaign plays a vital role.

In social media networks, qualitative studies of certain hashtags are carried out by numerous scholars (MT Bastos, RL Raymondo and R. Traviticky, 2013; Cunya et al., 2011; Ts Ma, A. Sun, and J. Kong, 2012, D. M. Romero, B. Meder, and J. Kylangberg, 2011; O. Zur, A. Rappoport, 2012). J.V. Schurina pays much attention to the communicative and gaming potential of the hashtags, while J.E. Galimina analyzed hashtag functions, which shed light on hashtag-themed markers, hashtag-valued names, hashtags as markers of themselves, predicative-classification, and modal function of hashtags.

Hashtag communities are formed when people from different parts of the world use a particular hashtag to share information and to start a meaningful dialogue on a topic or issue, for instance, climate change (Drache, 2008; Shirky 2010; Rambukkanna, 2015). However, if those hashtag campaigns yarn to be more productive space for dialogue on e.g., climate change, so they may put down ''slacktivism'' (Morozov, 2009) and starting to support community engagement for practicality. They should be designed in a way that not only initiates discussion but also pursues them to show collective agency and show sensitivity towards the issue and feel empowered to act (Ling and Dale, 2013). All the above-mentioned research studies done on the social media's hashtag campaigns propagate the need for the sensible approach in dealing with the ideas that need to be promoted. This is the only possible way to enhance the social media's positive usage and to draw better outcomes in terms of the changed ideologies of the people. This is also the motive of the current research study to explore such framing techniques (linguistic features) that are used to enhance eco-sensitivity. In fact, it is not only exploration but as Morozov (2009) & Ling and Dale (2013) concluded respectively, it is essential for media to promote practicality in its approach and empower people to act. This is also the base of the third objective of the present study that is about an evaluation of the positive dimensions found in those positive discourses.

Similar research to the study in hand was conducted in 2018 earlier on Twitter, where Menendez, et.al. (2018) did a topic-based sentiment analysis research to understand the people's opinions. To conduct this research, data were selected from Twitter in the form of tweets containing the hashtag #WorldEnvironmentDay, however, the data was analyzed on various grounds; applying the algorithm to do the sentimental analysis, textual analysis to categorize the tweets and lastly qualitative analysis software NVivo Pro 12 was used to dissect the text further. This research helps in identifying the factors that make the global population concerned with the sustainable development of the planet, public health, and the environment (pp. 70-72).

However, the already done research studies catering environmental issues are done through Twitter and Blogs (Alam and Shahriar, 2013; Williams et al., 2015) while the literature related to environmental issues or any such eco-friendly campaign is still very limited on social media platforms such as Instagram and Facebook. Unlike, Meneedez, et.al (2018) the present study is way different, firstly because it is not taking twitter for data collection which was previously used in several research studies. Secondly, it is a platform mostly used by specific group of people. This research study is using Facebook and Instagram for collecting the data. More to it, those linguistic features have been identified that help in sensitizing people toward nature. Rather, it is purely a qualitative and exploratory research study.

The following literature review seeks to present the work that is done so far in the field of ecolinguistics initially those studies are talked about which represent the destructive discourses and their ravaging results. Secondly, this literature review intends to look into the studies done for promoting beneficial discourses as is the main objective of the current study. Furthermore, research gaps are also found in the earlier research studies that motivated the researcher to work in the particular domain.

2.3 Debate Produced Around Print Media

In the past three decades of ecolinguistics, a great amount of literature is produced in terms of both academic research work and activist, political and journalistic studies. Research findings have been accumulated of discourses particularly those that deal with ecological issues and activities. Various methods have been juxtaposed to excavate how far the advertisement and media talks are ecologically constructive or destructive. Here are some of the representative research studies discussed in detail in this literature review.

Halliday (1990, p.25) was the pioneer in ecolinguistic research study and varyingly he did not analyze the language used for the environmental discourses, instead, he investigated the aspects of grammar which he claims ''conspire ... to construe reality in a certain way ... that is no longer good for our health as a species''. He started by describing that mass nouns like soil and water are unbounded and do not, therefore, reflect the limited supply of such essential resources; secondly, antonymic pairs have a positive (unmarked) pole which means that ''bigger'' is aligned with ''better''; thirdly, that humans tend to be given more agency in grammar than other species; fourthly, that pronoun use and mental processes divide the world falsely into conscious beings (humans and to some extent their pets) and non-conscious beings (other species). Similarly, Chalwa (1991, p.262) puts on that ''the language habits of fragmenting the mass, quantifying intangibles and imaginary nouns, and perceiving time in terms of past, present, and future are factors in our inability to perceive the natural environment holistically''. Though, Halliday (1990) is being so pessimistic in his comments about the power of ecolinguistics to address sustainability issues, primarily because both his and Chalwa's analyses focus on the level of the general grammar of languages. He writes ''I do not think even the language professionals of AILA can plan the inner layers of grammar'' (Halliday, 1990, p.27). To take one example, Halliday is concerned that as the unmarked pole of the pair growth/shrinkage, the word ''growth'' is intrinsically positive. The idea that the economy must shrink, or that ''economic shrinkage is good'' is therefore unlikely to catch on. He considers terms such as ''negative shrinkage'' or ''elephantisis'' (as alternatives for growth), and ''zero growth'' or ''negative growth'' (as a goal), but rejects these unpromising alternatives (Halliday, 1990, p.25). Evidently, in this case,

ecolinguists cannot intervene on the level of grammar and change ''shrink'' into the unmarked, positive member of the pair. Halliday's analysis, however, is limited. Here, a more realistic approach would be to recognize that the term ''growth'' is part of an economic discourse that models or shapes reality in a particular way and look for whole alternative models/discourses which have greater practical adequacy.

This discussion of Haliday's initial research in the field illustrates two things. Firstly, that a more promising level of ecolinguistics to incline into, is the clustering of grammatical and semantic features within specific discourses rather than general comments about the ''grammar of English''. Secondly, it is more significant for ecolinguistics to analyze the potential impact of particular discourses on human behaviour and hence on the ecosystems that support life.

Keeping in view the Halladian tradition of research, Schiltz (1992) took an in-depth study of the negative phrases and words used in a way that suggests nature or environment be something below the level or something that can be exploited. She as a researcher has suggested the alternate ways of using those terms e.g., for ''to harvest forest'' she referred ''authorized burning''. This study by Schiltz (1992), has the potential to be included among those studies that explore the new ways to look into the stories that we-live-by, however, the approach is more of grammatical rather than focusing the ecosophical bindings. It may be considered appropriate by keeping with the time of the study conducted, however it is required to be expounded on the ecosophical ground.

Here it is also significant to share the methods applied for critically reviewing the ecological and environmental discourses, so in this regard, Halliday's (1978) ''social semiotics'' and its contextualizing of the ecological use of language is of great significance. ''Critical linguistics'' termed by Fowler et al., (1979) is way more useful in critical discourse analysis.

Fill and Muhlhausler (2001) research study is considered one of the contributing works of earlier times of this growing field of ecolinguistics, which specifically talks about how language helps in shaping our viewpoint towards ecological matters. Mulhausler (2003b, p.68) states that language is interlinked with the world in diverse ways as it is both constructed by and

constructs the worldview. Continuing to Fill and Muhlhausler, Gerbig (1993) and Schleppegrell (1996) looked for the features of abstraction, agency, and none of it**.** Once again, the grammatical features were the prime focus at that earlier stage of the establishment of this field (Ecolinguistics) which cannot be claimed as the only way out of dealing with this language use in forming or as Mulhausler (2003b, p.68) says ''construing the worldview''.

Fill and Penz (2007) generated a collection of essays with the name 'Sustaining Language' in applied ecolinguistics. The two variant approaches are highlighted in the ambivalent wordplay, e.g., at one point, it is to ''sustain languages'' for instance the linguistic diversity. While, on the other hand there is a suggestion for the promotion of language that arouses people to support and protect the ecosystem (the system on which life depends). The promotion of language that create eco-sensitivity among the people is also the rationale of the current study. However, it also hints back to Halliday's 1990's division of institutional ecolinguistics (that displays the relation between a language and its speaker) and systemic ecolinguistics (which primarily focuses on the effects of the use of the language and particular linguistic features in transforming our thoughts, our decision making that goes with the ecosophies).

Moving on to this sustainability debate and language and its creation of the worldview stance, Heuberger (2007, 2008) discusses in detail how in English and German cultures, anthropocentric and species-specific talks are in use, alienating nature completely from the ecosystem though on which the whole ecosystem depends. Thus, this research study owes to comprehend the cultural diversity and different ideologies working underneath various societies which automatically affect the way one views the world. Heuberger (2007, 2008) study can be considered among those early works that highlights the downsides of the various societies' destroying ideologies. Yet, there is still need for showing the upside of the popular beneficial discourses of various societies including the local ones to promote and show their connectivity with the nature.

Stibbe and Zunino (2008) worked for eliciting the multiple meanings of ''biodiversity'' by applying CDA; furthermore, it has also looked into collocations or metaphors used to refer to some hidden ideologies (2008,

p.166). After completing their metaphor study in detail, they tried to highlight the troubling metaphors and their interpretations, for instance, talking about ''spaceship earth'' and biodiversity as a ''life support system'' is to give more worth to mechanical systems that underpin static functional parts (2008, p.77). This study opens the way to look into the linguistic features in a particular text rather than focusing on grammar or text in general. Though, the present study is also about locating the linguistic features, here it is to highlight the ways of using those linguistic features with the hidden positive connotation that have more positive impacts on the people's minds.

The book (Alexander, 2009) deals with juxtaposing of CDA with corpus linguistic techniques; the data-driven by this corpus shows empirically that how particular linguistic features serve the purpose in different discourses e.g., evaluations, argumentative strategies, and more importantly the hidden ideologies deployed by the writer or the speaker. The main chapters of this book critically reviewed the use of language by the oil companies and agribusiness promoting and arguing the selected placements keeping in with the current ecological crisis. However, this book is best at unveiling the lexical and discursive terms for identifying the hidden ideologies. There are no regrets to accept Alexander's (2009) book as one of the notable works that broaden the vision of the researchers. It is helpful in conducting the research with the motive of unleashing ecosophical ideologies.

Stamou and Paraskevopoulos (2008) tried to find out some very unique dimensions of ecolinguistics by applying CDA theoretical framework on ecotourism activities. They combined content analysis with an interrogation of linguistic aspects find in the visitors' book regarding protection acts and concerning environmental issues. It is concluded that visitors lack in their knowledge of the environment and do not concern about the maintenance of the places they have been to. However, the given text is critically analyzed from two different periods (1996-1997 and later in 2005) and displays a trifling awareness of environmental issues. Though it is an innovative study but it lacked in identifying the reasons behind that awareness over the period of time. There is still need to improve this research by conducting a similar comparative research study.

Linguists (Harre et al., 1999; Muhlhausler, 2003a) focused on the use of language by the companies about the environment and their stepping down the environmental problems through it. Poole (2006, pp. 42–49) explicated that how threatening it is to see that ''climate change'' has replaced ''global warming''. The term ''climate change'' shows the display of debatable terms by the politicians and media.

For further investigations, Carvalho (2005) looked for the British quality press for the duration of (1985-2000) and highlighted how political views for climate change are adopted by media departments. She even asked the media for validation or to challenge the policy choices however it is concluded that political discourses have a great influence on the construction of discourses by media (Carvalho 2005, p.19). Although, media talks were taking part in research studies by then, still there was room to include the emerging social media platforms into that.

2.3.1 Print Media from Positive Discourse Perspective

Ecolinguistics analysis of discourses especially positive discourse analysis does not mean to introduce artificial new expressions for creating positivity in people's speaking and writing about the world that resultantly strive them to protect the ecosystem. Similarly, ecolinguistics does not want to execute a new form of grammar in the English language rather it is looking for texts and works of those writers who have used ordinary expressions and simple grammar to make a difference in the world. There are many places we can look for alternative discourses, from English Romantic poets (Bate, 2000; Goatly, 2000) to traditional cultures around the world which express a particular intimacy with, and embeddedness in, the natural world. For instance, Rachel Carson (2000) played a fundamental role in the very beginning of the environmental movement by doing vivid and lyrical descriptions of the effects of agricultural chemicals on ecosystems. Carson and some other bunch of lyrical science writers; Aldo Leopold and Loren Eiseley came together on a single platform that Macfarlane (2013, p.167) named imaginative naturalism. Imaginative naturalism has clusters of linguistic features that are combined to portray the world in a way that offers respect and care for nature. However, the kind of language used in these clusters of linguistic features is

drawn from standard grammar and lexicon, though the arrangement of words and grammatical features make the difference.

The above-mentioned pioneering studies on positive discourse perspective are indeed stepping stones in the promotion of the sensible approach of using the language. However, the modern means of communication and discourses need modern ways to be analyzed, which the study in hand tries to look at.

a. Initially Done Research Studies

Goatly's (2000) was one of the pioneers, who conducted an exhaustive study of positive discourses, he did the comparative study of linguistic features that are found in William Wordsworth's *The Prelude* with an edition of *The Times* newspaper. His prime focus was on how nature is portrayed in two sources and the degree of power those linguistic features of the corpora attribute to nature. He concluded that Wordsworth's use of language is giving worth to nature beyond measures than the language used in *The Times*. Wordsworth depicts nature as the active participant (actor) e.g. (The eagle soars; the rain beat hard), the Sayer participant (a river murmuring; wild brooks prattling), or the Experience participant (see that pair, the lamb and the lamb's mother). Thus, in this way, Wordsworth gives way to nature as an active force and something which needs to be appreciated. Goatly very aptly stated (2000, p.301): Wordsworth's representation of nature and aspects of grammar provide a much better idea than presented by *The Times*, so for survival, we must keep Wordsworth intact to rethink and respeak our part in nature before it rejects or rethinks our participation in it. Goatly's research can be categorized as 'green-speak discourse study', the area which is more talked about in terms of positive discourse study. Goatly's research has some pre-defined conclusions, though it cannot be denied that Wordsworth's portrayal of nature is way more attractive and supports the ideology of reconnecting with nature. But the comparison of poetic language with the day-to-day language of *The Times* cannot be easily justifiable because as the medium changes so does the patterns of language.

When Goatly was conducting his comparative analysis, James Martin was also generating the concept of Positive Discourse Analysis (PDA). He analysed Nelson Mandela's autobiography, which he found ''Inspirational – with no tinge of bitterness or betrayal; rather a message of hope and wisdom – grace personified''

(Martin 1999, p. 29). He elucidated his approach of analysing the text as ''a positive style of discourse analysis that focuses on hope and change, by way of complementing the deconstructive expose associated with critical discourse analysis'' (p.29). Here the important lexis is ''complimenting''; it was not that PDA ever intends to replace Critical Discourse Analysis (CDA), but merely a boaster for CDA to broaden its vision beyond those discourses which are based on oppression, exploitation, and the abusive power relationships. Later on, Martin stated, ''we need to move beyond a singular focus on semiosis in the service of abusive power – and reconsider power communally as well, as it circulates through communities, as they re-align around values, and renovate discourses that enact a better world'' (Martin 2004, p. 197).

After Martin and Rose (2003) research, ''Positive discourse analysis'' further evolved by Macgilchrist (2007) and Barlett (2012). However, Wodak (in Kendall, 2007) claimed that ''critical'' in critical discourse analysis does not only mean ''being negative'' and ''that proposing alternative is also part of being critical'' (p.17). Martin's emphasis on analysing the positive discourses is justifiable on the ground that it not only reveals the destructive discourses but also opens venues for constructing purposeful discourses. Though, Wodak (2007) is also on point in his ideology that negative and positive discourses are both the same in the analysis stage, but they made differences in their practical application: positive discourses must be promoted. For instance, the works of Vandana Shiva (2003), who openly puts down the Western metaphors and sprinkles the traditional metaphors here in the recipe just for the realization that it gives a new dimension to the discourses. Like Vandana Shiva (2003), the study in hand also tries to go hand in hand with finding those new dimensions of discourses in the local context. However, here the study is not set to have the comparative analysis of the discourses and language features with any other culture, that is to keep the research intact with the local culture.

Martin's (1999, 2004) use of the term, Positive Discourse Analysis (PDA) for the study of positive discourses in the domain of ecolinguistics, is greatly criticized by critical discourse analysts. Positive Discourse Analysis (PDA) can be stated as ''the search for new stories to live by'', since, as Ben Okri (1996, p. 21) puts it, ''Stories are the secret reservoir of values: change the stories that individuals or nations live by and you change the individuals and nations themselves''. The

methodology that can be used for doing ecolinguistics PDA is to look for the linguistic features in a text that goes with the ecosophy of nature and then promote those linguistic clusters or features in other texts too. A similar methodology is applied here in the identification of those new stories to live by (hashtag discourses), that is to make the study more authentic and systematic.

Macgilchrist (2007) did further modifications in the framework of PDA as he tried to explore the radically variant perspective of the news for the world which is way more different than the standard one. Primarily his topic of concern was the representation of the Russian-Chechen conflict and how some of the news raises voices against the one-sided view typically portraying Russia as a villain and Chechens as victims. However, it is a rare case where the news article tries to contest the predominant ideologies and the use of frames in the news. At this point, PDA plays its role in seeing the positive discourse or the other side of the story that can be called the new story-to-live-by.

b. **Recently Done Research Studies**

Stibbe (2012a) analysed Japanese *haiku* and animated films to the lyrical science written by Rachel Carson, considering them as an example of positive discourses which believe in respect for nature and fulfilling human needs with consumption as little as possible. It was not only the analysis that propagates the alignment of discourse due to its ecosophical backgrounding with the others, but it was also a lens to dig deeper into the ways that convey a different story to the world by the use of certain linguistic features. It was also critically analysed keeping in view the fear which is always associated with the positive discourses that they may sometimes convey contradictory ideas or have unintended side effects which can only be unearthed through analysis. Japanese literature is rich in dealing with nature themes (positive discourses); thus, it shows a deliberate choice of the researcher to do its analysis. The aspect of finding the linguistic aspects is appreciable however the study lacks in getting over the various aspects that come with cultural and language diversity too.

Zhong Deng et al. (2019) in their article ''The Ecological Concerns of Yi People Reflected in the Yi Poems: From the Perspective of Ecolinguistics'' critically examined the Yi poems from the perspective of beneficial discourses or ecocentric

philosophy. In one of the analysed poems, it is conveyed that these objects must be treated respectfully, and humans should have to play a vital role in this process. Among the analysed books, a book concerning the origin of the earth and the creation of the world even has named the stars with animal names which refers to Yi people owning those animals and considering them sacred. This study on Yi poems is among the prominent works in the domain of identifying the beneficial discourse perspective, irrespective of the results it comes up with. There is a problem for researchers belonging to different cultures to understand the true soul of the study because of linguistic boundaries.

In response to Stibbe and Alexender's call for the search of new stories to live by, Robert Poole & Sydney Spangler (2019) in their article ''Eco this and recycle that: an ecolinguistic analysis of a popular digital simulation game'' tried to highlight that how gaming implicitly or explicitly inculcates certain norms and values regarding nature. Famous digital game *Animal Crossing: New Leaf* is selected purposefully as these simulation games are designed to educate the audience by giving real-life situations to gamers and they need to act accordingly to teach, entertain and train simultaneously. However, they juxtaposed a theoretical framework (ecosophy) for theoretical analysis that either these games have a destructive purpose (consciously or unconsciously) or foster identities that support the environment and talk about its sustainability even while playing. Poole and Spangler's analysis suggests these simulation games are eco-friendly and promote ecological sustainability and improve the human-nature relationship. Though, these games are far more different than greenspeak discourses, a multimodal discourse. Under the platform of searching-for-new-stories-to-live-by, this recently done research is undoubtedly an innovative study. However, the loopholes in the study are very evident because it does not reveal the achievement of eco-sensitivity by these games? or if gained, then how?

Tommi Yuniawan's (2018) in his article ''Ecolinguistic Study of Conservation News Texts in Indonesian Mass Media'' did a detailed descriptive study on environmental discourses in conservation news texts. It was primarily a lingual study of those discourses, so it was concluded after much research and data collection that Eco-lexicon can be identified in the text in the form of (a) base word, (b) derivative words, (c) noun phrases, (d) verbal phrases, and (e) adjective phrases.

This study was genuinely kept on the lexicon while analyzing, however, there is still need to dig deeper to the sense level rather than putting too much on lexicon only.

Tommi Yuniawan et al. (2017) also researched green discourse from the perspective of critical eco-linguistics in their article ''The Study of Critical Eco-Linguistics in Green Discourse: Prospective Eco-Linguistic Analysis''. It was a descriptive study focussing on green discourse however the data for this research study was collected from some online newspapers. It was analyzed in the data analysis stage that ideologies are designed according to the kind of text being produced, if it is constructive so it has positive effects and if it is more aligned towards destruction and exploitation, so are the results. The research gap in this study is that the researchers are primarily working on green discourses. More on that it is the research study only on newspaper which has formal or sophisticated language in its use already. Albeit, there is space for informal language or not so official platform to be taken as research data.

