



## Mosaic Paper

# Leaves for life: Text analysis for awareness raising

## 21 Seeds

All authors are post-graduate students of the University of Udine, Italy

Introduction by

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This mosaic paper is a compendium of the work of 21 post-graduate students at the University of Udine, Italy. Collectively the students have called themselves “21 Seeds”, and they have grouped their work into the following sections:

RESTORING AND PROTECTING SEALIFE: Jan Loredan, Maria Antonella Burci, Teodora Žerajić De Giorgio;

NATURE, CULTURES AND PARTNERSHIP: Astrid Gregoretti, Francesca Sandrin, Giulia Coradazzi, Vanessa Tamai, Andjela Kokic, Alessia Palmieri, Martina Davì;

ECOLOGICAL POLICIES AND EDUCATION: Micol Geppert, Federica Francesca Conte, Giada Ganis, Sabrina Toros, Nikolsa Lekaj;

SUSTAINABLE CHOICES: Arianna Giuseppin, Alessandra Ciampi, Shirley Maria Batista, Caterina Friziero, Wiktorja Katarzyna Gorczynska, Kathrin Bacher.

**Keywords:** life, ecolinguistics, ecology, sustainability



## Introduction

By Maria Bortoluzzi

Twenty-one second year post-graduate students of the degree course in European and Extra-European Languages and Literatures (University of Udine, Italy) wrote, shared, collected and edited the following ‘mosaic paper’ to offer alternative and sustainable voices and choices to the negativity we are continuously exposed to in our media and social media. Inspired by the first edition of the book by Arran Stibbe, *Ecolinguistics: Language, Ecology and the Stories We Live By* (2015), they selected and analyzed texts that convey, support and share positive and forward-looking news and ideas promoting sustainable habits and mind-set. These short text-analyses have the aim to raise awareness on how communication influences our perception about the most dangerous and impending plight of our times: the environmental crisis we are experiencing. The authors’ voices give salience to solutions and positive examples for our present and our future.

For their collective work, the students adopted the image of a tree: all branches and leaves are part of the tree which is inextricably related to the environment it belongs and contributes to creating. As authors, they chose the collective name **21 Seeds**. The “mosaic paper” has four thematic sections:

RESTORING AND PROTECTING SEALIFE: Jan Loredan, Maria Antonella Burci, Teodora Žerajić De Giorgio;

NATURE, CULTURES AND PARTNERSHIP: Astrid Gregoretti, Francesca Sandrin, Giulia Coradazzi, Vanessa Tamai, Andjela Kokic, Alessia Palmieri e Martina Davì;

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Each contribution includes the selected text and its analysis carried out by the students.

Thank you to Shirley Maria Batista, Alessandra Ciampi and Giada Ganis who collected and edited the mosaic paper.

21<sup>st</sup> March, 2021

Stibbe, A. (2015, 1<sup>st</sup> ed.). *Ecolinguistics: Language, ecology and the stories we live by*. London and New York: Routledge.

## 1. RESTORING AND PROTECTING SEALIFE

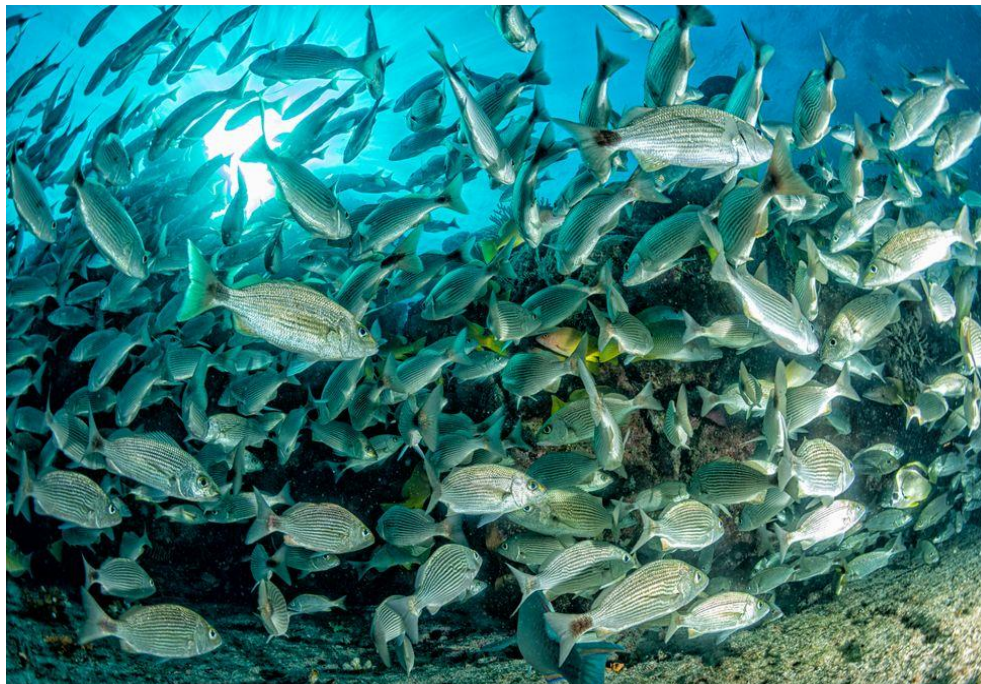
### Here's what happens to nature when humans get out of the way