Ghorbanpour (2016) researched/reviewed two nature songs from an ecological point of view, his work named ''Ecolyrics in Pop Music: A Review of Two Nature Songs''. He intended to analyze the underlying stories in those nature songs, so he juxtaposed the ecolinguistic framework of Arran Stibbe (2015) majorly focussing on metaphoric representation and salience too. For the ecolyrical study, he picked two natural poems *We Kill the World* by Boney M. (1981) and *Johnny Wanna Live* by Sandra (1990). However, in his analysis, he found out the metaphorical implication and appraisal pattern in Boney M.'s song while salience patterns are used in Sandra's song to draw the more-than-human world in the given songs. This study can be categorized as a positive discourse study however it is a typical example of green-speak studies. Moreover, literary texts are much worked on from an ecological perspective (destructive/ambivalent/positive) now it is needed to discover some other unexplored territories from a beneficial discourse perspective.

Though, there are studies that represent the significant role that our education system can play in promoting eco-friendly discourses and develop sensitivity in the students. As the study of Mliless et al. (2018) ''An ecolinguistic analysis of environment texts in Moroccan English language teaching textbooks'' emphasizes offering environmental education (EE) in every textbook related to the concerned discipline. It is basically a Moroccan research study and for conducting this research,

the researcher has selected English teaching textbooks of high school level. Especially those books are added that deal with the principles of environmental education and also make the students well aware of current environmental issues. However, 14 texts were selected and 7 textbooks were taken for the ecolinguistic analysis of the content about euphemism, agency, and use of passive voice just to sensitize the students towards environmental issues. The findings unveil that the presence of euphemism alleviates the bitter reality of environmental issues in texts, due to the absence of agency meaning became obscure, and adding on the presence of passive voice narratives put down the individual's responsibility of creating destructive actions. Thus, following the find results, it was concluded that these elements must be added in content and are of great importance pedagogically. This research study is appreciably a great contribution in the field of environmental education, as it has come up with ways of improvement in the textbooks keeping with the environmental development and security. It must be taken as a sample by the curriculum setters to undermined the suggested techniques while designing the curriculum. This will help develop the understanding of the students from the grassroot level.

Likewise, in the above-mentioned study, there is another example found of positive discourses in Kalenjin narratives. As Simotwo (2019) in his research article, ''An analysis of linguistic choices in Kalenjin narratives relating to the protection of animals'' tries to locate how can language become the source of promotion of ideas that protect the animals. To conduct this research study, a Kalenjin folk narrative is analyzed to find out how verbs, active voice, construction, and rhetorical questions are used with the motive of protecting the animals. The analysis is done by applying Stibbe's theoretical framework of ecosophy and Fairclough's critical discourse analysis (CDA), the 3D model. By using the purposive sampling technique, it is concluded that the use of verbs, active voice narration, construction, and rhetorical questions in oral folklores convey the environmental values and reject anthropocentrism. The study claims to identify the positive discourses in Kalenjin narratives majorly focusing on language used for animals' protection. However, it deliberately avoids the other part of nature that is also endangered or may be seeking help. This gap is tried to fill in the current study

by highlighting those discourses that raise voices for the overall nature's security and sustainability.

Moving on, Andrews (2018) in his article ''How Cognitive Frames about Nature May Affect Felt Sense of Nature Connectedness'' redefines the way of studying nature connectedness by adding an innovative approach to post-positivist transdisciplinary methodology. However, research participants report their connectedness but the inconsistencies and tensions are found there. Andrews (2018) used the frame and metaphor analysis technique to unearth the cause of this inconsistency and tension, the concepts and theories applied herewith are taken from ecopsychology, environmental psychology, cognitive linguistics, and ecolinguistics. This paper can be divided into three sets initially discussing the destructive discourses and their disastrous effects, furthermore it is proven that nature connectedness is a subjective experience and how it can be affected, and lastly, this paper helps in displaying the potential of the frame and metaphorical analysis and ecolinguistics contribution in ecopsychology research. The research at hand is opting this 'frame analysis' technique but unlike Andrews (2018) it deliberately puts down the study of destructive discourses in order to explore new stories to live by (Stibbe, 2015).

Jismulatif et al. (2020) in their article ''An Ecolinguistics Analysis of Indonesian Pop Music Lyrics on Environment: A Review of Two Nature Songs'' did an in-depth analysis of the implicit meaning of Indonesian pop music lyrics named *pohon untuk kehidupan* (Tree for life) by Iwan Fals (2012) and *lestari alamku* (My everlasting nature) by Gombloh (1982). It was originally a descriptive qualitative study in which nature-based lyrics are deliberately selected for further dissection of the meanings and the ideologies behind the mode. Keeping intact Stibbe's article, ''Stories-we-live-by'', the portrayal of the human-nature relationship looked into the selected lyrics, however, metaphors are the major source of revelation of the actual meaning in the case concerned. So far, the research studies mentioned above deal with any form of literature for discursive analysis, either; its greenspeak discourse, Japanese haiku, comparative analysis of poems, or lyrical analysis. However, it is unfair to completely forget the research studies done on other areas of life in the concerned domain. For instance,

Some other research studies are focussing on the corporate sector and its ideological representation through different channels e.g., websites. For instance, José-Santiago Fernández-Vázquez's (2021) research paper named ''Analysing the environmental websites of the world's greatest polluters: a multimodal ecolinguistic approach'' is the up-to-the-minute study of great significance in ecolinguistics. This paper generates a visual analysis of environmental web pages of 20 world's biggest polluter companies; however, the study aims to extract the ways or public stunts these companies are using to keep themselves in the row of environmentally concerned agents. A multimodal approach is used to do the analysis however on a technical ground Kress and van Leeuwen's grammar of visual design (2006) juxtaposes to read out how those images emphasize some narratives and ideologies. Likewise, José-Santiago Fernández-Vázquez's (2021) research study, the current study is also applying Kress and Van Leeuwen's visual grammar (2006) to deal with the multimodal nature of the data. But here, the aim is not to unveil the ambivalent discourses but purposefully focusing on the positive sides that result in the betterment of the nature or eco-system.

Similarly, the research study of José-Santiago Fernández-Vázquez et al. (2020) ''Critical discourse analysis of climate change in IBEX 35 companies''   also shows its interest in the multimodal analysis of the corporate sustainability webpages of Spanish IBEX 35 companies. To do the multimodal analysis, likewise, the earlier research studies they have used the methodological framework of Halliday's systemic-functional grammar and Kress and Van Leeuwen's grammar of visual design (1996, 2006); however, critical discourse analysis, multimodal analysis, and ecolinguistics, work in the foundation of its theoretical framework. Except that considering the language used on those web pages and how those linguistic choices make a difference is something of credit to this work.

To date there is less research done for unveiling the positive discourses or promoting them. The main focus of ecolinguistics for a longer period was considered to only pinpoint those areas which go against the ecosophy or are the cause of destruction for the whole ecosystem, either in case of economic imbalance or natural disorder. Though, it was long forgotten that searching for some unknown stories can bring far-most better outcomes for the ecosystem. The research studies carried out so far in the concerned area are most Western. That is why there is a dire

need to look for some indigenous stories to be promoted on the ground of positive discourses as they serve in sensitizing the people ''to do more rather than to have more''. Furthermore, social media hashtags especially hashtags on Facebook and Instagram were taken in very few research studies for ecological analysis so far. Thus, after finding this research gap, this research is designed in a completely local culture to endorse the indigenous stories.

CHAPTER 3

RESEARCH METHODOLOGY

This chapter provides an outline of the research methods that were followed throughout the research. It is the *'how'* part of the research. It provides the rationale behind their selection as well as the sampling techniques. It also talks about the research design chosen by the researcher and the reasons for its selection. It underpins the research tools used for the study (collection of data) and also the procedures of their use. Data analysis techniques are also discussed in this section. However, the second part of this chapter is about the detailed account of the theoretical and analytical frameworks used throughout the study.

3.1 Research Design

The research design for this study was based on descriptive techniques and interpretative paradigms. It is basically a qualitative research study. Following the study of Jismulatif et al. (2020), descriptive techniques were incorporated in order to understand the kind of data (hashtag discourses) that is existed on social media (Facebook and Instagram) in terms of beneficial discourses. Descriptive techniques are drawn from Arran Stibbe's framing techniques. The kind of frames used in the collected hashtags is also understood through Arran Stibbe's lens. Secondly, to do the descriptive analysis of the visual components of the data, Kress & van Leeuwen's (2006) theology of representational, interactional, and compositional meanings has been kept under view.

However, the interpretative paradigm (José-Santiago Fernández-Vázquez's ,2021; Andrews, 2018) is used following the qualitative techniques of the research; as a systemic way of doing any research. It is done by juxtaposing the theories and framework of Arran Stibbe (2015) and Kress & van Leeuwen (2006) respectively, interpreting the data and highlighting the recurrent themes, and drawing out conclusions.

3.1.1 Population and Sampling Technique

The population size for this research study was initially 50 hashtag trends. Among those 50 hashtag trends, only 10 hashtags were selected through a purposive sampling technique. Those 10 hashtags encompassed 3 most relevant posts for each hashtag; collectively 30 local discourses, visual images, and comments were included for data analysis. The researcher has to delimit the data, because of the trending foreign posts or eco-friendly hashtags and less availability of indigenous discourses. Here, the researcher has focussed on only those hashtags (posts and comments) that were sharing the positive discourses out of all those destructive and ambivalent discourses. The criteria set for positive discourse is also gathered from Arran Stibbe's division of discourses among three major categories as mentioned earlier. Positive/ beneficial discourses make itself distinct because of the very feature that in Stibbe's view favours '*living''*. Positive or beneficial discourses are indeed in Stibbe's views 'new ideas to live by', it should be those ideas that put down negative portrayals of intrinsic nature, or any kind of criticism either on human beings or authorities. In fact, positive or beneficial discourses are those that only help in establishing or re-establishing the overall ecosystem through the use of multimodal discourse.

Though, most of the hashtags are taken from the politician's Facebook pages belonging to certain political parties and clothing brands' social media campaigns and school campaigns for plantation. It is to mention here that hashtags were selected regardless of any hidden political concern and favouritism. As the data collection is made possible in the set timeframe e.g., 2015 to August, 2021, and the researcher's only intention was to dig out the recent developments in the indigenous discourses favouring environmental consciousness. In order to understand the recent development in the domain, the researcher has also become a member of particular Facebook groups e.g. (Pakistan Enviornmental forum), (Save Earth…Save water…. protect environment), and (PROTECT THE ENVIORNMENT) ,etc. It is to get the latest updates on environmental discourses or eco-friendly campaigns. Their daily updates help the researcher in collecting the data. The hashtags that are used in similar posts of those (Facebook)groups and (Facebook & Instagram) pages also give way to the researcher in finding more and more eco-friendly hashtags. There too, only the top trending hashtags were supposed to be added to the research.

The criterion for selecting the top trending hashtags was to pick those hashtag trends which received the maximum likes and comments. Adding on, it is also kept in view that the selected hashtag trends are used in various posts of people belonging to different communities.

The researcher remained unbiased throughout the process and has no political agenda behind the collection of the data. It can be said that during the mentioned time period (2015 till 2021), there was a lot of discussion going on in terms of environmental stability all over the world e.g., UN Conferences; (United Nations Summit on sustainable development, 2015), (Climate Action Summit, 2019), (COP, 2021). Likewise, Pakistani serving parties were also very active in raising their voices during that period. It has nothing to do with favouritism or political biases, in fact, data is merely collected on the basis of its appropriateness to the research study.

3.1.2 Data Collection Technique

The data collection technique for the current research study was adapted from Menendez, et.al. (2018), who, likewise the current study, did topic-based sentiment analysis research on Twitter back in 2018. As this study talks about the narrative (hashtags) getting hyped in social media platforms, that is why two social media apps (Facebook and Instagram) were selected for the study in hand. These platforms were used because of the importance of the digital world in this era and also because these apps are the most-used social media platforms in Pakistani culture more to that these digital platforms are easily accessible by the majority. In this broad spectrum of social media discourses, this study mainly focused on the 'hashtags' that specifically helped in making people eco-conscious and also promoting environmental-friendly discourse [positive discourse (Stibbe 2015)]. So purposive sampling technique was used to target only the concerned hashtags. Initially, 50 hashtags were selected and then after analysing the different aspects, only ten top-trending ecologically conscious hashtags in Pakistani (social media) society were taken for this study.

This study included the hashtags generated in the past few years, to say more accurately from 2015 to August 2021. It was also kept in view that only those hashtags should be selected that were generated by Pakistani social media pages to make the data valid and reliable and to study the indigenous eco-sensitive

discourses. To do so, Pakistani posts were selected from various pages and groups e.g., pages of Pakistani schools, pages of Pakistani brands, political leaders' social media accounts or groups of environmental organizations, etc. These pages and groups are making their voices for the sustainability of the environment.

As in, it cannot be reliable if the researcher had only selected the hashtags and excluded the posts completely, so the researcher had taken screenshots of all those posts that generated the selected hashtags. Social media discourses are not necessarily supposed to have lexical expressions only, so is the case here, the screenshots had had images and other captions along with it too. The researcher cannot separate them, because if it was done then they would have lost their worth and validity.

Adding on, the comments people made on those posts were also selected through the purposive sampling technique, however, the maximum length of selected comments against a single post was set as 30 comments each. In the selection of comments, Urdu comments either in Urdu language or in Roman Urdu were deliberately avoided to lessen the translation difficulties. Moreover, the names of the people commenting after those eco-sensitive hashtag posts were also kept secret concerning privacy.

Here it is to clarify that the researcher has nothing to do with any political party or brand because most of the posts selected for the study do refer to certain renowned groups of society. The data was collected and selected just for research purposes, and the researcher was completely unbiased in doing so.

3.1.3 Data Analysis Procedure

It is an integrated research study where multiple tools and methods were used to analyze the data. Having been a qualitative study, thematic content analysis was used as a research technique. To do this thematic content analysis, the researcher sought help from what Braun & Clarke (2006) have to say about doing the thematic content analysis, starting from the very first stage of becoming familiar with the data to the last stage of writing up. As in, the gathered data is in the form of text and visual texture therefore the first stage of data analysis was to describe the kind of data exists in the selected social media apps. Though to do the textual analysis, interpretivist paradigm was applied to critique on the beneficial discourses that are

used for sensitizing people towards nature, and mainly framing techniques in the language (Stibbe, 2015) was ruled out in various discourses. Interpretation is used as a method/ methodology for data analysis to draw inferences and accrue results. Along with that, the visual analysis of the images attached with the posts was made possible by applying the theory of visual grammar by Kress and Van Leeuwen (2006).

3.2 Theoretical Framework

The theoretical framework holds and supports the research under study; it introduces a theory that explains why the research under study exists. It is more like the blood in the veins of any research study. The conceptual framework for ecolinguistic research gets its philosophy from the ecosophy. However, the theoretical framework for the study in hand implies philosophies [that align with the concerned area of research (Beneficial discourses)] and an integrated model of linguistic analysis as devised by Arran Stibbe in his book *Ecolinguistics: Language, Ecology and the Stories We Live By* (Stibbe, 2015). Though technically speaking, the conceptual framework for the current study is taken from the ecosophy designed by the researcher and the theoretical framework is Stibbe's integrated model of linguistic analysis.

3.2.1 Ecosophy

Arne Naess (1995, p.8) defined the term ecosophy in the following way; ''By an ecosophy I mean a philosophy of ecological harmony or equilibrium. A philosophy as a kind of sofia (or) wisdom, is openly normative, it contains both norms, rules, postulates, value priority announcements and hypotheses concerning the state of affairs in our universe. Wisdom is policy wisdom, prescription, not only scientific description and prediction. The details of an ecosophy will show many variations due to significant differences concerning not only the 'facts' of pollution, resources, population, etc. but also value priorities.'' The research studies conducted in critical discourse analysis overtly or covertly talk about the human-to-human relationship. However, ecosophy is a kind of value framework for critically evaluating not only the human-to-human discourse but also the human to nature relationships or in other words looks for the ecosystem on which the whole system relies on. While studying any discourse in ecolinguistics; researchers must regard the underlying ideologies or

ecosophies to get the hidden meaning of the text. Though everyone has his/her parameters of judgment and philosophies to look at the things while doing this ecological discourse analysis one's ecological ethics must affect the evaluations and identifications and those ecological ethics or philosophies is the doorway to see the values one holds. Thus, in ecolinguistics, there is no particular ecosophy to set as the yardstick to evaluate the language used in respect of the environment (Huang Guowen, Chen Yang, 2016, p.56).

a) **Kinds of Ecosophies**

Ecosophies vary on different grounds as; anthropocentric philosophy is a human-centered philosophy, a typical way of thinking which puts the human being in the centre and all the other living beings below to the man's level or as mere resources to be benefited from. Contrastingly, the ecocentric approach gives intrinsic worth to both humans and nature. In ecocentrism, an ecocentric keeps under the focal lens the nature-centered approach which demonstrates that nature must be preserved in any case. This approach explicitly rows against the tides of a human-centered approach that takes nature and natural beings as ''resources'' and ''objects'' to be benefited from. The study at hand is more about the search for those discourses which are ecocentric and then considering them as positive (beneficial) discourses or ''new stories to live by'' (Stibbe, 2015) and ultimately promoting them. The new stories preach ''to be more than to have more'' and discourses that encourage to respect or adore nature rather than conquer and the stories that look for well-being rather than mere growth.

However, it is not possible epistemologically and conceptually to completely put down anthropocentrism and become pure ecocentric or even biocentric. Even then it is hard to imagine contaminating the river for the sake of human beings or to utilize plants and animals for accomplishing man's needs. Though all these beyond imagination kinds of stuff are done by human beings, still there is room for an ontological view to be given worth to.

In ecolinguistics for an ecosophy, multiple philosophical frameworks can be applied that varies from study to study e.g., ''cornucopianism'' (e.g., Lomborg, 2001), ''sustainable development'' (e.g., Baker, 2006), social ecology (e.g.,

Bookchin, 1994, 2005), ecofeminism (e.g., Adams and Gruen, 2014), Deep Ecology (e.g., Drengson and Inoue, 1995) and Deep Green Resistance (McBay et al., 2011).

It is the analyst who has to select what kind of ecosophy he/she wants to look at for a particular discourse and then discourses are deeply viewed to dig out the hidden ideologies, and are compared with the given ecosophy and promoted on that ground if they fall into the concerned category of positive discourses.

b) **Ecosophy for the current study**

Ecosophy designed by the analyst for the study in hand takes inspiration from what Arran Stibbe (2015) says in his book *Ecolinguistics; Language, ecology, and the stories we live by.* While Stibbe also followed Naess, who was the one to use ''one'' word for those philosophies of the ecosystem that is ''ecosophy'', similarly here Stibbe has elaborated his ecosophy in one word ''***living***!'', meaning the wellbeing of all the living beings and environment, the equivalent rights, social justice (equivalent distribution of resources), care, and knowing the worth of every creature. So here, the researcher also has this notion of evaluating the text and categorizing it on the ground that either it is favouring the ecosophy or not.

3.2.2 Operational or Analytical Framework

Broadly speaking there are two ecological frameworks for ecolinguistics according to Halliday, one is to talk about the grammatical and semantic features in any particular text, and the other is to generally discuss the potential impact a discourse has on human behaviour and ultimately on the ecosystem on which life depends. Though, it can be said that ecological frameworks are very limited, as they consider human survival but not human wellbeing and social justice. All the ecological frameworks are likely to work for the simplifications and the omissions although, what the need here is for the authors to make their ecological framework very explicit, so the reader can easily get to the point and better know the parameters to judge a particular discourse. Without any specified ecological framework, it is not more than a commentary or analysis of the discourses and the stories we are living with. In a way, the ecological framework is the assumptions of the philosophies which come together and form a structure. Assumptions are for values that need to be regarded as whether which life is valuable; human, animal, or plants, and these assumptions also add in the terms that permit the valued outcome to occur as is the

role of biodiversity and climate system in favour of life and making beings to function accordingly.

Arran Stibbe in his book *Ecolinguistics: Language, Ecology and the Stories We Live By* (Stibbe, 2015) proposed the cognitive framework for the revelation of the actual side of the stories-we-live-by. It is an integrated model of analyzing the stories that underpin hidden ideologies, framing, metaphor, evaluations, identities, convictions, erasure, and salience. As in, it is an integrated model so we cannot separate any of the elements from the other one, but for this study, the researcher will be focussing on the use of ''framing'' as a technique of analysis that is used specifically to promote the hidden ideologies of positive discourse study.

a) Ideologies and discourses

In Stibbe's opinion, the first significant aspect in this ecological framework is the ''ideologies and discourses'' that work underneath those prevailing stories. He defines ''discourses'' as ''standardized ways that particular groups in society use language images and other forms of representation'', and ''ideologies'' as ''belief systems about how the world was, will be or should be which are shared by members of particular groups in society'' (pp. 22–23). Furthermore, keeping with his ecosophy of ''Living!'', Stibbe categorizes discourses into three classes: destructive discourses; which convey the exploitative ideologies against the ecosophy, ambivalent discourses; which are those discourses that have unclear ideas as sometimes go in favour of ecosophy and other times oppose it, and beneficial discourses; that work in favour of the ecosophy. This is of great significance for the study at hand because, here too, the focal point is to specifically find those hashtags that are eco-friendly and promote this mode as a variant way of telling a story. However, Stibbe emphasized that destructive discourses must be avoided, improvement is required in ambivalent discourses, and beneficial discourses need to be promoted or boasted.

b) Framing

In Stibbe's view, ''frame'' is a story regarding an area that is generated out of particular usage of words however framing is, using a story from a frame. In Stibbe's view frames can easily be analyzed keeping with the ecosophy in mind, which is more explicitly elucidated by Stibbe as ''the framing of development''.

However, in cognitive and brain science frames are considered the trigger words or pre-existing ''schemas'' in our minds. It includes semantic roles, their relations among themselves, and relation with other frames as well, for instance, ''hospital'' automatically triggers the nouns into the reader's mind e.g., doctor, nurse, operation theatre, medicine, X-rays, etc. Similarly making the connection of all these turns it into a simple frame of a doctor operating the patient etc. therefore, one frame activates another existing frame and makes their connection. Similarly, Critical Discourse Analysis also propagates that the way of using language is a discourse, and it is determined by power relations and ideological concepts. CDA also offers that these are the linguistic choices and patterns that form reality (Fairclough, 2013, 2015; van Dijk, 1991). Grounded on the theoretical assumptions of CDA, ecolinguistics refers that the kind of words used for environment form and endorse specific views and ''stories'' of ecolinguistic significance.

The analysis of frame and metaphor is a kind of micro-discourse analysis, as in, the text is coded line-by-line and even word-by-word. As (Lakoff, 2010; Holmes et al., 2011; Andrews, 2017a) rightly put it that cognitive frames are bundles of strongly linked concepts and associated emotions and values, learned through experience and stored in memory. These cognitive frames work as a ''frame of reference'' that helps in interpreting the new structures. The analyst has to look for the trigger words that activate the mind in an unconscious way (Lakoff, 2010). When a particular ''frame'' activities, it gives strength to its physical neural basis, likewise the studies of Thibodeau & Boroditsky (2011) show that people can work accordingly only when they get exposed to certain language and metaphor.

c) Metaphor

''A metaphor is a story that describes something as if it were something else''. According to Stibbe (2015), metaphors and frames can be taken in a single framework too and studied likewise. As both of these concepts can be used interchangeably though they are different too, metaphors are studied theoretically since Arisotle's times while ''frame'' is comparatively an innovative concept arising in 1970s. Metaphor and frames are so interlinked concepts that Stibbe defines metaphor as ''Metaphors use a frame from a specific, concrete and imaginable area of life to structure how a distinct area of life is conceptualised'' (p. 64) or mention that ''metaphors are a type of framing which can be particularly powerful and vivid

since they use a specific, concrete and distinct frame to think about an area of life'' (Stibbe, 2015, p.186). However, Haugen (in Fill, 2001, p.43) states that ''ecology is understood metaphorically and transferred to 'language(s) in an environment''. Further, Halliday (in Fill, 2001, p.43) states that ''ecology is understood in its biological sense; the role of language in the development and aggravation of environmental (and other societal) problem solution''. So, what Stibbe says about metaphors is completely different from what (Lakoff and Johnson 1999, p.58) have to say because it is not just dealing with ''source domain'' and ''target domain'', rather has more to do.

d) Evaluation

Stibbe (2015) defines evaluation in his book as ''stories in people's minds about whether an area of life is good or bad'', along with that, there is another interesting concept of appraisal pattern in ecolinguistics as ''clusters of linguistic features which come together to represent an area of life as good or bad'' (p.84). It enables people to think of an area in life as positive and negative and by analysing those patterns with the ecosophy a linguist can unveil the underlying evaluations and grade them accordingly as destructive, ambivalent, and beneficial.

e) Conviction

In Stibbe's (2015) view, convictions are; ''stories in people's minds about whether a particular description is true, certain, uncertain or false'' while facticity refers to; ''clusters of linguistic devices to represent descriptions as certain or true or to undermine descriptions as uncertain or false'' (p.129). It is the role of ecolinguistics to analyse the building patterns as well as undermining facticity in texts. However, from the traditional perspective facticity pattern can be employed to climate change.

f) Erasure

Erasure focuses on the erasure of the natural world in multiple texts, according to Stibbe (2015) it means ''a story in people's minds that an area of life is unimportant or unworthy of consideration'' (p.146). Therefore, it presents ''a linguistic representation of an area of life as irrelevant, marginal or unimportant through its systematic absence, backgrounding or distortion in texts'' (p.146). However, it is ecolinguistics that looks into the flaws in the text, comprehends the linguistic features of erasure, and also offers a way of restoration to the areas being erased.

Here, the degree of erasure in a particular text is also important which varies from complete erasure, backgrounding, or occasional erasure.

g) Salience

The concept of salience is a bit different than erasure, as it means foregrounding something of great significance rather than complete erasure. Stibbe (2015, p.163) states that ecolinguistics itself is a form of re-minding in the sense that it calls attention to the erasure of the ecosystem that life depends on within the discourse of mainstream linguistics, and asks that they can be considered. Stibbe (2015) also redefines some related terminologies; reminding salience, and salience patterns. Though it can only be analysed by the ecosophy of the analyst and it will be concluded which areas can be made salient or which not?

3.2.3 Visual Grammar

Kress and van Leeuwen (1996) put forwards the first systematic and comprehensive framework for multimodal discourse analysis in the book *Reading Images: Visual Grammar* and then in *Reading Images: Grammar of Visual Design (2006)* Second edition. Language is a social semiotic form according to Visual Grammar; as Kress claims that only focusing on the verbal mode refers to ''an overlooking of other communicational and representational modes and resultantly the suppression of theoretical basis of such modes" (2000, p. 157). Therefore, an amalgam of language and various other semiotic forms makes a discourse more meaningful and colourful for its recipients. Thus, to analyze the multimodal discourses (collected data) in this research study, the researcher has sought help from what Kress and Van Leeuwen have offered.

Kress and van Leeuwen's (2006) framework for a multimodal approach to communication differentiates the three types of meanings; representational meaning, interactive meaning, and compositional meaning.

Figure 1:
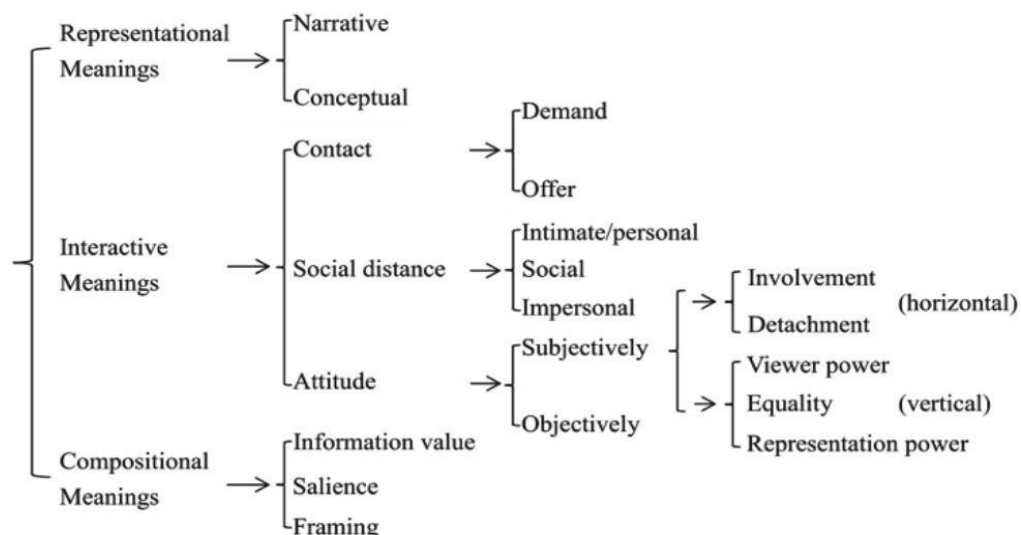
a) **Representational Meaning**

In visual grammar (ideational metafunction) representational meaning can be understood by discussing narrative and conceptual representation. Representational meaning has the prime focus on the represented participant in the image, however, Kress and van Leeuwen (2006) divided the participants in visual grammar into two categories; represented participants and interactive participants. The participants viable in the image are represented participants while the viewers are the interactive participants. Represented participants of the images have further two processes; narrative processes and conceptual processes. These processes differ because of the transactional activity or ''vectors'' ''doing something to or for each other'' (2006). Kress and van Leeuwen (2006, p. 59) state that "in pictures, these vectors are formed by depicted elements that form an oblique line, often a quite strong, diagonal line". Narrative processes as the name suggests have the noticeable presence of vectors contrastingly conceptual processes which do not. In case of no availability of story images in the data, the study more focusses on conceptual processes, especially analytical processes. In this analytical process, the participants are viewed as part-whole structures, where the participants are called ''Carrier'' (whole) and ''Possessive Attributes'' (parts).

b) Interactive Meaning

Interactive meaning or interpersonal metafunction shows the relationship between the represented participants and the viewers. According to Kress and van Leeuwen (2006, pp.4(2), 126-143,130), there are three elements named gazes, size of the frame, and perspectives that help in analyzing the interactive meaning. The concept of gaze can be elucidated by ''demand images'' and ''offer images''. In the case of participants' direct look into the eyes of the viewer, the images are termed as demand, demand images are used where either the producer has to build a strong relationship of the participants with the viewers or intended to influence them. However, offer images are used when the represented participants do not share the eye-contact with the viewer, the purpose of using this kind of image is simply to provide a piece of information to the viewer.

The second prominent element of interactive meaning is the size of the frame or distance. The size of the frame enlists variant shots including extreme close-up, close-up, medium close shot, medium shot, medium-long shot, long shot, and extreme long shot. However, the choice of distance also helps in determining the social relations between represented participants and the viewers.

However, the last element of interactive meaning is ''perspective'' which represents the position or angle from which the viewers see the images. The element of perspective also deals with the choice of angle, for instance, ''high angle'' that depicts interactive participants looking down on something that implies their being in power than the represented participants. In contrast, ''low angle'' portrays the interactive participants as looking up to something that indicates the power to the viewer and not the other way around. Though in the case of the angle of eye level, both the viewer and the participants have an equal power relation. Hence, the so-far discussion of this element called ''perspective'' shows that the choice of angles determines the power degree in different relationships (Kress & van Leeuwen, 2006).

c) Compositional Meaning

Compositional meaning or textual metafunction encapsulates information value, salience, and framing (Kress & van Leeuwen, 2006). It also expounds how representational and interactive meaning are interlinked and integrated to be

meaningful as a whole (Kress & van Leeuwen, 2006). However, information value means the placement of elements in the images, which in compositional meaning is divided into three placements; ''Given'' and ''New'' (information value of left and right), ''Ideal'' and ''Real'' (the information value of top and bottom), and ''Centre'' & ''Margin''. Left side placement in the image refers to something being already part of the culture, contrastingly, right side placement shows something viewers are not familiar with, thus needing special attention.

Ideal and real can be viewed through the vertical lines in the images and refers to the placement of top and bottom. Ideal (top placement) is that information that juxtaposes some kind of general information or an emotive appeal. Though, ''real'' which is placed at the bottom of the particular image shares more practical information. Lastly, center and margin according to (Kress & van Leeuwen, 2006); Center which is positioned in the middle of the image is considered as the core of the information, albeit, the margin is subservient to its center.

CHAPTER 4

DATA ANALYSIS

This analysis chapter comprises of three sections, in the first part, there is a detailed analysis of the collected data (both textual and visual) while the rest of the chapter includes findings of the analyzed data and discussion sections respectively. The research design of this qualitative study has mixed methods, including descriptive techniques and interpretative paradigms. By descriptive analysis, it is meant to identify the kind of data existed in those hashtag discourses, this is the initial stage of the data analysis. Then the interpretation of the selected data is made possible by juxtaposing theories (Kress & van Leuween, 2006) and framework (Arran Stibbe, 2015) to understand the meaning of the existing data and to draw out the recurrent themes present there. That is the norm of the qualitative research study. However, the Positive discourse perspective is backgrounded while doing the interpretative analysis of hashtags and comments on the selected posts.

As, the collected data is of multimodal nature, the analytical tool of Visual Grammar by Kress and Van Leeuwen (2006) is fussed here. It further helps in elucidating the image features that along with linguistic features contribute to the establishment of stories (Positive discourse perspective). The second part of this chapter encompasses the summary of the findings of the analyzed data and discussion in view of the literature produced so far in the said field.

HASHTAG 1

#PlantATreePlantALife

Post.1 (Dated: Nov 17, 2018)

← Bloomfield Hall Schools - BHS   Q

Our initiative to make Pakistan green reaches
Islamabad today! 🤘

#PlantATreePlantALife
#MotorcycleTravellersClub
#BloomfieldHallSchools #GoingGreen
#ReducingCarbonFootprint #TreesAreLife
#SavingOurPlanet #SocialResponsibility

📷   Write a comment...   GIF 🖼 ☺

Figure 02

Comments

1. Splendid statuesque
2. Good job
3. Everybody who plants a tree with his hands is my friend!!!
4. Mashallah perfect
5. Mashallah
6. Good job
7. Keep it up
8. So nyc

9. Nice effort

See Hashtag Posts 2 & 3 in annexure

Analysis of the Hashtag Posts

#PlantATreePlantALife

Frame one: Planting future

This environment-friendly campaign is among the initial campaigns of the movement ''Clean Green Pakistan'' (2018) by Prime Minister Imran Khan. Each campaign under this movement is playing its role in building an eco-friendly society.

a) Linguistic Analysis

#PlantATreePlantALife is a unique hashtag in its selection of lexicon. In this hashtag, two clauses are combined in a single sentence in such a balanced way that they communicate a significant idea. A metaphorical expression is used to formulate this hashtag, as planting a tree is given equal worth to planting a life. Here the tree is a metaphor of life, that frames in the reader's mind that 'life' (the actual existence on the planet Erath) is possible only in the case of the plantation of more and more trees. It is because these trees make this environment suitable for living beings to survive thus a vital role of a tree predominates in our lives according to the framed hashtag. It is referring to planting the future by planting a tree. A negative frame is used here as it is negating anything else in favour of planting a tree means planting a life (future), and if otherwise then the whole plot of the story seems to be twisted.

However, encoding it on a word-to-word level, the word 'plant' when used as a verb, it means 'to sow', and adding 'a tree' to it makes the clause more obvious because normally seeds are sown to become a tree. Though the other part of the hashtag begins with 'plant' (to sow) once again and ends with the word 'life' that literally means 'existence or being' so 'plant a life' refers to sowing an existence (or taking care of it too).

Analysis of the Visual Images Attached with the Posts

Kress and Van Leeuwen's (2006) visual analysis theory or multimodal approach to communication distinguishes three types of meaning: representational, interactional, and compositional.

a) **Representational Meaning**

With respect to representational meaning, the images attached in the post (1) are an illustration of narrative representation. In the first image, the characters (a boy student and a girl student) are engaged in an announcement while the lady and the male member in the background are busy listening to them keenly. In the second image (from the deep left side), the male member is busy on the plantation while a group of students is standing there and observing the whole activity. In the third image (middle picture at the bottom), all the students are seen joining hands with the male member while planting. However, the last image (from the deep right side) is a display of a group photo of the students who took part in the activity with the seniors. (Same as the images attached in Post 3 (see Annexure). Thus, this whole representation is narrative and tells the story in sequence. Viewing these images from the ecological lens shows that they display the engrossment of the participants in the tree plantation activity (that also shows the usefulness of it). This pictorial representation is a prove of sharing the positive perspective of the plantation drive.

b) **Interactional Meaning**

Interactional meaning underpins gaze, distance, and angle in the images. Analyzing the gaze in the given images, shows that gaze is absent in almost every image attached to the post (1 & few of the images of Post 3) except the last image where the students are grouped for the group photo. It refers to the offer images (absence of gaze) which means here the viewer is not forced to be in a relationship with characters. There is a sense of alignment and objectivity on the part of the viewer that is so, to decide to be part of it or not. While the last group photo image (Post 1) is an example of a demand image that engages the viewer. In the current case, it also tries to impress the viewer to be part of the campaign and appreciate the efforts of the students (directly connecting with the characters). (Likewise, Post 3)

Analyzing the distance, the given images (Post 1 & Post 3) are medium shots that involve the viewers being attached and at the same time keep them at arm's length to analyze the situation on their own (Kress and Van Leeuwen 2006).

c) **Compositional Meaning**

The information value of the compositional meaning has got two structures ''Ideal-Real'', and ''Given-New''. Though all the attached images with the posts (1 & 3) are taken from the cell phone and not a professional picture with the watermarks of slogans or hashtags, that is why compositional analysis is not possible here.

Visual analysis of Post 2 is not done because the video is attached herewith the post.

Emerging Themes in the Comments

The comments people made after this hashtag campaign in various posts of planting more and more trees draw our attention to the following themes.

1. This hashtag tries to grab the attention of the readers by sensitizing them to plant more and more (Post.1- Comment 3, 4), Annexure: (Post.2- Comment 2,5), and (Post 3-Comment 1). Furthermore, it also makes them more eco-conscious to be a facilitator for their future generations rather than handing over a devasted and putrefying planet where even survival is difficult.

2. The analysis shows that not only people appreciated the efforts made by the content creators but also praised them for doing so. (Post.1- Comment 2, 4, 5, 6, 7, 8, 9), Annexure: (Post.2- Comment1,3), Post.3- Comment 2, 3, 4, 5, 6, 7).

3. This hashtag campaign seems to win the appreciation of the people who made comments, as it is engaging the young students to inculcate in them the eco-friendly approach towards nature. It is indeed a big initiative from any organization. (Post 1- Comment 1), Annexure: (Post. 2- Comment-4)

4. Relationships are planted in keeping with the plantation drive that is highlighted in one of the netizen's comments that says; whoever is planting is my friend. (Post.1- Comment 3). It is evident here, that how much people are eco-conscious and willing to support their friends in order to make this planet ecologically balanced.

Interpretation

The metaphorical expression used in this hashtag #PlantATreePlantALife is a combination of two clauses in such a meaningful way, that fascinates the audience lexically as well as meaningfully. This hashtag is making a discursive move by framing in the reader's mind the great need for plantation, not only for the cause of plantation but for the future generations who have nothing to do with the inherited devastated planet from their ancestors. This aspect of adding the future generation into the discussion opens other concerns too if analyzed critically. It also refers to the content creator's apprehensions for the future people, the problems that can be avoided by taking precautionary measures beforehand. Ecological consciousness and awareness of the need for planation are the positive dimensions found in this hashtag posts, which were previously not taken as seriously. Analyzing the hashtag from an ecolinguistic point of view shows that it does support the ecosophy as it is suggesting the positive discourse of working for the betterment of the environment and the overall ecology. Instead of the prevailing destructive discourses, it is not sharing any distorted picture of the environment.

However, critically analyzing the comments section shows the common themes of people's sensitivity over the subject under discussion and also appreciation and support for the agenda. This social media discourse also confirms the above-mentioned ecological consciousness and awareness of the need.

Adding on, the images attached with the posts (1& 3) do support the idea of 'plant a life'. As in the given images (Post 1) the plantation activity is made possible by the innocent children to sensitize the viewers more and make the idea easily understandable or relatable. This pictorial representation is intentionally posted there to support the argument and also to preach the practicality (Post 1 & 3) needed for the promotion of those discourses, as Stibbe (2015) asked for the promotion of the ''new stories to live by''. Here this hashtag discourse is a tiny effort in the establishment of an ecologically conscious and sensitive society.