By Jan Loredan

#### Here's What Happens To Nature When Humans Get Out Of The Way

From an irradiated nuclear zone to an overfished reef, nature springs back to life without people. And therein lies a plan to save the planet.

By Olivia Boyd



IZANBAR VIA GETTY IMAGES Fish swirl around a once again thriving coral reef in Mexico's Cabo Pulmo National Marine Park.

An irradiated nuclear zone is hardly the most obvious animal sanctuary. But in January, almost a decade after Japan's Fukushima disaster, scientists using remote cameras in the area around the abandoned power station discovered an abundance of wildlife.

Macaques, raccoon dogs (a relative of the fox), wild boar, pheasants — over 20 species in all were found to be thriving in the absence of people.

It's the latest piece of research to show that nature bounces back when humans are out of the way. And fortunately, this doesn't require a nuclear disaster.



CHRISTOPHER FURLONG VIA GETTY IMAGES Nature is taking over buildings inside the radiation contamination exclusion zone around the devastated Fukushima Daiichi Nuclear Power Plant in Japan.

In 1995, faced with severely depleted fish stocks, the Mexican village of Cabo Pulmo decided to abandon its nets and campaign to establish a “no-take” marine reserve. Decades of overfishing had all but emptied the once-thriving coral reef of the colorful shoals the Sea of Cortez was renowned for, and the community feared for the future.

Fifteen years later, its waters were again teeming with life. A 2009 study found fish biomass had increased by 463%, to a level similar to that of reefs that have never been fished.

“The results were completely amazing,” said Octavio Aburto, the study’s author and director of the Gulf of California Marine Program, adding that top predators like bull sharks have returned to the once-depleted habitat. Those at the top of the food chain, often called “keystone species,” are critical to maintaining healthy ecosystems because they keep populations of smaller animals in check.

Such cases add fuel to a growing call for a more radical approach to conservation — one that would ultimately give protected status to half the planet, putting existing wilderness off-limits and rewilding developed areas. Proponents argue that such action is vital to stem species extinctions and avert climate breakdown.

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The article published by the Huffington Post on 14th February 2020 by Olivia Boyd, a writer and editor for environmental issues, discusses the protection of some areas of the planet, a protection needed to safeguard the environment and biodiversity.

What can be assumed from the headline is a rather radical suggestion: humans should become extinct and leave nature alone once and for all, what Stibbe describes as the “Voluntary Human Extinction Movement”. However, as the text progresses, it is made clear that this is not the proposed, neither the proper solution.

From the very first lines of the article, the journalist creates a striking distinction: in the first paragraph “animal sanctuary” and “abundance of wildlife” are clearly opposed to the “irradiated nuclear zone” and the “Fukushima disaster”, thus foreshadowing an interesting writing technique. Furthermore, what is evident in the body of the article itself is the juxtapositions of verbs that refer to two different kinds of actions: those related to the destructive consequences of human activities and those related to the representation of nature. Verbs such as “irradiated”, “overfished”, “depleted” and “emptied” refer to the former category, while verbs such as “springs back”, “bounces back”, “teeming” and “thriving” refer to the latter, that is, to nature. From a grammatical point of view, it is interesting to notice that people’s actions are represented with past participles, or passive forms, while nature seems to be presented as more active than humans, using present tenses and continuous verb forms.