HASHTAG 2

#CleanGreenPakistan

Post.2 (Dated: March 30, 2021)

Figure 3

Comments

1. We all of us make our country and our areas more and more green. Landscape is very important for any country and also for the human beings.
2. Only for ur sack I will plant more trees
3. This is wonderful and so beautiful amazing
4. So nice thank you madam
5. Clean and Green Pakistan..
6. Great Inatiative by MPA sahiba..
7. You are the best leader
8. Good efforts for.........green revolution
9. Great women
10. Good work, keep it up fr green Pakistan
11. Picture for Pakistan

12. Grow more trees and save wildlife

13. Iron lady. looks like girl.....behave like a woman and act as a man .....stay blessed

14. Its very good act. Every one should do it.

15. Clean green pakistan

16. Momina ji great team work l appreciate & solute your public friendly attitude

17. Green Pakistan. Great Inatiative by MPA..

18. Good efforts

19. Goood work madam

See Hashtag Posts 2 & 3 in annexure

Analysis of the Hashtag Posts

#CleanGreenPakistan

Frame two: Where is cleanliness and greenery, there is better society

a) **Linguistic Analysis**

#CleanGreenPakistan is the biggest campaign in continuation to tree-plantation drive launched in 2018 by prime minister Imran Khan after taking the charge. The use of the target frame 'clean green' triggers in the reader's mind that unclean and devasted places are not needed. It also refers to the alignment towards the cleaner and greener side. So, when it comes to Pakistan it is suggestive in this hashtag that it should be 'clean green' in case if it wants to show solidarity with the world's environment-friendly campaigns and also wishes to survive as a country (as a safer place) for a longer period.

However, doing the micro-level analysis of the hashtag #CleanGreenPakistan indicates that 'clean' only means 'free from dirt, marks/stains or any impurity' while 'green' is universally associated with nature. It also refers to growth / renewal and is the colour of spring and rebirth. However, 'Pakistan' is a developing country of Asia.

Analysis of the Visual Images Attached with the Posts

a) Representational Meaning

Putting the images of the post (1) under representational analysis shows that it is an example of narrative representation as the character, the political leader (Momina Basit), is engaged in the activity of planting a tree (Kress and Van Leeuwen, 2006). This transactional action tells the story of growing betterment, prosperity and somehow set the stage for environmental stability.

The image attached in post (2) is also a narrative representation where Ambassador Paul Jones is joining hands with Minister Malik Amin Aslam in Pakistan's afforestation initiative. They both are busy in plantation activity.

b) Interactional Meaning

Concerning interactional meaning, attention is given to gaze, distance, and angle. Gaze includes both demand and offer images (Kress and Van Leeuwen 2006:118-119). As this post (1) is a display of three pictures in a collage so to avoid confusion, the researcher named them for convenient analysis as picture 1(the one at the left-hand side), picture 2 (the one at the top position of the right-hand side), and picture 3 (that one at the bottom of right-hand side). There is a presence of gaze in two pictures (the left side and the picture at the bottom of the right side) of the post. However, there is absence of gaze in the image at the top of the right-hand side picture. When the participant appears to look directly into the viewer's eye that exemplifies it as a demand image (asking or engaging the viewer deliberately in some activity). In contrast to it, the absence of gaze means detaching the viewer and creates a sense of objectivity according to Kress and Leeuwen (2006).

The (Post 1) image at the very right-hand side is an example of a medium shot and is involving the viewer as it is sharing eye contact. Moreover, it is also keeping the viewer at ease too by not pressurizing them. Though, the images on the right-hand side are an apt example of close shots, as they are somehow involving the viewer in the participant's action (planting a tree in the current case). Among those pictures in post (1), two pictures (the one at the left hand and the one at the bottom

of the right hand) suggest a horizontal eye-level angle. Furthermore, the smiling expression engages the viewers and conveys a powerful relationship (Kress and Van Leeuwen 2006).

The (Post 2) image is a medium shot (Kress and van Leeuwen 2006), and there is presence of gaze in the image too. It suggests that the viewers are engaged through the gaze or in a way motivated to be part of the campaign.

c) **Compositional Meaning**

Compositional meaning helps us in identifying the complete meaning of the image by analyzing the information value, salience, and framing (Kress and Van Leeuwen 2006). In the given image (Post 1) the political figure 'Momina Basit' is salient and eye-catchy element in the whole composition not because she is foregrounded only, but also because she is receiving more light and focal attention too (just to highlight her mighty self to persuade the people to plant more). Similarly in Post 2, both the minister and the ambassador are focused that is to highlight the eco-friendly activity and also persuading the audience.

The visual analysis of post 3 is not done because there is a video attached to it.

Emerging Themes in the Comments

The comments that popped out against these posts prove that this hashtag does go with the ecosophy of the study. The thematic content analysis of the comments draws the attention of the researcher to the given themes.

1. It is observed that netizens are appreciating the leader's take on planting the tree to spread awareness for a greener and cleaner Pakistan. (Post 1- Comments 3, 6, 8, etc.) also see Annexure (Post 2- Comments 2, 3, 4, 5, 6, 7, 8, 9, 13, 14, 15, 16, 17, 19 &20), (Post 3- Comments 3, 4, 5, 7. 8, 9, 10, 11, 12, 13,14, 15, 16 & 17)

2. It seems after analyzing the comments that people are not only sharing their views in agreement but also promoting each other to plant trees to achieve the target of a clean green Pakistan. (Post 1- Comments 12, 14, etc.) also see Annexure (Post 2- Comments 1, 10, 11, 12, 18 & 21), (Post 3- Comments 1, 2, 3 & 6)

Interpretation

Analyzing the hashtag #CleanGreenPakistan from an ecolinguistics point of view shows that this campaign (hashtag along with the images) is a beneficial discourse as it is persuading the people to establish a cleaner and greener society. This aspect indicates that instead of predominating anthropocentric discourses, this particular discourse is ecocentric as it talks about giving way to nature for the betterment of society ultimately. Though, launching a campaign like this and supporting or promoting it through social media channels too, suggests the eco-consciousness and eco-sensitivity on the part of the government (or of any political leader) and common people (in the case of social media users). Hashtag #CleanGreenPakistan used a target frame of clean and green Pakistan that suggests that there is no other way around for the society's negligence of the sensitivity of the issue of environmental imbalance.

However, the textual analysis of the comments under this hashtag post shows the common themes of appreciation, agreement, and the promotion of the cause. This also proves the eco-consciousness and eco-sensitive attitude on the part of the common people.

The pictorial analysis of the multimodal nature of data under the Visual grammar design by Kress and van Leeuwen (2006) also shows the practical representation of the drive. There is the presence and involvement of the characters in the activity (Post 1 & Post 2) suggest its importance and also appeal to the people to play their roles in this campaign. This is a promotional technique used by the content creators, though once again referring to their great concern for the stability of the ecosystem.

HASHTAG 3

#SayNoToPlasticBags

Post .1 (Dated: 21 Feb, 2021)

Figure 4

Comments

1. For this you have to introduce cheap alternatives and make them available easily

2. Its a great initiative indeed. But please also consider and take strict measures for vehicles polluting the whole environment.

3. Great also ban to smoking

4. Time for all parts of Pakistan to have waste collection/recycling waste bins too!

5. #close bag

6. Close all plastic bag factories after proper negotiations with them

7. Say no to plastic bags. Yesssssss

<div style="border:1px solid black; padding:10px;">

8. NO PLASTIC BAGS ANY MORE.

9. Good

10. Strongly agreed

</div>

See Hashtag Posts 2 & 3 in annexure

Analysis of the Hashtag Posts

#SayNoToPlasticBags

Frame three: Zero plastic

#SayNoToPlasticBags is not just a social campaign of the plastic-free environment rather it is a political agenda in continuation to a clean-green-Pakistan campaign started back in13th Oct, 2018 when Prime Minister Imran Khan took the charge and initiated his environmental policies for new Pakistan (Dawn News). Though this 'saying no to plastic' policy was talked about earlier in the first decade of the 21st century (2008 & 2010) but the hype and attention that this campaign has gained in recent years were not back then.

a) **Linguistic Analysis:**

In this hashtag #SayNoToPlasticBags, the framed story of 'zero plastic' is chiefly evident and indeed a worthwhile story that plays its role in achieving the goal of a plastic-free planet in today's world. As the source frame 'no to plastic' brings back the targeted frame of 'anything else but not plastic or zero plastic or maybe biodegradable items'.

Linguistically analyzing this hashtag #SayNoToPlasticBags, here the use of the words 'say no' have got strong verbal expression which indeed sums up the whole discussion. However, the term 'no' completely shuts down all the other options and choices as it is a clear-cut alignment towards the one part of the coin wholly undermining the other. While the other part of the hashtag says 'to plastic bags' means all the items that contain plastic in it, either in the form of shopping bags, carrying bags, utensils, or other household items.

Here, the question pops up why say no to plastic bags?, so the possible answer to that is; to say no to plastic bags because it is scientifically proven that plastic is not biodegradable and takes longer in dissolving (Washington State University, 2021). Furthermore, it is also creating water and soil pollution for a long but now is the time to put it down with biologically degradable items that is ultimately framing 'zero plastic' story among the people. This can be seen in Pakistan in its plastic-free campaigns where a plastic bag is replaced by either cloth-bag or paper bag almost everywhere, even biggest food chains and clothing brands are also taking part in this campaign like the famous Imtiaz Mart (Karachi) having paper bags instead of plastic bags for carrying the grocery items similarly the renowned clothing brand Sapphire has launched biodegradable bags in 2019, etc.

Analysis of the Visual Images Attached with the Posts

a) Representational Meaning

According to (Kress and Van Leeuwen, 2006) theorization, these images (Post 1 & Post 2) are way different in their presentation as there are no vectors (participants) found. In fact, it is a simple display of two types of shopping bags; a plastic bag and a paper bag (Post 1). Thus, there are no clues of any transactional activity in the mages so narrative representation is absent, however, a mere display of shopping bags is in a way a conceptual representation. Here, the viewer needs to understand what is being communicated by this portrayal and draw the meaning accordingly.

b) Interactional Meaning

Interactional meaning is understood by three aspects gaze, distance, and angle (Kress and Van Leeuwen, 2006). As there is no human or non—human participant in the given images (Post 1 & Post 2) so gaze is absent. However, concerning distance, the objects in the image (Post 1) are mainly medium shots, that involve the viewer but also keep them at arm's length by letting them draw their conclusions and not pressurize them (Kress and Van Leeuwen, 2006). Comparatively, the paper bags presented in the image of Post 2 are rather close shot that is to engage the viewer's attention (Kress & van Leeuwen 2006).

c) **Compositional Meaning**

 In terms of compositional meaning, information value gets two types of structures ''Ideal Real'' and ''Given New'' (Kress and Van Leeuwen, 2006). The (Post 1) image falls under the category of ''Ideal-Real'' structure as it is divided into two parts. The top part of the image opens with the main phrase 'Say No to Plastic Bags' while the other part is the main image. The information value of the (Post 2) image is gathered by analyzing the caption and hashtag that demand a plastic-free environment.

 Visual analysis of Post 3 is not done because it has a video attached to the hashtag and caption.

Emerging Themes in the Comments

The thematic content analysis of the comments selected against this hashtag's post refers that this discourse tries to enhance eco-sensitivity among the people for the stability of the environment. The themes found in the comments section are as below;

1. In order to support the above-mentioned hashtag, the people commenting on the post with the hashtag #SayNoToPlasticBags are asking for other alternatives if not plastic (Post 1-Comment 1), which is a fair demand. Some of them even suggest cloth bags instead of plastic and paper bags because they are reusable and eco-friendly. Annexure (Post 2 Comments 2, 4, 5, 6, 7, 8, 9, 11, 13, 21, 22, 24)

2. The people showed the sensibility and realization of the situation by asking to ban smoking and also to keep an eye on a vehicle resulting in air pollution (Post 1- Comments 2 & 3).

3. It is observed that many people appreciated the said initiative and mark their attendance in complete agreement with it, either by repeating the slogan (hashtag) after the post in comments or by simple appraisal (Post 1- Comments 5, 7, 8, 9 & 10), see Annexure (Post 2- Comments 3,15, 16, 17, 18, 20, 26), and (Post 3-Comments 2, 3, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17)

4. A few people are found commenting on the above-mentioned posts and giving the set examples of the other parts of the world. It is to motivate the people and also to show their agreement towards the cause. (See Annexure Post 2- Comments 10, 23)

5. The people commenting on the posts seem to be eco-conscious. As they truly wish to bring this change. They are even asking the sellers to provide these bags free of cost instead of charging money for them. That is to make more and more people get benefit from it. (See Annexure Post 2- Comment 1, 12, 23, 24)

Interpretation

Ecologically analyzing this hashtag #SayNoToPlasticBags, it is observed that this hashtag is making a discursive move by raising the voice for the bitter reality of the nondegradable nature of plastic items. This #SayNoToPlasticBags hashtag framed the 'zero plastic' policy and the target frame 'no to plastic' also refers to it, meaning thereby anything else but not plastic. Thus, it can be said that this hashtag (discourse) favours the intrinsic nature by using powerful expressions of undermining plastic use. It is not a typical example of the earlier discourses that either criticizes plastic use or may have shared confused ideas instead this hashtag discourse is clearly stating the rejection of plastic from the ecosystem.

Ecological consciousness and sensibility are also reflected here on the part of the people supporting the campaign by commenting on it. It is very much evident in their discourses that they are aware of the overwhelming effects this use of plastic has made on the eco-system. It is also proven by the recurrent themes found in the comments that people are appealing to ban smoking. They are asking for alternatives to plastic bags even suggesting alternatives, and also supporting/agreeing with the idea.

The pictorial representation here in the (Post 1) image has taken a bold step while displaying a plastic bag with a no sign, aligned to the hashtag that says #SayNoToPlasticBags. It (Post 1& Post 2) displayed the possible alternative to that plastic bag, which shows not only the eco-consciousness of the content creators but also the practical approach. Here, it is mandatory to mention that this hashtag is not simply a slogan to be raised for the stability of the ecological system, in fact, it has the potential of seeing and enforcing practicality. (As in Post 2- through setting examples)

HASHTAG 4

#SaveWildLife

Post.1 (Dated: Aug 17, 2021)

Figure 05

Comments
1. 100% agree
2. Nice poster
3. Great
4. Great
5. Great post!
6. Definitely.
7. 100%
8. Great minds think alike
9. Agreed.
10. Thought provoking

11. Good

12. Nice

13. Wonderfull

14. That's right

15. Great minds think alike

16. Really like

17. Amazing

18. Reall

19. Agree

20. Totally agreeeed

21. Perfectly said!

22. We should save wildlife for the future and its all about animal rights.keep up gud work.

See Hashtag Posts 2 & 3 in the annexure

Analysis of the Hashtag Posts

#SaveWildLife

Frame four: Securing nature

a) **Linguistic Analysis**

The framed story behind this hashtag is noticeable because of the use of trigger words 'save wildlife' that refers back to the endangered species in the reader's mind. Analyzing the hashtag through the linguistic lens, it is evident that the use of the word 'save' here means 'securing', 'rescuing' etc. (Oxford Dictionary). The other half of the hashtag says 'wild life' literally means (Oxford Dictionary) undomesticated animal species (fauna), furthermore it also includes other organisms (such as plants) (flora) too (that may not be introduced by human beings). So #SaveWildLife means to secure or help fauna and flora before they disappear just because they are not domesticated. It does not imply putting them down when needed in fact they are also of equal significance to any other domesticated living being.

Initially, post (1) opens with the caption 'If we don't have a place for nature in our heart, how can we expect nature to have a place for us' and with that, the hashtag #SaveWildLife is attached too. Analyzing this caption also confirms the eco-sensitivity and consciousness of the endangered nature '….can expect nature to have a place for us' from the part of the one posting it in such a convincing and poetic way that makes others give heed to it.

Analysis of the Visual Images Attached with the Posts

a) Representational Meaning

According to Kress and Van Leeuwen's (2006) visual grammar design, this (Post 1) image is not an example of narrative representation (though conceptual representation) as there is no interaction between the elements presented in the image. It has only one participant (dolphin) and that is also seen in a static position which in Kress and Van Leeuwen (2006)'s view ''in terms of their generalized and more or less stable timeless essence''. The ecological understanding of this picture displays the sad side of the participant (dolphin) that is found in the static position which refers to its helpless, pitiable or endangered condition in which she (along with others) is living in.

Similarly (Post 2) image is also displaying a conceptual representation (Kress & van Leeuwen 2006) of a lonely elephant in the zoo. Ecologically analyzing this (Post 2) image, it shows the lack of elephant-community around the one presented in the picture, that may be the reason of its sad display.

(Post 3) image is also a conceptual representation, as there is absence of vectors in the picture. It is a simple representation of the Argali (Mountain sheep) at the deep left-side of the image while the deep right-side of the image is based on the caption ''I'M ARGALI, MY RIGHT TO EXIST IS MORE IMPORTATNT THAN YOUR DESIRE TO HUNT''.

b) Interactional Meaning

Interactional meaning gives credit to the contact between the producer and the viewer of the image and can be understood by three dimensions: gaze, size, and distance. In the (Post 1 & 2) images, gaze is absent as the participants (dolphin) & (elephant) respectively are not sharing eye-contact with the viewers that in Kress and Van Leeuwen theology (2006) is ''offer'' where (a participant is an object for

contemplation). Talking about the size and distance of the image (Post 1), it is evident that this image is a medium shot. At one point it is engaging the viewer's attention and on the other hand, it is also keeping them aside to reach the conclusions on their own. Now it is up to the ecological understanding of the viewer, to become part of the group that supports ecological stability or stand with the ones showing detachment/ negligence.

(Post 2) image is a close shot (Kress & van Leeuwen 2006), that is to make the viewer see the sad plight more closely and show their sentiments accordingly. However, (Post 3) image is a medium shot, with the presence of gaze that is a ''demand image'' (Kress & van Leeuwen 2006). It is truly a ''demand image'' because the caption ''I'M ARGALI, MY RIGHT TO EXIST IS MORE IMPORTANT THAN YOUR DESIRE TO HUNT'' does have a strong expression of demanding the very right of 'living' by the small animal.

c) **Compositional Meaning**

As in the compositional meaning, there are two structures regarding information value; Ideal-Real and Given-New. The (Post 1) image is having an Ideal-Real structure as the image is divided into two parts; the first part is based on the image of the dolphin while the second part comprises the real phrase that says 'saving one animal would not change the world but it will change the world for that one animal'. The expression here is so convincing and intriguing that can catch the attention of anyone. This caption does show the ecological consciousness of the person posting it.

(Post 2) image is also an Ideal-Real structure, it comprises the caged elephant image along with the slogan 'SAVE THE PLANET' all over the image. This very less use of words is so convincing and alarming as well that it definitely attracts the attention of the viewer.

Understanding the compositional meaning of the (Post 3) confirms it as another example of Ideal- Real structure. The image is divided into two parts, deep left side is the portrayal of an image of Argali (mountain sheep) however the deep right side of the image is all about the caption ''I'M ARGALI, MY RIGHT TO EXIST IS MORE IMPORTANT THAN YOUR DESIRE TO HUNT'', that is seemingly written from the perspective of Argali. The expression of the caption is so

straightforward that shows the depravity on the part of the animal. The caption also suggests that these animal's rights of living are way more important than human beings' getting pleasure in hunting them.

Identification of the Emerging Themes in the Comments

Thematic content analysis of the comments suggests the emergence of the following themes.

1. This post seems to play its part in instigating people to be conscious of their surroundings, as some of them take this post as 'thought provoking' (Post 1- Comment 10).

2. It is observed that the post finds its way in achieving appreciation. As the people who are making comments appreciated the efforts and also agreed with the innovative idea of saving the most neglected part of nature. This shows that the man of today's world is not only ecologically conscious but he is also accepting the new stories of beneficial discourses and promoting or supporting them (Post 1- Comments 1, 2, 3, 4, 5, 6, 7, 8, 9,11, 12, 13, 14, 15, 16, 17, 18, 19, 20). See Annexure (Post 2- Comments 1, 2), (Post 3- Comments 1, 2, 3)

Interpretation

From an ecological point of view, the positive dimension that are reflected in this hashtag #SaveWildLife is the support for the intrinsic nature. It does so by awakening the people to give head to, not only the self-grown plants but also undomesticated plants. Framing the wildlife in endangered conditions, and thus persuading/ calling for the safety of ignorant or subsided living beings suggests the ecosophical underpinnings of the present study.

The analysis of the comments section suggests that the man of today's era is aware of the serious issues that surround us in this world of nature. He/she has that eye to see underneath or to feel the pain of the underprivileged ones, here not the human beings but the animals (undomesticated ones). That is so, these common people are seen here in agreement with the stance and also raising their voices for better outcomes, so it can be called a new story to live by. It is not that typical side of the picture that draws man as the biggest cause of this destroying ecosystem, which he undoubtedly was but now it goes both ways.

According to Kress and van Leeuwen's (2006) representational meaning of the image tells the dolphin (Post 1), elephant (Post 2), and Argali (Post 3) without any interaction with the others. (Post 1) & (post 2) images portray the animals alone and sad. The offer images (with no eye contact) (Post 1) & (Post 2) used here also go with what needs to be communicated. It helps in persuading people to be serious about the pitiable situation that wild animals are facing for a long. Thus, this pictorial representation (its hidden meaning) along with the hashtag and captions does support the ecosophy of *living*.

Contrastingly, (Post 3) image is a bold representation of the animal directly facing the viewer by making an eye-contact. It is a demand image, where it can be said from an ecological viewpoint that the animals are now asking or demanding their very right of living.

HASHTAG 5

#sustainablefashion

Post.1 (Dated: Aug 12, 2021)

30,591 views
sapphirepakistan WEAVING GREEN

A reincarnation of fashion.

Our Sustainable Fashion line, featuring 6 stunning
Ready to Wear kurtas, is made with recycled fabric,
reduced water consumption, and ethical
manufacturing processes.

Help us recycle 40% of fashion waste by 2025!
Donate 5 pieces of unwanted fabric at any of our
stores and get 10% off on our sustainable fashion
collection or any of your Sapphire favourites!

Available now in-stores and online

#sapphire #sapphirepakistan #weavinggreen
#littlebylitte #sustainablefashion #independenceday
#14August
View all 17 comments
ikamran321 Well done 👏 👏 👏
sapphirepakistan @ikamran321 🙌
August 12

sapphirepakistan ✔ • Following

Figure 06

sapphirepakistan ✔ • Following

1,684 likes
sapphirepakistan WEAVING GREEN... more
View all 31 comments

sapphirepakistan ✔ • Following

1,684 likes
sapphirepakistan WEAVING GREEN... more
View all 31 comments

Figure 07   **Figure 08**

> **Comments**
>
> 1. Wow
> 2. Pp
> 3. Well done
> 4. Promoting cannabis? Yes go green
> 5. In continuation to their sustable fashion campaign they have launched ….

See Hashtag Posts 2 & 3 in the annexure

Analysis of the Hashtag Posts

#sustainablefashion

Frame Five: Eco-consciousness in fashion

#sustainblefashion is a social media campaign (2021) of the prominent clothing brand of Pakistan (Sapphire), whose eco-friendliness in designing the fabric for carrying bags is appreciable and has indeed been the talk of the town over the past few years. It is identified that the very ideology of the brand behind this campaign, is to recycle useless pieces of clothes productively. Here the brand is offering its customers a clothing line named 'sustainable fashion collection' made out using the recycled fabric collected with its customers' support. They are asking their customers to donate any five useless clothing pieces to sapphire and in return get 10% off on their next purchase with them.

Two posts (1 & 3) are taken from Sapphire's sustainable fashion campaigns; however, hashtag post (2) is from Artistic Fabric Mills 2018. They were the ones in Pakistan who initiated this recycling movement on the vast level. They recycled the consumer's waste and transformed the old jeans into new jeans.

a) **Linguistic Analysis**

Analyzing the hashtag from the linguistic lens, the word 'fashion' means 'a popular or latest style of doing anything, wearing, decorating and behaving' (Oxford Dictionary). As fashion has styling in almost every respect, then this clothing brand

tried to inculcate consciousness and awareness in stylizing our ecological thoughts. It has been done by initiating ethical fashion and supporting environmental sustainability. 'Sustainable' means 'able to be maintained at a certain rate or level' (Oxford Dictionary), it is an adjective placed adjacently with fashion. It refers to well-maintained fashion in terms of environment or ecological system which is only possible when the fashion industry gives a head to this burning issue of ecological stability. Making a compound of these two words fashion and sustainable in the hashtag is indeed well-thought-out and transmits that must be conveyed ages ago, so the ecology could not be destroyed this much. However, it is not late now if it wins the argument by convincing people to fashion ethically and puts forward sustainability in fashion too.

Analysis of the Visual Images Attached with the Posts

a) Representational Meaning

According to Kress and van Leeuwen (2006), the images with the post (1 & 2) are an illustration of conceptual narrative as the characters present in both images are alone. They have nothing to do with anything out there in the picture they are busy doing their activity and just looking at the viewer. This kind of representation makes the viewer identify the character's feelings and emotions (Kress and Van Leeuwen 2006:89). However, post 3 does not display the character even rather it is portraying fabric and greenery all over the image.

b) Interactional Meaning

Gaze, distance, and angle are kept in view for digging out the interactional meaning (Kress and Van Leeuwen, 2006). Though gaze underpins demand and offer image, when the character directly makes eye contact with the viewer that means that they are trying to build a connection with the viewer (as in Post 1- image#1) also see annexure (Post 2 image). These kinds of images are categorized as demand images that encourage the viewer to contemplate the meaning. By contrast, offer image is a way of presentation in which the character is looking away from the viewer (Post 1-image 2). It is a kind of objectivity and detachment from the part of the viewer. (Kress and Van Leeuwen 2006:119).

Similarly, distance in the two images (Post 1) are mainly medium and close shots, as in (Post 1-image#1) the close shot is taken which is evident as the

participant looking directly into the eyes of the viewer. Likewise, an example of a medium shot is also there in the same post (Post 1- image #2), where the participant is busy looking somewhere else. It is an expression of keeping the viewer engaged but at the same time making them detach or keeping them at arm's length.

Among the given images (Post 1), the first image is portraying the participant at the horizontal eye level thus (Kress and Van Leeuwen 2006) represent a powerful relationship between the participant in the image and the viewer.

(Post 2) image is also a medium shot with the smile on the face of the only vector present there. The medium shot is taken in order to display the recycled material at the back of the character. However, the expression of smile displays a sense of achievement on the part of the character. It persuades the viewer to be part of the campaign.

(Post 3) image is a close shot of the fabric and greenery. It makes the viewer attached to the idea and the intended meaning.

c) **Compositional Meaning**

Compositional meaning is understood by analyzing the image by the layout of information value, framing, and salience. As Kuang Ping (2018) in his article ''A Visual Grammar Analysis of Lesaffre's Website'' did the compositional analysis of those websites and took into account every minute detail available on the website. Similarly in this research, information value is carried out after going through the captions and hashtags attached to the post in great length.

Emerging Themes in the Comments

The themes developed in this Instagram post are as follows.

1. It is observed that people commenting on the posts, are not only praising the efforts of the clothing line (Post 1- Comments 1, 2, & 5) see Annexure (Post 2- Comments 2, 3, 4), (Post 3- Comments 1, 2, 3, 4, 5) but they are also showing their interest in purchasing the product made out of the recycled fabric collection (as one of them asked for the price too). Some other netizens have even taken a step ahead and started promoting the slogan (Post 1- Comment 4) see Annexure (Post 2- Comment 1) of the campaign #sustainablefashion and persuading others to be part of it. This is a perfect example of the eco-consciousness of the common people. These comments in support

of the campaign also show the effectiveness of the post and generally the campaign launched by the brand.

2. It is seen that a few people show their interest in the product that they are asking for the prices (Post 1- Comment 3) which refers to the usefulness and successful incorporation of the eco-sensitive discourse (hashtag) among people. Also see Annexure (Post 3- Comment 6)

Interpretation

This hashtag is an apt example of ice-breaking or awakening the fashion industry for eco-sustainability. As previously ecology was only discussed by scientists, environmentalist, and environmental organizations only. While in the case of climate change, it is the government that usually takes the seat, however, unfortunately in Pakistan, fashion industry talked little to less about climate change and the sudden shifts it is making. This eco-friendly campaign from the side of the fashion industry is undoubtedly an appreciable effort in our indigenous culture. However, the Ecological understanding of this hashtag #sustainablefashion frames the positive story of being eco-conscious in the use of fashion too.

It is critically analyzed after doing the discourse analysis of the comments generated after this post (social media campaign) that it does help in promoting an ecocentric approach. Not only the recurrent themes of eco-consciousness and eco-sensitivity are evident here but there is also a reflection of a desire to be at service or a sense of involvement in the comments of netizens.

Visual analysis of the attached pictures with the posts in view of Kress and van Leeuwen (2006) design, suggests no interaction of the character with the others (Post 1 & Post 2). In fact, the images (Post 1 & 3) display a character/object surrounded by greenery and seem calm (Post 1) which can be taken as an indirect portrayal of sustainability. All the images of (Post 1) go with the intended themes, as the agenda is to be closer to nature so the portrayal is truly aligned with it. Both the images are taken from an outdoor shoot of the model (character- Kress & van Leeuwen (2006)), this representation suggests a close connection with nature or greenery. However, (Post 2) image is way ahead in showing the practicality of this sustainable fashion trade, as in the picture the character is shown sitting over the recycled material and smiling. These portrayals do convey an unsaid message

(connecting or reconnecting with nature) in a very innovative way, that a viewer can easily understand.

HASHTAG 6

#revivethethread

Post.1 (Dated: July 5, 2021)

Figure 09

Comments
1. Very sensible and requirement of today's global warming at alarming situation .. much appreciated.. you guys are always take one step ahead .. good job.
2. Literally I was waiting for this initiative from any Pakistani brand. Good job <u>Sapphire</u>
3. Good initiative after the bags with seed that was also brilliant idea
4. And please tell 5pieces means what exactly..full 5 dresses r it can be any piece from the dress ..like doppata alone
5. What a great initiative! Thanks for starting this trend.
6. Well done. I ll five my all old clothes from sapphire
7. If some one donate 10 pieces of clothes thn i vl b still 10% or 20%
8. This is much needed awareness & pretty responsible of the brand.
9. Superb, awesome, amazing and spectacular idea good job.
10. Please share "terms and conditions"
11. Now that's like a socially responsible corporate
12. The clothes should be any or sapphire old?

13. Good

14. Good

15. Well done

16. Very impressive

17. Great initiative

18. Good idea

19. There is suggestion to please send this bag along with online order as well as I used to buy your brand to present my family and it looks more elegant to present your outfit in your bag.

20. Love it !

21. Good initiative

22. Great work

23. Great initiative well done sapphire

24. Thumbs up for the cause.

25. Ohh ..what an idea ..

26. Very well done Sapphire. good initiative

27. Wow good initiative

28. Very good

29. Very impressive

30. **.WONDERFUL.**

See Hashtag Posts 2 & 3 in the annexure

Analysis of the Hashtag Posts

#revivethethread

Frame Six: recycling/ renewal of thread

As discussed, earlier Sapphire (clothing line) has been working on environmental stability in its capacity under the slogan #littlebylittle since 2019. However, in the post-covid 2019 era when the debate on the sudden climate change got hyped, this brand once again geared up for environmental stability. In 2021, among many other

campaigns, Sapphire initiated this campaign of #revivethethread which is a stand taken to get rid of the raw material and useless clothes by recycling.

a) **Linguistic Analysis**

#revivethethread is a commendable social media campaign of Sapphire. It took the debate of recycling useless items to another level because now they are offering a revival of thread too in the form of useless clothes and refining them into another collection based on eco-sensibility. Digging out the meaning of each word of this hashtag tells that 'revive' means bring back, bring to life or save (Oxford) while 'thread' is simply 'a long, thin strand of cotton, nylon or other fibers used in sewing and weaving'. Though the use of the trigger word 'revive' is so powerful here that clearly brings back the lost stability in the case of the environment.

Emerging Themes in the Comments

Sapphire's posts succeeded to get serious comments for this noble cause from its customers. The themes that arouse in these comments are;

1. It is seen that a great number of comments generated for these posts are based on appreciation and best wishes (Post 1-Comments 1, 2, 3, 9, 11, 13, etc.), see Annexure (Post 2- Comments 3, 4, 5, 6, 7, 8, 9, 10, 12, 13-26), (Post 3- Comments 1, 2, 3). Many people are acknowledging the clothing brand by calling it 'socially responsible corporate' (Post 1- Comment 11) see Annexure (Post 2- Comments 2, 11, 14). This shows the common people's concern for the environmental balance and also their up-to-date knowledge of the current trends.

2. It is also observed that a few of the netizens commented as it was 'much needed' (Post 1- Comment 8), see Annexure (Post 2-Comment 1). It also shows ecologically that they were waiting for this initiative from any side for a long (once again their eco-consciousness is revealed here too).

3. It is evident in the discourses of these netizens that they are willing to be part of this campaign not only by commenting on it but also by donating their useless, torn, and old fabrics to Sapphire. The brand is offering to turn these useless items into something useful either a carrying bag or anything else (Post 1- Comments 4, 6, 7).

As post (1) does not have any image attached to it so visual analysis of the post is not applicable here. However, (2) and (3) are having the videos attached to posts.

Interpretation

The hashtag #revivethethread framed and put light on the need for renewal of the raw material in the form of thread that causes littering. It has a positive dimension of eliminating or getting rid of all the raw material not in the sense that they are destructive and must be dismissed. In fact, here it is suggested that these useless threads can be used in an effective way. Thus, a beneficial discourse perspective is identified in the given hashtag as it does not traditionally highlight the downsides of the stories (Stibbe, 2015) but it gives way to make them ''new stories to live by''. Eco-consciousness of the brand offering this purposeful transformation is reflected here. Though, it is talking about recycling useless items which is indeed not new as it has been emphasized and given head to for ages but taking into account the revival of the useless fabric is innovative in itself. It is tried to suggest through this hashtag #reivethethread that one way to achieve ecological stability is by promoting the idea of renewal of the thread/fabric. The brand has also mentioned achieving the goal of 'greener world' in the caption of this post, which undoubtedly refers to its conscious effort for environmental stability.

The analysis of the comments section shows people taking part in the discussion over the subject and showing their interest (Post 1-Comments 4&7). It proves the success of the campaign, not only, cognitive but also practical. It also verifies the eco-consciousness and sensitiveness of the people too who are making comments on the posts.

HASHTAG 7

#savetheplanet

Post.1 (Dated: Jul 23, 2021)

Figure 10

Comments
1. Exactly
2. Very correct

See Hashtag Posts 2 & 3 in the annexure

Analysis of the Hashtag Posts

#savetheplanet

Frame one: Safety leads to survival

a) **Linguistic Analysis**

The hashtag #savetheplanet is framed with the underlying story 'safety leads to survival' that refers to saving this planet (Earth) from distortion in the form of littering, and brutality towards animals. However, if it is socially framed/grounded, it also refers to saving the unvoiced belonging to the lower classes. The trigger word 'save' is framed in the reader's mind as something that is in danger or needs help, as Lakoff (2010:73) puts it ''words can be chosen to activate desired frames''. Analyzing on the linguistic ground, this hashtag has used catchy language to frame the secret story, that instigates almost every reader to work for the safety of the planet. Here the use of the words 'save' and 'planet' are suggestive, the verb 'save' alarms the reader that something is in danger and needed his/her help, security, or attention. However, the word 'planet' connotates different interpretations to different readers, it refers to the planet that exists in the planetary system alongside it automatically triggers the planet 'Earth' in the reader's mind.

Metaphorically 'planet' implies the meaning of 'home' while if this planet here is 'Earth' then it is the only place where life exists. So, now this hashtag #savetheplanet is not telling that surface-level story of saving this planet in the solar system only, rather it alarms the readers to save their own home.

Analysis of the Visual Images Attached with the Posts

a) **Representational Meaning**

Representational meaning considers two strands narrative representation and conceptual representation. The representational analysis of post (1) clearly shows that it is an example of narrative representation as the participants are engaged in some transactional activity or ''vector''. The participants are ''doing something to or for each other'' (2006) and are not in a static position. The image portrays a bear that is being arrested by the policeman on the roadside as he has crossed the road. Though, analyzing the eye contact that the bear shares with the viewer clearly shows that he is appealing for his safety to the viewer which is technically called ''demand

image''. Demand image helps in building a powerful relationship between the participants in the image to the viewers (Kress and Van Leeuwen 2006).

However, looking at this image (Post 1) from a beneficial discourse perspective reveals that it shares the sensitive and serious matter of looking down to animals or putting aside their needs. The display of the image shows an overall complaint from the animals' side (as the eyes of the bear shown in the image) and the alarming situation they are living in.

Images attached to (Post 2 & 3) are contrastingly conceptual representations (Kress & van Leeuwen, 2006). As there is a display of a human hand in the (Post 2) image, while the (Post 3) image contains the cartoonist's representation of the globe. The cartoonist's representation of the globe of the earth is seen holding the banner of 'SAVE ME', which directly catches the attention of the viewer. In fact, it not only grabs the attention but also alarms him/her about the devastating situation of the planet (Earth).

b) **Interactional Meaning**

Interactional Meaning refers to the connection between the producer and the viewer that further encompasses three dimensions: gaze, size/distance, and perspective. Though talking about the first dimension ''gaze'' it is evident in the image (Post 1) that the bear (participant) is sharing a gaze with the viewer thus demanding something and saying ''I'm not crossing the road, the road is crossing my forest''. However, analyzing the position of the police officer (another participant) conversely, it is found that gaze is absent (offer image). Critically analyzing this caption ''I'm not crossing the road, the road is crossing my forest'' from the ecological view shows the pitiable condition of the animals and the alarming situation of the issue.

(Post 3) only cartoonist character (globe) is also a ''demand image'' as it is making eye contact with the viewer. It is a demand image in this way too that the slogan this cartoon-like globe is holding says 'SAVE ME', that slogan adding with the gaze goes along in its demand for safety.

Concerning distance, the (Post 1) image is a medium shot as in these shots not only the facial expressions of the nonhuman animal are visible but also whole figures. This helps in making the image more influential in a way that it does not

bound the viewer to form a single perspective. It allows him/her to access the situation from a distance, as they are not forced to enter into a relationship with the nonhuman animal represented in the image. Angle is the most important facet in the interactional side of images as it shows the power relationships between the figures represented in the image (Post 1) and the viewer (Kress and van Leeuwen 2006: 140). It also shows the degree of detachment or attachment a viewer feels to the figures represented in an image (Kress and van Leeuwen 2006: 136). The horizontal eye-level angle in the present image suggests the power relationship between humans and nonhuman animals.

However, (Posts 2 & 3) are relatively close shots that in a way intend to make a closer relationship with the viewer. It is to persuade the people to take the initiative of changing the pitiable condition of the environment, that they have already witnessed.

c) **Compositional Meaning**

It means the way of arranging participants in a certain manner to form a meaningful whole and is done by putting under the lens the information value (the placement of elements). As in the (Post 1) image, the bear is placed in the middle (focused), a policeman (arresting the bear) is placed on the very left side of the image while a police car is just there by the bear's side. According to (Kress & van Leeuwen, 2006), information value is divided into two types of structures: ''Ideal-Real'' and ''Given-New''. The (Post 1) image is an example of Ideal-Real information value that majorly is separated into three parts, however here it is divided into two parts. The top part shares the ideal and the real phrase (I'm not crossing the road. The road is crossing the forest) while the other part contains the image.

The use of salience while positioning the bear in the center of the picture aptly results in sharpening the reader's vision and understanding of the arrest scene. The bear is arrested because he has crossed the road unknowingly (which was once a part of his forest). The source framing 'I'm not crossing the road' emphasizes and puts forward the target frame in a meaningful way 'the road is crossing my forest', here the focus is on 'the road' which targeted something else.

(Post 2) image displays the trash under the surface of the clean river water and there is also the hand unveiling it. The main objects are centralized in the image

to give attention too. (Post 3) image is also put under the focus, as the cartoon-like-globe is just put in the center of the image and it is holding a play card saying 'SAVE ME' in the right hand while the mobile phone is in the left hand. Here it is represented that the cartoon-like-globe is taking a picture or it can also refer to the modern method of communicating on social media.

Emerging Themes in the Comments

The effects of these hashtag posts on social media can be understood by doing the thematic content analysis of the comments. The following themes are highlighted in the selected comments;

1. Sense of pity and mercy is depicted in the content creator's way of initiating the post (1) with the caption 'sad reality of today's world' (along with sad emojis). It also shows the pitiable condition in which the present world is. (Post 1- Comment 1). Similar emotions are found in the comments of posts 2 and 3, see annexure (Post 2- Comment- 1, 2), and (Post 3- Comment 1).

2. It is observed, that people who are making comments after reading the posts are completely well-aware of the devastating situation of the planet. In fact, they are also agreeing to it. They seem to be ecologically conscious, as they are agreeing with the idea that we (human beings) are becoming the cause of this destruction. (Post 1- Comment 1,2), also see annexure (Post 2- Comment 4), and (Post 3- Comment 2)

Interpretation

The hashtag #savetheplanet framed in the reader's mind the endangered condition of the planet by the use of the trigger word 'save'. In this discursive move, the positive dimension of calling for safety (ecological stability) along with the consciousness (eco-consciousness) of the distorted planet is identified. Ecolinguistically analyzing the hashtag (and the generated comments) proves that it does go with the ecosophy of the present study as it is in favour of the ecology by conveying a positive message and sensitizing to value this planet (see comments section). These few words used in the above-stated hashtag are so positively impactful, contrastingly with the discourses that unconsciously preach brutality and destruction.

The comments section of the posts (1, 2 & 3) also shows the eco-sensitivity and ecological awareness of the people making comments on the post. The discourse

analysis of their comments highlights their concern and knowledge of the sad reality of today's world. This is indeed an appreciable fact after all that debate over the need for environmental stability, that at least people are aware/conscious of the pitiable state of nature. These are the positive and beneficial dimensions of these discourses that must be promoted.