This distinction helps to present a beneficial discourse, which is possible thanks to what in ecolinguistic terms is known as reframing. The frame that many readers might have in mind while reading this article is that a world without people would be sad, and this is where reframing takes place: what the journalist tries to highlight is the fact that a world where the human presence is less impactful can be beneficial for the environment. This is supported by facticity patterns: firstly, the author uses a conditional sentence (“nature bounces back when humans are out of the way”), that suggests, thanks to the two verbs used in the simple present, that what is being said can really happen, and secondly, what is being said is supported by scientific evidence (“a 2009 study found [...]”). Furthermore, the attitudinal terms used by Aburto, the author of a research study on this topic when referring to its results (see for instance “completely amazing”) help convince the reader that this way of tackling the problem can be a valid one.

The last paragraph provides an example of a highly provocative metaphor: “add fuel to a growing call [...]”, that refers to the positive example of the Mexican village Cabo Pulmo. The source domain here is machines, but it is ironically used in an article that does not have anything to do with them. This can contribute to the memorability of the text and can stimulate a thought process in the reader who, struck by the contrast with the rest of the text, has to stop and reflect on the message conveyed.

## Reference

Boyd, O. (2020). Here’s What Happens To Nature When Humans Get Out Of The Way. *Huffpost*, 14<sup>th</sup> February 2020. Last accessed: 6<sup>th</sup> December 2020.  
[https://www.huffpost.com/entry/nature-conservation-biodiversity-30-by-30\\_n\\_5e4561cec5b62573a58fb542](https://www.huffpost.com/entry/nature-conservation-biodiversity-30-by-30_n_5e4561cec5b62573a58fb542)

## Humans & nature: A winning partnership

By Maria Antonella Burci

### In the UK, restoring seagrasses to boost biodiversity and ocean health



#### PORTHDINLLAEN BEACH :: NORTH WALES, UK

On a clear, sunny morning in August 2019, a snorkeler waded into the chilly sea off the coast of North Wales. Beneath him, an expanse of seagrass grew in every direction. He swam toward the seafloor, plucked a handful of seed-bearing stems, and then placed his quarry in a mesh bag and repeated the process.

The snorkeler, a local volunteer, was joining in efforts to collect 1 million seagrass seeds, the first stage in the largest seagrass restoration project ever undertaken in the UK. Seagrasses protect coastlines from erosion, absorb harmful pollutants, and provide safe nursing grounds for species from codfish to seahorses. Able to sequester carbon at 35 times the rate of rain forests, they're also an astonishingly effective buffer against climate change. But in the UK, around 92% of seagrass meadows have been lost.

"Luckily, the science behind seagrass restoration is simple," says Ricardo Zanre, a marine program manager for WWF-UK's Seagrass Ocean Rescue. "It's just like underwater gardening." Once collected, seeds are mixed with sand, placed in burlap sacks, and sown across a seagrass bed in South Wales, where seagrasses had disappeared due to water pollution, industrial development, and boating and fishing activity. Because the area's water quality has now improved, the seeds will soon sprout through the sacks, forming a sprawling meadow.

A partnership with Sky Ocean Rescue and Swansea University, the WWF project aims to restore a total of around five acres of seagrass this year. Eventually, Zanre says, this work could provide a replicable model for restoring seagrass meadows throughout the UK—a nature-based solution that would help address the climate emergency while benefiting fisheries and coastal livelihoods.

The article presents an ambitious project, the Seagrass Ocean Rescue, born from a partnership between WWF (World Wide Fund for Nature), Sky Ocean Rescue and the Bioscience department of Swansea University. The initiative, experimentally started in 2019 in the UK, aims at restoring five seagrass acres off the Welsh coastlines in a year and aspires to represent a replicable model at a global level.

The text seems to start as a story *in medias res* and, through a narrative-like and highly descriptive language, it tries to involve immediately the reader in the project.

Many terms activate various semantic frames - related to biodiversity, nature, sea life, gardening, cooperation and greatness - which are peculiarly interlaced through narrative techniques such as juxtapositions and metaphors. These devices underline the majesty and benefits of the project which becomes an efficient solution against degradation and pollution. The author creates and gives salience to the metaphor which represents the core of the whole discourse: seagrass restoration as “underwater gardening”. Through this parallelism, alongside many detailed and vivid depictions, the reader can feel directly involved in the action. Also, the image that precedes the article adopts the perspective of a snorkeler and this has the effect of visually immersing the reader in the underwater context.