Moreover, the multimodal analysis of the image also helps in understanding the various strands (Kress & van Leeuwen, 2006) such as gaze (asking for something) and interaction that made this Facebook post among the trendsetters. The sad portrayal in all three posts along with the emotional captions do give hype to the hashtag #savetheplanet and is surely making the viewer sensitive. It is indeed a conscious selection by the content creators to convey the meaning more effectively or maybe to achieve the set goal of sensitizing the people.

HASHTAG 8

#PlantforPakistan

Post. 1 (Dated: Aug 14, 2021)

Figure 11

Comments
1. Save tree for next student. Happy independence of all of you
2. Great effort
3. Good job
4. Good work
5. Mashallah nice work
6. Clean and green pakistan
7. Keep it up

See Hashtag Posts 2 & 3 in annexure

Analysis of the Hashtag Posts

#PlantforPakistan

Frame Eight: Planting for the country's sake

#PlantforPakistan is another campaign of the 'Clean Green Pakistan Movement'.

a) **Linguistic Analysis**

Viewing the hashtag linguistically, and deciphering it on a word-to-word level shows that plant means 'to sow' while 'Pakistan' is a strong expression used herein the hashtag which is a country's name. Thus, the term plant for Pakistan framed in the reader's mind, the dire need or urgency of planation in Pakistan. The composition of this hashtag is emotive where the words are accumulated in a way to sensitize a certain group of people (here the citizens of Pakistan especially).

Analysis of the Visual Image Attached with the Posts

a) **Representational Meaning**

With reference to representational meaning, the given image in the post (1) is a narrative representation (Kress and van Leeuwen, 2006) because unlike conceptual representation here the characters (two students) are busy in the plantation process, while a lady (seems to be a teacher) is taking a round of the whole situation. There is also a row of students standing and watching the activity (they seem interested) on the right-hand side of the picture. Thus, this display in the (Post 1) image (students taking part in the activity) is to set an example for the rest of the students to plant.

Contrastingly, (Post 2) image is a conceptual representation with only one participant present in the image. He seems so indulge in the plantation activity. (Post 3) has a video attached to it which is why its visual analysis is not possible.

b) **Interactional Meaning**

According to Kress and van Leeuwen (2006), interactional meaning is understood by analyzing gaze, distance, and angle. In terms of gaze in the (Post 1 & 2) images, there is absence of gaze (offer image) that suggests objectivity on the part of the viewer and alignment where they are not pressurized to be in relationship with the characters in the image.

Taking distance into account, the (Post 1 & 2) images are medium shots where the expressions can be read as keenness on the part of students (Post 1), both the ones planting and also the ones standing in the row. There is also a lady that is seen taking part in the activity as a supervisor and observing the whole situation. (Post 2) image also displays the participant's passion of plantation. In these kinds of (Post 1 & Post 2) shots, the whole figure is presented rather than the facial expressions only, which helps the viewer analyze the image wholly thus not pressurizing them at the same level.

c) **Compositional Meaning**

With regard to compositional meaning, the information value with its two structures is not applicable in (Post 1 & 2) images' analysis because these are not professional images with captions written on one side of it. Though plantation activity is highlighted by foregrounding it and backgrounding all the characters/ sceneries to it, that shows the significance of the activity.

Emerging Themes in the Comments

The comments that these posts got, prove the people's great understanding of the need for plantation and environmental stability. The themes that emerged in this analysis are as follows;

1. Most of the people commenting on these posts are seen appreciating the efforts of the ones participating in the tree plantation drive, especially for the sake of their country's betterment and ecological balance (Post 1- Comment 2, 3, 4 & 5), also see Annexure: (Post 2-Comment 1, 2, 3, 4, 5)

2. It is observed that people are not only appreciating the campaign, in fact, they are encouraging one another to be part of it. Some of them make it even more emotional and claim 'plant and plant for next students' meaning for the future generations (Post 1-Comment 1), also see Annexure (Post 2-Comment 6). The above-mentioned comments have such a strong appeal and clearly state the awareness on the part of netizens commenting like it. Thus, it can be said that this hashtag not only motivates the particular audience of that part of Pakistan (where the posts were generated). In fact, it also inspires millions of people throughout Pakistan, who are getting reported of these plantation drives through social media platforms. See Annexure (Post 3- Comment 1)

Interpretation

This hashtag has an ecologically conscious selection of words and does support the ecosophy of Arran Stibbe (2015). The hashtag says #PlantforPakistan which means that plant for the country's sake, this discursive move is ecologically sensitizing the people because it is taking the emotional ground to make the campaign successful (here using the name of the country to engage the people). The hashtag is farmed in a way that it is giving worth to plantation this much, which made it sound like the survival of the country is based on plantation. It can be said that this hashtag is sharing a beneficial discourse that has positive dimensions as mentioned earlier. It is indeed a way different story (Stibbe, 2015) than the other stories we are already living by. Hence, instead of following anthropocentric philosophy it is focusing on ecocentric philosophy.

The analysis of the responses to these hashtag posts suggests the eco-consciousness of the people, as they are found appreciating and encouraging the tiny efforts of the participants.

This eco-consciousness and eco-sensitive attitude are made possible because of the visual portrayal attached to the posts (1 & 2) that represent the participants engaged in the plantation activity. These images are juxtaposed here to motivate the others to do the same, it is also there to prove the practicality of the campaign. Thus, it can be claimed that these posts are an example of beneficial discourse and need to be promoted.

HASHTAG 9

#SayNoToLittering

Post.1 (Dated: Jun 6, 2019)

Figure 12

Comments
1. Residents of Peshawar May take almost 10 years to act mature and sensibly behaviour with their city like people of Islamabad,Rawalpindi,Lahore and even Abbotabad do..One must go Peshwar university and u will be ashamed to see tons of garbage all over the university...
2. Our people needs to be educate rather than providing them facilities .Some responsibilities of administration as well not to allow food items or food seller inside parks
3. It's shared . So plz avoid littering . Western really care about shared

areas . I saw car in parking full of burger tissue and stuff and juices bottles . But no one through in shared public areas.

4. Disgusting and disappointing

5. Strong awareness campaign needed.....

6. Nothing works in our culture except FINES. Anyone who litters should be fined. We learn the hard way. Sadly everything in our land is free or comes cheap

7. Don't allow them from tomorrow

8. I have seen this picture all over the facebook and whatsaap, one thing that is common is that everyone is criticising this act, which we should and that is the positive point (atleast every body is recognizing that this is not a good act).

   One thing that was missed by everybody is to provide a solution to it. I would suggest that everyone of us instead of sitting and criticising should play our part and go there and pick atleast ten tissues, food boxes or anything. Afterall this is our city and we live here and enjoy these facilities. If some of our brothers are unaware of civic values, this is an opportunity to teach them that we care and may be in the next eid 1 or 2 percent will follow by not littering. Let us join the PDA staff and clean our parks.

9. I wonder how happily they are sitting without any worries. We are pathetic and dirty as a nation.

10. Heavy fine shall be imposed on anyone who throw their garbage in the parks and anywhere other then bin.

11. Make some strict rules for all parks to be implemented.charge with heavy fine those who drop these things.

12. I am actually astonished at the comments of some people who say there are no trash bins, first there are. But even if there aren't, would you throw every shopping bag every piece of litter just like that in your own backyard? Em sure the answer to that would be no. If it's a no for your own backyard, it can't be filled with excuses for a public place either.

13. In recent years PDA has done excellent transformation of Peshawar,, well done

14. Just increase the number of Dustbin and sweepers to sweep the parks twice daily and kindly provide security staff to bagh i naran, tatara and Shalman till its visit timings....

15. It's a shame..we don't deserve such parks and recreations.. curse upon such people

16. Need thousand more years to educate ourselves.

17. And then they said; we are civilized and peaceful people! ... Raising the hands for rights & raising the voice for peace can never make us civilized.

18. I see every morning during my routine jogging In Bagh Naran. We have to spend more and more on education

19. How long woud we wait for others to clean our mess

20. Need strict rules and regulations. In USA, fine for littering in public place is 500 USD.

21. #pda apply fine system in parks for that kind of unethical public.

22. I wonder if there are any cleaners in such a big park. No doubt we should try our best not to litter around, but there should be cleaners hired specially for such occasions from the profit earned on these occasions.(Awais Mahmoodi)

23. If there are proper dustbins installed at park than its people lack of knowledge how to deal with public places

24. This is what happens when your nation is Uneducated who don't have any manners of clean environment and who don't know what is eco-tourism

See Hashtag Posts 2 & 3 in annexure

Analysis of the Hashtag Posts

#SayNoToLittering

Frame Nine: NO to mess

Pakistan's greatest environmental movement ''Clean Green Pakistan'' (2018) initiated other eco-friendly campaigns in continuation to it. #SayNoToLittering is among those campaigns that primarily focuses on the need to get rid of the waste material existing in any form.

a) **Linguistic Analysis**

Linguistic analysis shows that this hashtag #SayNoToLittering is framed with the ideology 'NO to mess' that structures the minds to stop messing around. Here this framed story can play a vital role if understood on a deeper level because frame 'NO to mess' hints back to the bitter fact of nature messing with us (human beings) as we did with it in the earlier stage, so this frame 'no to mess' actually calls us to be conscious. Though word-to-word analysis of the hashtag illustrates complete negation of littering or rubbish, as it says in the initial part 'say no' which completely states an alienated answer in favour of a clean environment, clearly leaving no other option. However, the literal meaning of the verb 'littering' in the Oxford dictionary is 'messing up or besmirching'. Interpreting the hashtag (language), indicates that the overall message it is trying to convey might be that 'now' is the time to strictly say no to mess and the untidy environment to avoid the devastating results.

Analysis of the Visual Image Attached with the Posts

a) **Representational meaning**

The kind of representation in the (Post 1) image is narrative as everybody in the picture is busy gossiping in groups and having a good time with one another. Even some characters in the background are standing and walking here and there. Though, none of them seems to face the viewer by making an eye-contact. No eye contact with the viewer also suggests the complete ignorance and pre-occupied state of the people (that goes along the idea behind the post appropriately).

(Post 2) images (1, 2 & 3) represent conceptual narrative as in one of the images there is only trash found in front of the picture. In another picture, there are

people walking carelessly instead of paying attention to the litter. However, in the third picture, the sweeper is cleaning the trash. There is no transactional activity happening in all three pictures. (Post 3) has the video attached to it, that's why its visual analysis is not done.

b) **Interactional meaning**

Considering interactional meaning the gaze, distance, and angle of the image are kept under observation. Gaze is absent in post 1 and post 2 images. No participant is sharing an eye-contact thus these images are examples of offer images (Kress and van Leeuwen, 2006). The offer image also creates a sense of objectivity and detachment on the viewer's part.

With regard to distance, the (Post 1 & 2) images of the #saynotolittering campaign are medium shots. It allows the viewer to stay away from the situation and not be involved in a relationship with the characters presented in the picture.

c) **Compositional meaning**

Information value in compositional meaning is understood by two structures ideal-Real and Given-New. Though, as the (Post 1 & 2) images are not professional displays but merely anonymously taken footage of the ignorant society, so the compositional meaning is not possible to be elicited here.

Emerging Themes in the Comments

The thematic content analysis of the comments suggests that these hashtag posts are trying to play a vital role in sensitizing the people and bringing an important topic to the limelight. As;

1. People's condemnation (through comments) on this irresponsible act of throwing rubbish in a public place clearly shows their concern. Furthermore, it also highlights the carelessness of concerned departments and authorities. (e.g., Post 1-Comment 1, 4, 5, 9, 15 etc.), also, see Annexure (Post.2- Comment 3)

2. It is seen that a few of them are making comments about the need for education in this regard. However, ecological understanding of it shows that at least a bunch of people are aware of the importance of education for environmental stability. (Post 1-Comments 2, 16, 18, 23, & 24), also see Annexure (Post 3- Comments 3, 4, 5, 7).

3. It is also observed that a few netizens are taking a step ahead by asking for solutions or even providing themselves too. Some say if the government and concerned departments are not paying attention to it then it is time to step out of our comfort zones rather than merely commenting on the posts. If needed, they even asked the common people to start picking the rubbish for 'us' as a nation. (Post 1- Comments 8, 19)

4. It is seen that people are taking pain that even they suggested the concerned authorities to apply heavy fines on people who are creating all this mess. (Post 1- Comment 6, 10, 11, 20 & 21), also see Annexure (Post.2- Comment1, 2)

5. People are found so concerned that a few of the comments suggested that government should arrange more people for surveillance. (e.g., Post 1- Comment 14 & 22)

6. People are also found appreciating the efforts too. As comments on the third hashtag post (see annexure) shows appraisal on the part of the people where they find any such instance of bringing this change. The comments that highlight this appreciation are (Post 3- Comment 1, 2, 6, 8)

These posts from 'Peshawar Development Authority', 'It's all about Pakistan' (Fasial Masjid), and 'Clean, Green and Dream Pakistan's campaign' in a way prove themselves as an eye-opener for everyone and also unveil the negligence of the municipal corporations, public, and government.

Interpretation

It is identified that the negative frame is used in this hashtag to propagate the idea of no littering, here it is a complete 'no', that propose no other option but stop littering. Viewing this hashtag #SayNoToLittering from an ecological perspective proves that this little effort (discursive move) from the social media world helps in building a clean or mess-free society that ultimately leads us to save this planet from decaying. Indeed, it is an evident example of beneficial discourse as it has a positive agenda underlying this hashtag #SayNoToLittering. The positivity of the intended meaning is skillfully mentioned in these few words and also through the visual display. It is to mention here that this hashtag is grounded in the ecocentric ecosophy and boldly condemns the prevailing discourses. This hashtag discourse is clearly not an illustration of the portrayal of destructive or ambivalent discourse, nor it is a mere criticism of that.

The construction of this hashtag language sheds light on the eco-consciousness and sensitiveness of the content creators. These hashtag posts suggest the concern of the modern man for the maintenance of the eco-system which is a positive dimension indeed. This is also reflected by the analysis of the comments that people of this technological world at least got a sense of regret for this destroying nature. The comments prove the consciousness and the awareness of the people about the deteriorating nature. Another positive dimension here is that they are willing to bring change not only through launching campaigns but by acting practically.

The visual analysis of the images attached with the posts under (Kress & van Leeuwen, 2006) show a lack of interaction between the characters in the images with the viewers. The pictures (1 & 2) represent the people in complete ignorant state of their surroundings, which in a way displays our bigger part of the society who is negligent of the decaying position of nature. However, these images are trying to make its move by showcasing this ignorant behaviour. This is so to make the viewers think in the right direction for the betterment of society or in an alternative world play their role in creating balance in the ecosystem. Thus, it can be said that this overall hashtag post along with the comments and the pictorial representation is an appropriate example of beneficial discourse. As it not only supports nature, but also asks for practical initiatives to be taken from the people or government authorities.
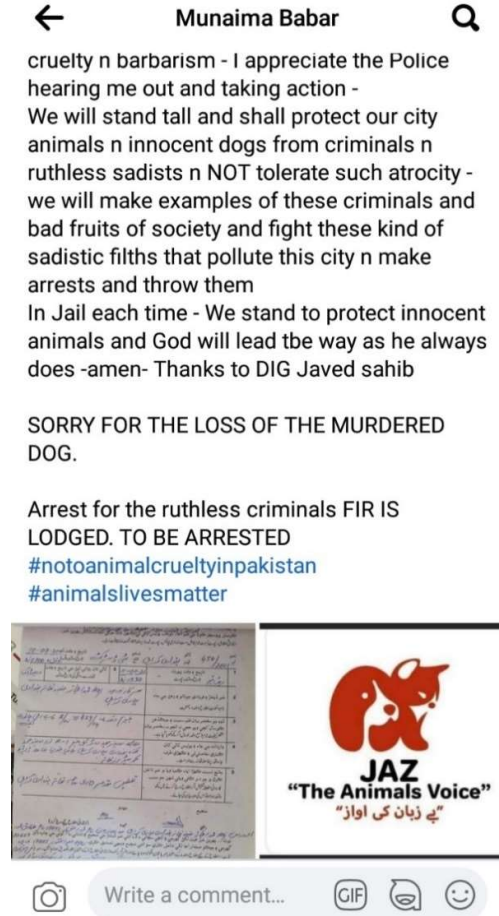
HASHTAG 10

#animalslivesmatter

Post. 2 (Dated: Aug 11, 2021)
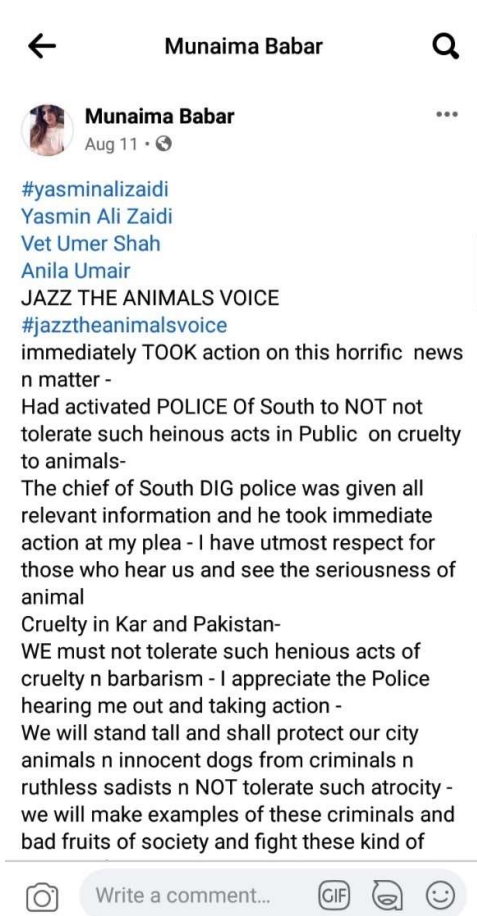
Figure 13

Figure 14

Comments

1. <u>Munaima Babar</u> also attached video where they were beating dog. Edit in it plz

2. So horrible and unjust. These guys should be punished ..

See Hashtag Posts 2 & 3 in annexure

Analysis of the Hashtag Posts

Frame Ten: THEY matter

#animallivesmatter

a) **Linguistic and Ecolinguistic Analysis**

The hashtag #animallivesmatter tells a rarely narrated story 'THEY matter', here 'THEY' refers to that aligned group that is always considered 'others' and is not given equal worth as men (the anthropocentric approach). According to this approach, mankind has central importance while animals are merely entities available to be benefited by human beings, or in fact resources to utilize according to their needs.

Linguistic dissection of the hashtag unveils many other layers of the meanings too. Animals (noun) are the living species, however 'lives' according to oxford dictionary means 'the existence of an individual human being or animal' and the very last part of the hashtag 'matter' refers to 'to be given worth/importance (Merriam Webster). The most noteworthy part here is 'lives matter' that in fewer words hints back to the pitiable condition, animals were living. Here it is appealed to give them the very basic right of living, that matches with Stibbe's ecosophy of ''living!'' (Unknowingly based on the philosophy 'live and let others live') that is also the researcher's ecosophy for the current study.

Though the campaign #animallivesmatter targeted the miserable living condition of animals, either being bitten up by men or being starved or caged. The framing technique used in the hashtag #animallivesmatter is powerful that undoubtedly inspires people to do something for the animals. Here, the use of the source frame 'lives matter', denotes the targeted frame of being neglected and put down to the reader's mind.

Analysis of the Visual Images Attached with the Posts

There are two images attached with post (1) image, one is the picture of the lodged FIR while the other is the display card of the organization JAZ. The analysis of the FIR picture is not applicable here, though the following is the visual analysis of that display card of the JAZ organization and (Post 2 & Post 3) images.

a) **Representational Meaning**

As the (Post 1) image is not portraying real animals but is made by a computer, so identifying the representational meaning of the (Post 1) image tells that it is an example of conceptual representation. As the characters (participants) in the image are not involved in any activity but are lost in their thoughts. This kind of representation helps the viewer to dig deeper into the feelings of the participants shown in the picture, similarly in the current image both the animals are seemed sad and dejected. Thus, it shows these animals are likewise sensitive as human beings and can be affected by the circumstances and attitudes towards them.

Similarly, there is a sad and helpless display of the street animal in the (Post 2) image who is simply lying for the dissection procedure. It is in (Kress & van Leeuwen, 2006) view a conceptual representation, because the main character is found alone in the image while the doctors are doing experimentation on it, and their hands are only pictured here.

In contrast to the above two images, the (Post 3) image is a narrative representation as there are two animals and one person present in the picture. The two animals are seen playing the dangerous trick (crossing the fired ring) in the circus. On the other hand, the man is standing just at the back of them and sees them performing.

b) **Interactional Meaning**

With regard to interactional meaning, gaze, distance, and angle are paid much attention to. However, the gaze is further divided into demand and offer images, all three images are illustrations of offer images as there is an absence of eye contact between the participants and the viewers in the images. This kind of offer image creates a sense of objectivity on the part of the viewers.