Nature acquires salience through personification that gives the environment an active role. Passages such as “seagrasses protect, absorb and provide or able to sequester carbon” make seagrasses cooperative participants in the process. Humans and nature form an effective working team against climate change and pollution, and their cooperation acquires a key role.

In the third paragraph, the journalist makes extensive use of passive verbs, hence, it seems there is an erasure of the agents (i.e. humans). However, he probably wanted to give a wide potential to the project and remind the reader implicitly that it is the product of a wide-ranging partnership. Science is also mentioned but there are no references to scientific tools. Conversely, it is underlined the fact that the initiative is a “nature-based solution”.

A series of positive appraisal patterns such as “astonishingly effective buffer” or “safe nursing grounds” convey a positive evaluation of the project highlighting the benefits it could provide to the environment and the local inhabitants who depend on fisheries and coastal activities. Negative appraisal patterns are used only to focus even more on the benefits. All these positive expressions shape the reader’s identity who is immersed in an enthusiastic context and is pushed to become part of the project.

Expressions of epistemic modality are almost absent in the text; authoritative quotations and data give high facticity to the utterances that are perceived as certain and make the reader more committed to the issue.

In my opinion, this article could be considered a beneficial discourse because in this text nature acquires an active and fundamental role in biodiversity preservation. Moreover, the discourse underlines the necessity of a cooperation between humans and nature highlighting their interdependence in order to restore and protect those areas that have been undermined by pollution and climate change. In this challenge we are all called to cooperate and now more than ever “unity is strength”.

## Reference

World Wild Fund’s website. *In the UK, restoring seagrasses to boost biodiversity and ocean health* [winter 2020]. Last accessed: 8<sup>th</sup> December 2020.

<https://www.worldwildlife.org/magazine/issues/winter-2020/articles/in-the-uk-restoring-seagrasses-to-boost-biodiversity-and-ocean-health>

## A human-coral symbiosis

By Teodora Žerajić De Giorgio

### Scientists in Costa Rica are growing new corals to save reefs

[...]

Like a mermaid on an underwater picnic, she floats gently in the current as slivers of sunlight reveal a garden of corals in the Golfo Dulce, in southern Costa Rica. Holding a basket filled with round, spiked corals, she collects one last specimen, then begins her ascent. As she breaks the surface, Socorro Avila, a research assistant who grew up on this gulf, joins Joanie Kleypas and Tatiana Villalobos – two more mermaids – and they swim towards the boat that idles nearby.

The three scientists deliver their bounty, passing round, spiked corals into the waiting boat. Handling each piece requires patience — some trail along a clear fishing line, while others twist into woven strands of a rope. As they untangle each precious item, the corals' branches jostle, tinkling like porcelain dolls colliding. The team board the boat, doff their scuba gear, and head further into the gulf — one step closer to understanding these mysterious species.

For three years, this team that goes by the name of Raising Coral Costa Rica has been snapping off coral pieces from existing reefs to grow them in an underwater nursery. Months later, the team moves the nursery-grown corals and attaches them to skeleton-like structures that once were living, thriving reefs in the Golfo Dulce. Kleypas, a scientist at the National Center for Atmospheric Research in Colorado, has spent 30 years studying coral reefs, while Villalobos, along with a handful of other researchers involved in the project, are a part of the University of Costa Rica's ocean and freshwater science division, or CIMAR.



*Illustration credit: Serena Richelle*

Under the surface of the sea there is a huge world – rich in biodiversity –, which contributes to the environmental cycle of life. From an ecosophical point of view, the erasure of this world is dangerous because it promotes damaging behaviours towards the environment. A consequence of this erasure is the loss of an important organism both for marine and terrestrial life: coral reefs. In the last decades, water temperature increase – due to climate change – dramatically threatened corals' life.

This article moves towards the opposite direction and can be considered a promoter of beneficial discourse, since it gives salience to these living species, whose call for help has been ignored by humans for a long time.

At the beginning of the article, a metaphor projects the reader into the marine world. The first impression the author gives us is that of a beautiful fairy-tale with “mermaids”, “underwater picnics”, “slivers of sunlight”, “garden of corals”. This fictional language is in contrast with some terms related to the scientific field – “specimen”, “research assistant” –, suggesting that this story is not a mere fairy-tale. Two other elements corroborate this idea. The accurate description of the corals – “round, spiked corals” –, which gives them salience in the article, and the mention of the area where the episode takes place – Costa Rica. Indeed, mentioning the location gives facticity to the reported story, allowing the reader to position the narration geographically in the world. It is also important to notice, that, at the end of this paragraph, the names of the three “mermaids” are reported to indicate their relevance in this story. The authority of the article is confirmed also at the end where the team name and the qualifications of its members are mentioned.

In the second paragraph, the mermaids' true nature is revealed: they are scientists working in the ocean to save Costa Rica's reefs. Here, it is remarkable the meticulous description of how the three scientists-mermaids handle each coral. The climax of this description is given by the image obtained through an onomatopoeic verb reinforced by a metaphor. The clause “the corals branches [...] tinkling like porcelain dolls colliding” conveys a powerful and sensory description of these corals – we can perceive their sound –, rather than a merely scientific one. This helps us participate in the beauty of the marine ecosystem.

The last paragraph gives salience to corals as living beings who need care and are not soulless objects. This is supported by the juxtaposition between life – the underwater nurseries where corals grow –, and death – the skeleton-like reefs, which will regain life thanks to the new-born corals. Also noteworthy is the time clause opening the paragraph which indicates that this activity has already given positive results, so it is important to persist in this direction. In other words, there is hope in saving not only the future of Costa Rica's ecosystem, but also – by spreading this project and involving local realities – the future of the global ecosystems.

## Reference

Papp, A. (2020). *Scientists in Costa Rica are growing new corals to save reefs*. Mongabay.com, 12th Nov 2020. Last accessed: 10th December 2020.  
<https://news.mongabay.com/2020/11/scientists-in-costa-rica-are-growing-new-corals-to-save-reefs/>

## 2. NATURE, CULTURES AND PARTNERSHIP

### Can a rewilding retreat really help your mental health?

By Astrid Gregoretti

Can a rewilding retreat really help your mental health?

Getting back to nature can help ground us during troubled times, finds Sian Lewis

Wednesday 21 October 2020 16:33

If this strange year has taught us anything, it's that time spent outdoors is essential for our wellbeing.

GPs are prescribing country walks as a cure for depression, cold water swimming has been proven to boost white blood cells as well as our endorphin levels and we've all learned the value of one precious hour outside each day. Is the natural world the solution to the nation's growing levels of anxiety?

The answer may lie in a hidden corner of Cornwall, where Katy Griffin runs Thera-Sea, which offers three-day stress management and wellbeing retreats held on the banks of the saltwater River Fal.

Thera-Sea isn't the easiest place to get to – no roads lead here, and the site is reachable only by boat or by a 20-minute hike down a dirt trail. Once you've made it to the shoreline, though, you're really in another world – this is a retreat in every sense of the word, cut off from real life as well as from the main electrical grid. A 300-year-old former stonemason's cottage looks out over the river. Hammocks swing in the tall trees, and the air is scented with woodsmoke.

Katy teaches participants how to “rewild and master inner calm” in this fairytale setting. If it all sounds a bit wishy-washy, just note that her background is as a mental health nurse for the NHS – now she uses those skills, married with her love of the outdoors and the ocean, to treat stress and anxiety with what she calls the “six pillars of lifestyle medicine”: physical activity, relaxation, purpose, sleep, nutrition and relationships.

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The purpose of the article, published on 21st October 2020 on *The Independent* website, is to raise awareness that spending time in nature is essential for humans to maintain mental health.

In the first lines there are the trigger words “depression” and “anxiety”. The frame “disease” which is brought to mind aims at the realisation that the stress experienced

during the pandemic is a real issue. We are used to reading articles where not nature, but pharmaceutical products are the solution. Indeed, the readers' concept of "disease" is here reframed, because no tablet against depression is mentioned: the treatment to win the disease is totally free. Therefore, there is no consumeristic frame in the article. The beneficial discourse is evident from the second paragraph, since emphasis is given to the positive effects of spending time outside daily for people's wellbeing. Thus, the attitudinal term "precious" depicts a positive attitude towards the concept expressed. Furthermore, the adjective "rewilding", referring to the key concept of the article, is rendered salient in the headline. Accordingly, humans may overcome anxiety by reconnecting to their original natural habitat, where mental health can only be reached by healthy lifestyle. The discourse avoids all ecologically destructive ideas: no synthetic aroma full of chemicals is advertised to achieve a state of calmness, since the "woodsmoke" scented air is for free in nature.