Analyzing the distance in the interactional meaning of the (Post 1, 2 & 3) images are medium shots as there is a display of the whole image of the animals' bodies, not just the facial expression (sad and depressed). These kinds of images help the viewer analyze the whole situation (body language too) from a distance, moreover, this representation does not force them to form a relationship with non-human animals.

c) **Compositional Meaning**

With reference to compositional meaning; Ideal- Real and Given-New are two types of structures for informational value. The (Post 1) image is an example of Ideal-Real structure because it is ideally divided into two parts; one is consisting of the image of the animals while the other part of the picture has the real phrase 'The animal's voice' – 'Bezuban ki awaz' in English and Urdu languages both. This real phrase is making an emotional title here and indeed is sensitizing the people to either be the voice of those animals or at least listen to the voice of those animals. However, the 'Real' in the campaign is the very name of the organization 'JAZ' that has initiated all this debate. Its name is also found in the caption and the hashtags added with the post (1) to give it more practicality. This also works for motivating the viewers to work more and be more.

Emerging Themes in the Comments

As in the given posts, it is highlighted that the animals were treated badly previously but now things are changed for them. Post (1) shows the strict action taken in the form of lodged FIR, while the other post (2) talks about the law for animal protection, and the third post is about signing the petition to ban the use of wild animals in circuses. However, thematic content analysis of the comments suggests the following themes;

1. It is observed that people are aware of the animal rights. As the person is asking the high-ups to do justice and arrest the criminal. Along with that, the public responded to the hashtag posts sensibly by asking for justice or punishment. (Post 1-Comment 2)
2. It is evident that people who are making comments on the posts are legally sound. A few of them are imploring for evidence to be attached here with the post (1), this shows their sensibility. They also show responsibility by raising their voices for this cause and also by collecting shreds of evidence to plead the case. (Post 1- Comment 1)

   Themes that emerge in other posts with the same hashtag #animallivesmatter are as following, see Annexure (Post 2, Post 3)
3. It is seen that people are appreciating the Awaz-e-Bezuban post for the announcement of the animal protection law. See annexure (Post 2- Comments 8, 9, 10)

4. The people seem to be so eager to make the law implemented all over Pakistan, which is proof of their awareness of animal rights. See Annexure (Post 2- Comment 1, 2, 3, 4, 5, 6, 7)

Annexure (Post 3) is generated by the Facebook group (Lost and Found Pets & Helping Desk) as mentioned earlier it is about signing the petition to end the use of wild animals in circuses in Pakistan. In fact, they are asking as many people to get it signed. However, the people commenting after this post are showing their positive gestures and thumbing up to show appraisal as well as support. See (Post 3- Comments (1, 2, 3)

Interpretation

This social media hashtag campaign #animallivesmatter is taking an initiative to talk about the less discussed topic of considering animals and their lives important. It is a positive discourse as it is sharing and making the people conscious of the pitiable condition of the animals by framing them in a miserable condition as suggested by the post too. The hashtag is underpinned by eco-friendly philosophies as the use of language in this hashtag truly displays the awareness and sensitivity of the people using this mode of politicking. The hashtag talks about giving worth to other species (ecocentric philosophy) and not to human beings only (anthropocentric philosophy).

Analyzing the comments of these hashtag posts also confirm the positive dimensions such as eco-consciousness and eco-sensitivity of the discourse. People commenting on the posts are concerned and willing to be part of the campaign even practically. This proves the success of the hashtag posts and also authenticates that the intended meaning is communicated appropriately.

The visual analysis of the display card (Post 1) of the Jaz organization elucidates the pitiable and neglected condition of animals. It is indeed a pictorial representation of what is said in the hashtag post (1), and it does sensitize the audience by urging them to alleviate the burden only by taking the right moves. (Post 2) image displays the pain that the animal feels when it is dissected however, the overall post (caption) talks about uplifting that pain. (Post 3) is the ruthless and inhumane representation of the animals, that are used for creating the so-called thrill and adventure. Their lives are at stake in this whole process and they even cannot raise their voices for themselves.

4.1 FINDINGS

The findings of this research study are discussed as follows;

1. It is found in the analyzed data that multiple framing techniques were used to enhance eco-sensitivity through environment-friendly hashtag campaigns on social media. It is identified that most of the data analyzed keeping with the ecosophy have used negative framing techniques and such trigger words that negate a particular idea and inwardly suggest the positive dimension of it e.g., #SayNoToPlasticBags and #SayNoToLittering.

2. It is also pointed out that some hashtags do have a metaphorical expression in their framed stories that suggest beyond the literal meaning of the very discourse and also create more than the human world e.g., #PlantATreePlantALife, #CleanGreenPakistan, and #PlantforPakistan.

3. It is recognized that the framing techniques used in some of the hashtag posts are more suggestive of creating awareness of the particular issue in the ecosystem e.g., #SaveWildLife, #animallivesmatter, #SavethePlanet, #sustainablefashion, and #revivethethread.

4. It is drawn out from the data that the following are the positive dimensions reflected in the discursive moves used in the selected hashtag posts.

a) The discursive moves in the selected hashtags posts are made eco-consciously as there are no such words or expressions used in those discourses that suggest negativity or critical remarks. In fact, the discourses are not even giving any hunch of ambivalent discourse. It is a clear-cut positive expression (e.g., #PlantATreePlantALife, #PlantforPakistan, #SayNoToPlasticBags) which shows the consciousness of the one developing those modes of communication.

b) The use of alarming words is another positive dimension found in the discursive moves of the selected hashtags posts. It is because sometimes this kind of narration is necessary to sensitize the audience more to get the required outcomes. Here, the hashtags #SaveWildLife, #SavethePlanet, and #revivethethread do convey a kind of emergency through which the audience is being alerted.

c) Environmental sustainability is the major focus in the discursive moves made through the use of hashtags on social media. For instance, the hashtag #sustainablefashion generated by a clothing brand Sapphire clearly states the need for fashion that is ecologically bound. Not only this one hashtag, but all the other

hashtag posts selected in the data do also refer to the stability of the environment whether to take the animal and wildlife's safety or striving for planation for the secure planet.

5. As suggested by earlier studies, the arrangement of words does make a vivid difference in the overall understanding of the discourses so does the data analyzed in this research suggests that it is the expression of stating a certain discourse that can make a difference (positive or negative).

6. It is identified that these hashtag discourses do have ecosophical underpinnings as all of the selected hashtag posts tell a positive ''story'' (Stibbe, 2015). They tell the story keeping with Stibbe's ecosophy ''living'' (that the researcher has also adopted for the present research study) which favours nature more (ecocentric philosophy) than the human beings (anthropocentric philosophy).

7. It is evident in these hashtag posts that they are working for environmental stability and are not the typical example of portraying the distorted picture or criticizing them (which is done in the literature produced earlier). It is agreed that they do alarm the people but not by elucidating the horrifying and drastic changes this planet or nature is making but by simply by giving the command like #SavethePlanet and #SaveWildLife.

8. Keeping with all the above-mentioned facts, it is found that the selected hashtag posts do fall under the category of beneficial discourses because of their eco-friendly discursive moves.

9. As the multimodal data is collected in the form of screenshots so some findings must be mentioned here along with the discursive findings of the data. It was identified that mostly the images attached with the posts were also gone align with the eco-sensitive narrative. They were framed in a way that they mostly display the need for environmental security (Figure 2,4,5 and 12) and the positive sides of the environmental campaigns such as eco-sensitiveness, ecological awareness and ecological sustainability (Figure 3,10 and11). It is found that these images help in creating ecological consciousness among people and sensitizing the situation.

10. There are some other findings that shed light on the existence of the recurrent themes in the comments that people are making in favour of the posts. It is found that their comments do express positivity and eco-consciousness towards the environment. There are comments that not only appreciate the hashtag campaigns but are also supporting and persuading the agenda. In fact, these discourses

(comments) are also beneficial as they are making their influence in the promotion of those eco-friendly hashtags.

4.2 DISCUSSION

Analysis of social media (hashtag posts) given Stibbe's (2015) linguistic theorization leads to specific findings. Keeping with Stibbe's appeal for the new stories-to-live-by, a beneficial discourse perspective is taken for the ecosophical backgrounding for this research study. However, social media discourses (hashtags) are innovative modes of communication, rarely talked about in the literature generated in Pakistan previously. The findings of this research imply that various framing techniques can be used in social media discourses (hashtags) to bring far-reaching results in terms of environmental stability. It goes along with the recent research study of Yancheng Yang & Mengyu Wang (2021) on the covid-19 epidemic rumour discourse in online platforms, which proves that media discourses do have an impact either positive or negative.

Framing analysis is not anything new, Andrew (2018) has also tried to identify the effects of cognitive framing of nature in nature connectedness. Though, the findings of the research suggest the prominence of negative framing and the use of metaphors as framing techniques, similarly, many other scholars (for instance, Stibbe and Zunino, 2008) did found metaphor as a significant linguistic feature to establish a frame appropriately. In fact, they took a step forward and studies the troubling metaphors too. Similar to this research study, Ghorbanpour (2016) has also used Stibbe's ecolinguistics framework for his analysis of two nature songs poems. He did an in-depth study of metaphorical representation and salience too and likewise, the study in hand Ghorbanpour also found out the metaphorical implications in the selected songs and their creating the more-than-human world.

The findings of the current research study also highlighted that it is the arrangement of the words that made the difference in the perception of the content. It is proven through the analysis of the current study that there is positivity in the discursive patterns structured through framing techniques, as the thematic content analysis of comments also suggests a great number of positive responses over the posts and encouragement from the side of the audience. Likewise, the study earlier done by Aldo Leopold and Loren Eiseley, who joined hand on a single platform that

Macfarlane (2013, p.167) named imaginative naturalism, and found that the use of certain linguistic patterns and grammatical lexicon is truly making the difference in any discourse. Unlike Aldo Leopold and Loren Eiseley, the present study has taken a different stand to select the data from (for instance, social media hashtags) however, the data selected and analyzed does show the alignment with the linguistic construction of the world.

It is found in this research that certain framing techniques (either textual or visual) do enhance eco-sensitivity. As this study has taken the beneficial discourse perspective from the beginning, similarly a study done on Kalenjin narratives in 2019 by Simotwo has also taken the stance of identifying the linguistic choices found in the above-mentioned discourse, though it was consciously viewed that how far these linguistic choices establish a positive discourse of the protection of the animals. In Kalenjin narratives, it was concluded that the linguistic choices, (for instance, the use of verbs, active voice narration, construction, and rhetorical questions in oral folklores) put down the anthropocentric approach. However, in the present study, it is not only the linguistic choices (frames, metaphors) but the visual narration as well.

Numerous research studies are done on unearthing the downside of the destructive discourses e.g. Andrews (2018) in his article ''How Cognitive Frames about Nature May Affect Felt Sense of Nature Connectedness'' tries to explicate the way of studying nature connectedness by adding an innovative approach to post-positivist transdisciplinary methodology. However, the study was divided into three parts, encompassing a detailed study on destructive discourses and their harmful effects and also the subjective nature of nature-connectedness. Andrews (2018) research study also helps in highlighting that framing and metaphorical analysis does play a significant role in establishing a place for ecolinguistics in the domain of ecopsychology.

However, the findings of this research show that social media discourses (hashtags) establish eco-consciousness when generated on ecosophical principles. Unlike highlighting destructive discourses as Andrew did in his research, the current study has tried to play its role in establishing the debate in the domain of beneficial discourses and in Stibbe (2015) to tell the new stories-to-live-by.

The research findings also help in boosting up social media campaigns of the social media communities as found out that these innovative discourses have tried to play a significant role in establishing a world of environmental stability and eco-consciousness. Ling and Dale in their (2013) study appeal for the need for social media discourses (hashtags) to be devised in a way that not only initiate discussion but also persuades/ encourages the audience to act and behave sensibly. Though, it is proven with the findings of the current study that not only did the researcher come across the hashtags that create sensitivity in the audience. But also, these hashtags do motivate them (audience) to share the word and support the cause or be part of the campaign (as the comments show).

It is also identified in the multimodal data analysis that even the images attached along with the posts (promotional techniques) have had ecosophical underpinnings and results in eco-consciousness. To understand the hidden narrative techniques of the images Kress and Van Leeuwen's (2006) Visual Grammar is used in the present study, which is also used recently in José-Santiago Fernández-Vázquez's (2021) research paper named ''Analysing the environmental websites of the world's greatest polluters: a multimodal ecolinguistic approach''. However, in José-Santiago Fernández-Vázquez's study, it was used to identify the public stunts those environmental web pages of 20 world's biggest polluter companies are using to stay among the environmentally sensible sites.

Unlike José-Santiago Fernández-Vázquez's study, the findings of this study show that mostly the images attached with the posts not only refer to the need for an eco-conscious approach towards the environment but also highlights the stories of the poor beings (animals/wild animals) and sights (Public places) being deprived of getting support and care. Thus, some of the images even went far to alarm the viewer and beware them of the urgency in their actions (positive developments).

CHAPTER 5

CONCLUSION

This study was designed to look at the upside of the beneficial discourses (hashtags) concerning environmental protection on social media platforms (Facebook & Instagram), after the long-standing debate on destructive and ambivalent discourses. The identification of the linguistic features (frames) in those promotional techniques (hashtag posts) was done in view of the theoretical and ecosophical framework of Arran Stibbe (2015). To deal with the multimodal sort of collected data, Kress and van Leeuwen's Visual Grammar (2006) was used as an analytical tool.

After the whole process beginning from the very scratch to the data selection and collection processes, to analysis and findings; it is concluded that the flip side of the coin which is less turned, is the important facet for the environmental discourses in the 21st century. The fast-tracking degradation of our natural environment (Sahelian Droughts, 1970s) has referred to the urgency of rethinking the positivist worldview often taken for granted. It is identified through the use of Stibbe's framing technique along with the ecosophical backgrounding that social media (hashtag posts) is indeed playing a positive role by using the eco-conscious use of language, promotional and alarming expressions for environmental protection and equilibrium. It is drawn out from the analyzed data that these social media hashtag campaigns influenced and urged the people to play a constructive role in re-establishing the distorted image of mother nature. These campaigns are making the people of its reach ecologically conscious and sensitive. Not only, that it helps in raising voices for the animals, but also, for the wildlife or endangered species. Recurrent themes found in the collected data also suggest positive outcomes in the form of eco-consciousness and eco-sensitivity to the environment.

Juxtaposing Kress and Van Leeuwen's Visual Grammar (2006) analytical tool for the visual analysis of the selected posts (images) proves that visual display does also sensitize people. It is very evident in the portrayal of the pitiable sides along with an addition of the emotional captions. As Stibbe (2015) urges the researchers to look for the beneficial discourses in their research studies, hereby this study is a beneficial discourse study and must be taken as a promotion of the upsides of the discourses.

This study helps in building the knowledge as it has identified the various framing techniques that can be used for the positive construction of the discourses. It is an attempt to find out the beneficial discourses that do play a positive role in convincing the people to maintain the ecosystem and also in making them conscious of the decaying condition of nature. This is done here not by highlighting the destruction that man has caused or criticizing them. In fact, here people are urged through the practical examples (visuals) to play their positive roles collectively in the construction of a balanced ecosystem (Morozov, 2009) and (Ling and Dale, 2013), or at least play their role to bring out the change. The notable thing here is that most of the selected hashtag campaigns in the data do not just preach eco-sustainability. In other words, these discourse not only serve in cognitive development but also motivate to set examples by bringing change (as the posts suggest in 4.1).

The prominent aspect here is that the construction of these hashtag discourses uplifts the man's status from the one becoming the cause of destruction (destructive discourses) to be (or can be) the one playing the constructive role for its sustainability. This positive fusion of words does definitely motivate the human being ''to be more'' as Stibbe (2015) asked to be. Thus, these positive/beneficial discourses in a way play with the overall psyche of human beings from trouble-creator to a source of maintaining the ecosystem or creating eco-consciousness. That is why, these discourses must be highlighted (Stibbe, 2015) because as discourses construct the society and also constructed by the society (Graddol D), in this way these beneficial discourses can definitely bring positive changes. There is a dire need for the promotion of such discourses and there is still room for more areas to look at for exploring the beneficial discourses.

5.1 Recommendations

Based on the findings of this research study, it is recommended that these beneficial discourses, or as Stibbe (2015) said ''new-stories-to-live-by'' must be promoted and given worth to. There is still room to explore more of it on a large amount of data. Having more beneficial discourses is only possible when firstly people are being told and beware of the alarming situation of the environment. They must be exposed to such discourses that develop in them a positive outlook toward the whole ecosystem. It should be started from the grass-root level, e.g., our educational curriculum,

entertainment shows, and also the political discussions, should have an ecocentric approach in them. Social media or any other media either print or electric media can play a vital role in achieving this goal of environmental stability and eco-sensitivity as highlighted in the current study.

5.2 Limitations of the Study

This research study has certain limitations. Firstly, this research could have been better if along with the qualitative analysis, quantitative analysis of the data is also included e.g., checking the frequential use of those hashtags in social media platforms and also the frequency of the eco-sensitive comments. Secondly, if random eco-sensitive posters or cartoon representations on Facebook and Instagram are also incorporated then it could become better for the understanding of the common people too. Thirdly, if the language barrier is easy to avoid then Urdu comments must be incorporated that could make this study extended in its findings and results. Lastly, this study could have extended its collected data to promote more beneficial discourses against all those pre-existing data on destructive or ambivalent discourses.

5.3 Suggestions for the Future Researches

Keeping with the findings and limitations of the study, suggestions for future researchers can be put forward as below:

1. It is suggested that future researchers may include the multimodal analysis of the random posters or cartoons representation on social media platforms. There is a huge amount of visual data available on Facebook especially, that can be studied under the beneficial discourse perspective and the eco-sensitive moves among them should be identified.

2. There are several studies done on Chinese animated movies from the perspective of studying the representation of nature in their discourses. It is suggested here that future researchers can select animated movies made in their indigenous cultures for studying the portrayal of nature and dig out the positive or negative effects of it. For the Pakistani researchers, a Pakistani animated movie 'Allahyar and the Legend of the Markoor' is best suggested for the eco-sensitive discourse analysis.

3. Future research students can design a comparative research study of eco-consciousness created through the use of beneficial discourses by taking two social

media platforms. It can also be drawn out, which platform (Facebook & Instagram) is sharing more of the eco-conscious content and getting more responses.

4. Future researchers may take into account the environmental department's discourses (policies and planning) for the analysis from the beneficial discourse perspective. It must be analyzed how far their planning and policies are based on practical grounds and applicable in our Pakistani society.

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ANNEXURE

Hashtag 1

#PlantATreePlantALife

Post 2

Green Earth Foundation · Follow
15 Jul 2018 · 🌐

Tree Plantation Drive 2018 - making Islamabad green again

Description
Tree Plantation Drive 2018 by Green Earth Group - Planting 10,000 trees in Islamabad.
Phase one completed Alhamdullih - planted 1,000 trees in collaboration with CDA
Join us in making Islamabad green again...

#plantatreeplantalife

Let's Join Hands
in making Islamabad green again

0:17 / 2:45

👍❤️ 75   9 comments · 52 shares · 4.1k views

Comments

1. Well done
2. Please do some work in Cantt, Pindi and Chaklala.
3. Well done.
4. Do attach stick with each plant so it may grow straight. Straight plants have different look.
5. Islamabad is green. Plz green the Rawalpindi where air disturb breathing.

Post 3
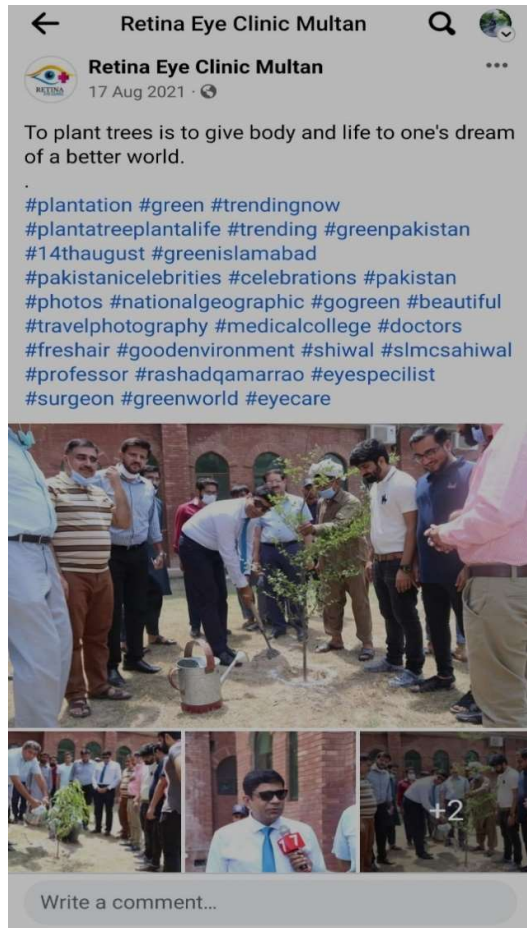
Comments

1. Fantastic move for upcoming generations
2. Wonderful activity sir.MashAllah
3. Mashallah ever active in every field of life. May ALLAH bless you more energy & success.. Ameen
4. Masha Allah sir
5. Good initiative
6. Great . Mashallah
7. Great.