Noteworthy is also the frame of nature as "mysterious": it is brought to mind through the trigger words "hidden" and "fairytale". Nature is something humanity is no longer used to. Therefore, the journalist is re-minding us of "another world", which is usually backgrounded in everyday life, and this stimulates the readers' curiosity. Once again the fundamental aspect of humans' "rewilding" is highlighted. On the contrary, the "main electrical grid" may create a sense of familiarity in the readers' minds. Today people feel the necessity to be constantly connected to the pro-materialistic network. This may only lead to the manufacturing of dissatisfaction since it focuses on "having" rather than "being". Humans should instead pursue connection with nature which may result in a peaceful state of mind. This connection, among humans and nature can be established on hammocks in the "tall trees" allowing participants to establish an ecological identity of equivalence between the human and more-than-human world.

Being coached in ecological identity could be conceived as dubious because it seems as if the coach herself contributes to the healing process without having particular medical knowledge. However, her identity is reconsidered when the readers discover that she is a "mental health nurse" thus increasing the value of her pro-environmental behaviour, and arising curiosity about the strategies used by a nurse "married with her love of the outdoors and the ocean". This metaphor emphasizes the positive attitude towards her identity because the source domain of "love" and "nature" are linked and contribute to the creation of a positive perception in the readers' minds.

To conclude, this pro-environmental article may have a positive effect on the reader, who may feel relieved that the solution to life pressure is simply nature.

## Reference

Lewis, S. (2020). Can a rewilding retreat really help your mental health? *The Independent*, 21<sup>st</sup> October 2020. Last accessed: 18<sup>th</sup> January 2021.  
<https://www.independent.co.uk/travel/uk/therasea-mental-health-retreat-wild-swimming-outdoor-foraging-digital-detox-b1158964.html>

## Your delight or my life

By Francesca Sandrin



This multimodal text is one of the images created for a campaign against animal cruelty. It has been used by the World Wild Fund for Nature and published in December 2018.

Firstly, we can notice that salience is given to the polar bear image, the only living being represented in the ad and the symbol of animal extinction in the Arctic Circle. It is a “demand picture” because the polar bear is looking directly at the viewer asking for help. Moreover, empathy and solidarity are increased through the direct angle and median vertical perspective. The polar bear is scared and almost imprisoned within the iceberg,

which is melting, like glaciers in the Arctic Circle are. Looking more carefully, we can notice that the iceberg is an ice lolly used as a metaphor for human pleasure connected to consumerism. Therefore, the latter is the target domain, whereas the source frame is represented by useless junk food. Thus, consumerism contributes to environmental issues, including melting glaciers and animal extinction. These are caused by climate change, which is a consequence of human ways of living, principally based on consumerism.

Next to the image there is the headline “your delight or my life”. Through the adjective “my” we can understand that it is the polar bear which is directly addressing the reader using “your”. The animal is asking the viewer to choose between his/her delight or the bear’s life. The verb is omitted, but it is implicit thanks also to the conjunction “or”, which is used to join alternatives. Moreover, the expression “my life” is in bold characters to make it more salient and convince the addressee to choose this option. In addition, the use of parallelism intensifies the message and gives it emphasis. Using the word “delight” we immediately think about consumerism, since in a consumeristic society we only buy for our delight, not because we absolutely need something.

At the bottom of the image, next to the WWF logo, there is a slogan used by the organization to address the reader directly. Facticity is high because it is an authoritative voice: the world-famous WWF. Furthermore, high deontic modality is used through the imperative form: “Don’t destroy”. All these features make the message much more catching and powerful. In this case, the “delight” of the headline is replaced by the near synonym “pleasure”.

Regarding identity, the reader/viewer is constructed as a consumer who buys for pleasure, without taking into consideration the numerous consequences that a consumeristic society has on the environment. The polar bear is represented as passive and given the role of the *affected*, whereas the addressee is represented actively through the role of *actor*. Indeed, he/she is the one responsible for environmental issues, but at the same time, could and should also be the one who changes the situation.

In conclusion, this multimodal text can be considered as a beneficial discourse. Indeed, the purpose of the WWF campaign, and specifically of this social ad, is to raise awareness on the impact that people’s consumeristic choices can have on the environment.