Hashtag 2

#CleanGreenPakistan

Post 2

Comments

1. No plant, no life. We all must be involved in this strike.
2. This is a very good job, the breeds will benefit from this.
3. Thanks a lot Sir for the very precious contribution.
4. Great, to make our environment and air clean is a great service to humanity.
5. Great commitment, we should be a step forward in saving the environment.
6. Admirable event to plant tree is just like worship.
7. Thanks to U.S Embassy Pakistan.
8. Thank you so much plants very important in our lives.

9. Good effort must continue. Request to U.S Govt to help us in carrying out this.

10. MashAllah greenery is essential for earth.

11. This is the meaning to serve humanity! Really Appreciated to you.

12. To you & Minister Climate change. Quetta valley needs planation on surrounding mountains including aieriel seed sprays on unreachable top parts of mountains, it will help in many ways.

13. Good job, Green Pakistan, Great picture of the time.

14. Great efforts for clean and green environment.

15. Very good work, thanks for the plantation

16. Great efforts for Green Pakistan.

17. Thanks for appreciating environmental protection.

18. Everyone should contribute to make world green. Our existence exists in planting trees.

19. Well done and our thanks to the honorable ambassador.

20. Great efforts by Mr. Paul to protect the environment thanks.

21. Planting is the only solution to global warming, highly appreciated, thank you Mr. Ambassador.

Post 3

Comments

1. It requires only very little effort at every individual level to achieve this goal. It is not a big deal at all. If you dream of saaf Pakistan, it's only you who need to be active and contribute in keeping it clean. Be consistent in keeping it clean regardless of any disappointments you see around you.… Be a majority…. Take over the ones who do not understand their importance in putting up a collective effort.

2. Hey guys please please do something for Karachi we want to be a good environment atmosphere for our kids,

3. Beautiful CSR campaign. Hope we all make its implementation successfull by starting this from our own self.

4. Good luck

5. Great

6. Clean Pakistan

7. Superb

8. Great

9. Superb keep it up

10. Good

11. Great

12. Nice

13. Good initiative

14. Good luck

15. Good work

16. Great

17. Good job

Hashtag 3

#SayNoToPlasticBags

Post 2

← CCK - Citizens for a Clean Kara...   🔍   🌐

CCK - Citizens for a Clean Karachi is at ⋯
Imtiaz Super Market.
1 Aug 2019 · Karachi, Pakistan · 🌐

Imtiaz Super Market(Defence) has taken the
initiative to sell paper bags instead of plastic bags
on demand of the consumers in the area. We hope
they adopt this in every area of Karachi.
#saynotoplasticbags #imtiazstore #karachi

Comments

1. This should be given as a souvenir to the customers because nobody would buy it on their own.
2. cloth would have been better tho
3. very nice
4. Pls go for cloth bags for permanent shopping use like hyperstar is doing.
5. This is because Plastic bags are banned in all cantonment areas. Imtiaz store Malir Cantt is using free paper bags and they have introduced these bags which people can buy in 25 rupees only.
6. Take your own cloth bags ! How difficult is that ? Keep a few in every car

7. Are these bags made from recycled paper?… or still they need to cut some more trees to make these bags... isn't it better to go for a Cloth bag… that's reusable, washable and long lasting...

8. Cloth bags, and reusable bags is the only solution + every customer shud think it as their responsibility to bring their own Bag.

9. That's what happens when consumers demand change rather than remain passive

10. I didn't see a single plastic bag in Singapore. The blue ikea bags sold for a dollar is the way to go. They are even washableAll those who are complaining that paper bags wont hold heavy stuff then please buy cloth bag....don't look for excuse to use PLASTIC.

11. Imtiaz Super Market will provide Paper Bags free of cost good decision Bravo

12. Why even make plastic bags available replace them all free of cost

13. They do not have free bag

14. Great job

15. Very well done

16. Well done! Great initiative!

17. A good start to save our planet

18. Reusable cloth or local baskets should be encouraged. Proud of our roots.

19. Good

20. Reusable bags are a better option. Why waste paper

21. Paper bag for heavy things not advisable should introduce cloth bags

22. They shud give for free like ebco in forum or aghas do.

23. Why paper, sell cloth bags. Paper bags will only be used twice or thrice, again a burden on environment.

24. No one will buy these if they also have an option for a free plastic bag. Plastic bags have to be removed altogether from the stores and then only can this menace be reduced and people will either be forced to buy the paper ones, carry their items in their hands or get a cloth bag from home. After all hyperstar in dolmen sells their plastic bags and have no other option for the customer.

25. Excellent! Save the bags, reuse them or buy them.

Post 3

Comments

1. Why only in Islamabad,should be Ban in all cities of Pakistan
2. Say No To Plastic Bags
3. Close plastic bags on national lavel if want clean and smart country
4. The government has a very good decision, but my one question is why only Islamabad is not the rest of Pakistan?
5. Why not in other cities. Please reply.
6. The shopping bag can never be closed until you remove it.
7. Very nice
8. Great
9. Good job

10. Great

11. Good decision

12. Very nice

13. Very good decision

14. Good step

15. Good take

16. Good decision

17. I fully support you

18. Good attempt

19. Greatest

Hashtag 4
#SaveWildLife

Post 2

Pakistan Environmental Forum · Join
Syeda Fatima Ali · 1 Dec 2020

A little we could do to #savewildlife. This is #Kavaan. Now know as the loneliest elephant on the internet. I took a photo of him and posted it on social media to raise awareness against zoos in Pakistan. After a year an American singer #Sher decides to rescue this elephant. Kavaan has now been transported to Cambodia to live along other mammals. Nothing could be better for him than this.

Comments

1. You did a great job #humaity
2. Well done to you.

Post 3
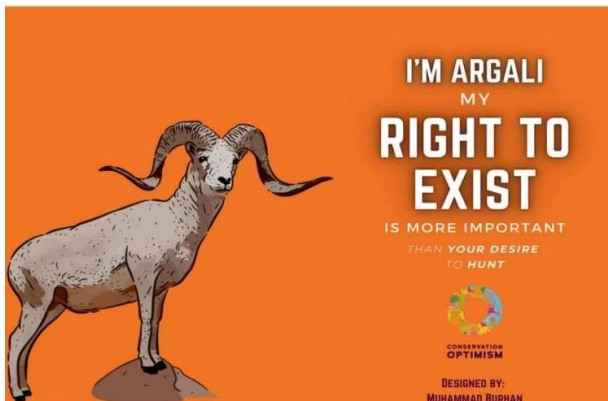
Conservation Optimism Pakistan · Join
Burhan Jafer · 15 Aug 2021

Animals are the beauty of nature.
#endangeredspecies
#savewildlife

👍😢 25   3 comments

👍 Like   💬 Comment

Comments

1. Perfectly said!
2. 100 true
3. So true

Hashtag 5

#sustainablefashion

Post 2

✕ Photo

Artistic Fabric Mills · Follow
19 Jul 2018

Proud to be the first Post Consumer Waste Recycling Unit in Pakistan, and the second in the world: Here's Amy @denimdudes visiting us to see how we turn old jeans into new jeans.
#TBT #ThrowbackThursday #Throwback #zerowaste #savetheplanet #togetherpossible #reusereducerecycle #ecoconscious #environment #sustainability #afgi #SustainableDenim #Recycle #ecofriendlyproducts #recyledesign #indigo #denim #sustainablefashion #jeans #upcycle #recycled #recycleddenim #recycledfashion #denimdudettes #denimdudes

Comments

1. We serve sustainability for future.
2. Wow, great achievement.
3. Good
4. That's great

Post 3

Sapphire ✔ · Following
4 May 2020

Introducing in Pakistan for the first time ever, Sapphire
Exclusive Fabric Range brings to you Bamboo Fiber. Shop
the unstitched capsule collection online.

#sapphire #sapphirepakistan #sapphireman
#sapphirepremiumfabric #coffeefibre #bamboofibre
#unstitched #sustainablefashion

👍 364   113 comments • 1 share

Comments

1. Well done, Sapphire
2. Appreciated
3. Sapphire, you always come up with great ideas.
4. Good
5. That's a great idea.
6. I want to order.

Hashtag 6

#revivethethread

Post 2

Comments

1. Very sensible and requirement of today's global warming at alarming situation .. much appreciated.. you guys are always take one step ahead .. good job.
2. Literally I was waiting for this initiative from any Pakistani brand. Good job **Sapphire**
3. Well planned and executed
4. Good initiative after the bags with seed that was also brilliant idea
5. What a great initiative! Thanks for starting this trend.

6. Good idea. There is suggestion to please send this bag along with online order as well as I used to buy your brand to present my family and it looks more elegant to present your outfit in your bag.

7. Well done. I'll five my all old clothes from sapphire

8. Very impressive

9. Well done

10. Great initiative

11. This is much needed awareness & pretty responsible of the brand.

12. Superb, awesome, amazing and spectacular idea good job. Love it !

13. Good initiative

14. Now that's like a socially responsible corporate

15. Great work

16. Great initiative well done sapphire

17. Great idea. Thumbs up for the cause.

18. Ohh ..what an idea ..

19. Very impressive

20. Very good

21. Amazing initiative

22. Good

23. Great idea

24. Very well done Sapphire   good initiative

25. Good initiative

26. Amazing initiative

27. Good initiative

28. Wow good initiative

Post 3
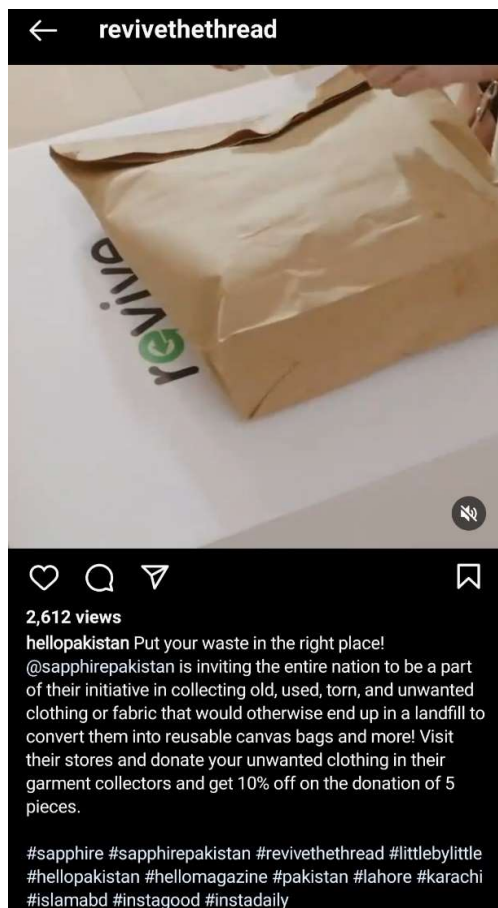
Comments

1. Wow! Highly appreciated
2. So good to see this
3. Excellent

Hashtag 7

#savetheplanet

Post 2

Comments

1. Cans and plastic bottles have to be forbidddn!! ! The picture is heartmelting and very creative 🌊🥫

2. It's insane how much plastics we use!!

3. What a creative picture

4. Feedback important!

Post 3

Pakistan Young Environmentalists Fo... · Follow
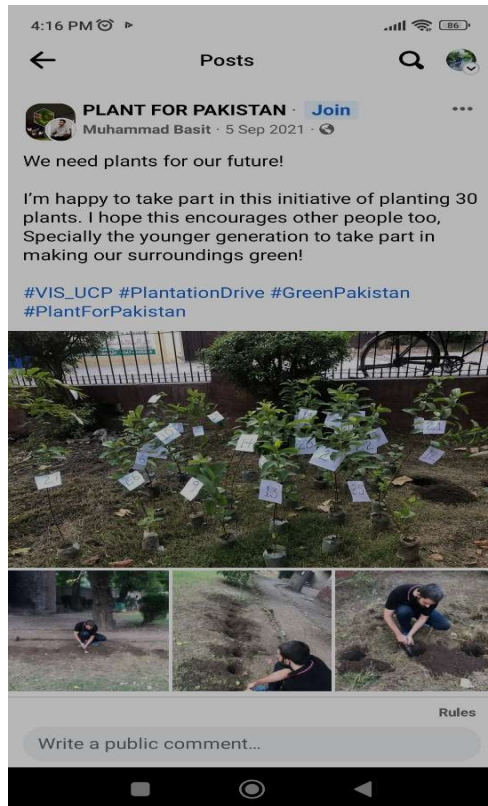2 Jul 2020

Perfect Selfie ❤️
#savetheplanet
#saveenvironment

👍❤️ 19   1 share

Comments

1. Sad reality
2. #savetheplanet

Hashtag 8

#Plantforpakistan

Post 2

Comments

1. Keep up the good work
2. MashAllah brother great work keep it up
3. Keep up the good work.
4. Great job
5. Good job
6. Inspiration For Us..

Post 3

Comments

1. Always ready for more plantation drives

Hashtag 9

#saynotolittering

Post 2

Comments

1. Pakistanis are near to be animals but become human that why they are doing this Security must be there if they find people while throwing garbage charge the fine on them
2. Heavy fines should be imposed for littering
3. They know imf they know dollar rate and petrol prices but this stupid nation don't know the location of dustbin

Post 3

LITTER POLLUTION LEADS BITTER POLLUTION
A public service message by "Clean, green & dream Pakistan"
We need to be responsible enough to put our litter into its right place rather than polluting the streets, roads and ocean. Don't litter because its consequences are bitter.
#beresponsible #stoplittering #donotlitter 🚯
#saynotolittering #savetheearth #binit
#donotbethereasonofproblem
#cleangreenanddreampakistan

Comments

1. .Great message

2. Great message   it is our responsibility to keep our country clean and green

3. It is not enough to only clean our house rather cleaning our country is more important Clean, green & dream Pakistan nice job

4. It's our responsibility to keep our beloved country clean and do perform our best beacsue cleanliness is half the faith great video

5. We need to be serious about this topic,this is our responsibility. By the way great video and inspiring topic

6. You deserve applauses

7. Play ur part as a responsible Pakistani citizen....

8. Keep your city clean n green...

Hashtag 10

#animallivesmatter

Post 2

Comments

1. Sir this very good but plz apply this in all over Pakistan
2. Yes and must be all across Pakistan. We need complete implementation of this law or else everything will go in vain.
3. May Your Kindness touch everyone's Heart cuz people are very cruel and frustrated we should do something big to change and deal with to improve the Behaviour Mentality Character building May ALLAH PAK BLESS You
4. Well done Great Guys Our Salute
5. Hmm who's gonna make sure it's implemented stray dogs are killed every day till todaye

6. Hope it gets implemented

7. I don't believe it (sounds harsh I know) .. people very rarely get punished for raping/ killing humans never mind an animal who can't even advocate for themselves

8. Wow

9. Brilliant news

10. Good decision

Post 3

Comments

1. Signed and shared
2. Done
3. Be the change

Additionally Searched Hashtag Posts
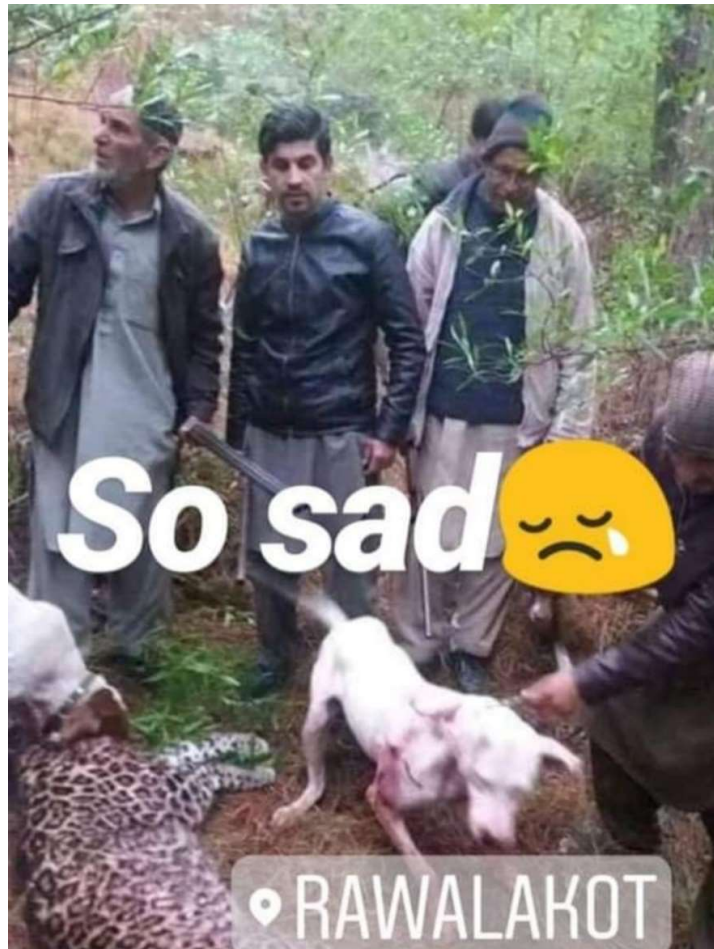
Kashmir کشمیر • Follow
2 Feb 2019

A leopard killed by locals in Rawalakot Azad Kashmir, on the pretext of saving cattle. Such a beautiful animal should have been relocated and not killed. Let's raise your voice to protect wildlife in Pakistan.
#WWF
#SaveWildLife

👍😢😠 103   6 comments • 11 shares

Zahran CR
26 Nov 2016
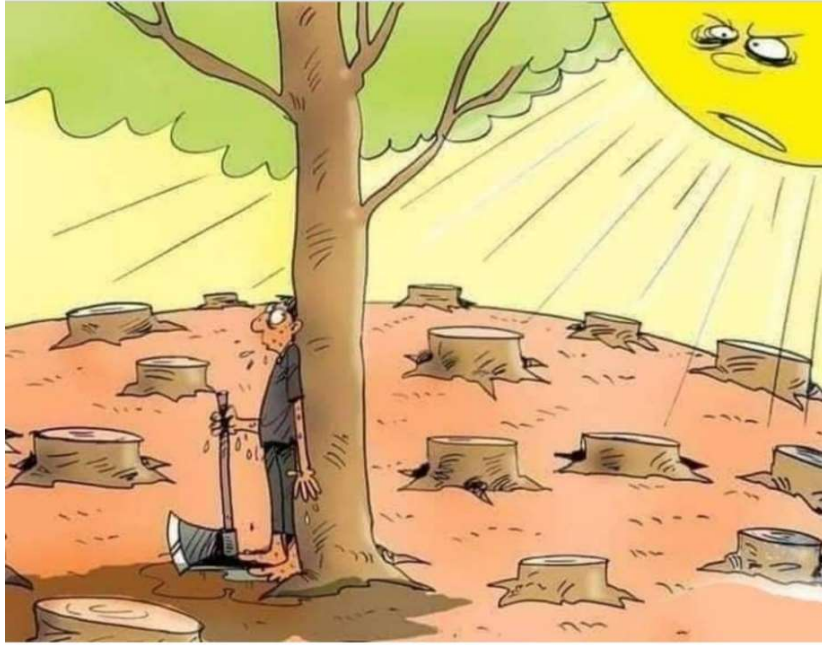
Houbara bustard, Foriegn Office of Pakistan and Arabs !

#Houbara
#SayNoToHunting
#SaveWildlife

Sketch by Sabir Nazar

😍😢😠 33   7 comments • 16 shares

Farrukh Rafiq
10 Jan 2021

#Savetrees
#Savewildlife
#Protectenvironnent
Clean and Green Pakistan!!!
Plant and nourish a tree for at least yourself!!!
Be responsible ❤️💕❤️

👍 Like   💬 Comment   ➦ Share

PODA - Pakistan · Follow
30 Oct 2021

Save Pangolins

Today Zamir School organized an awareness and educational activity among grade 4 & 5 to save Pangolin. School teachers delivered a session and told students about the importance of Pangolin for our environment and biodiversity and asked them to share this information with their parents and friends to save life of Pangolin in rural areas of Chakwal.

#SaveWildlife #SavePangolins #Pangolins #WilfLifeOfPakistan #PangolinsInPakistan #Pakistan #PakistaniWildLife #LifeAnimals #SaveAnimals #Animals #Pakistan #PODA #PODA_Pakistan

👍 28   1 Comment · 3 shares

Nishat Apparel • Follow
24 Jun 2019

To be and remain a market leader in textile products and power generation by ensuring sustainable business growth in order to play a meaningful role in the economy of the Pakistan.
#nishat #nishatapparel #nishatgroup #denim #nondenim #lifestyle #sustainability #sustainablefashion #sustainableliving #fashion #instafashion #twillweave

👍 27   3 comments • 3 shares