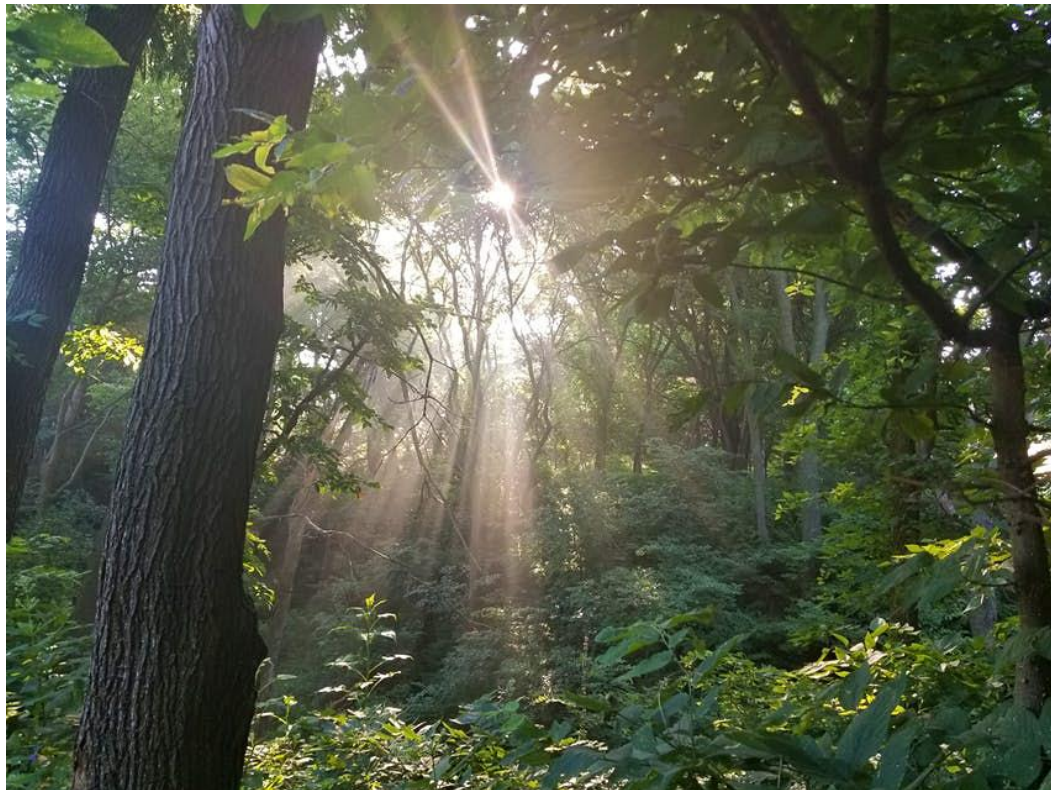
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Ads of the World. WWF’s Polar Bear campaign: “Your delight or my life”, 31<sup>st</sup> December 2018. Last accessed: 8<sup>th</sup> December 2020.

[https://www.adsoftheworld.com/media/print/wwf\\_polar\\_bear\\_4](https://www.adsoftheworld.com/media/print/wwf_polar_bear_4)

## **The Ioway tribe is creating the largest tribal national park in the US**

By Giulia Coradazzi



The Ioway (or Iowa) Tribe of Kansas and Nebraska is creating largest tribal national park in the US. The park will be used for hiking, camping and bird-watching. But most importantly, it will protect the land for future generations of tribal members of the Ioway Nation, and preserve the stories and heritage of its people.

The 440-acre park will sit on the Kansas and Nebraska border, overlooking the Missouri River just south of Rulo. It's the second tribal national park to be created in the US, and the largest, following the creation of Frog Bay National Park in Wisconsin in 2011. The land is part of the Rulo Bluffs Preserve — part deciduous forest, part Great Plains prairie. It's an ecological gem; providing an excellent habitat for migrating songbirds, and a nesting habitat for forest birds like woodpeckers and warblers.

As a tribal national park, it will preserve the stories and cultural traditions of the people who were connected to the landscape for centuries, and protect its delicate ecosystem and natural resources. It will also serve as a recreational spot for sustainable 'leave no trace' outdoor activities.

The land is a rich part of history. It's home to the Leary archaeological site, a National Historical Landmark under the National Park Service. The site is the largest Oneota site west of the Missouri River, and includes 3000-year-

old burial mounds, and a trading village that used by bison-hunting plains tribes between the 13th and 15th centuries.

"We've been here for a thousand years now and, unlike other people who can buy and sell land and move away, we can never move away," Lance Foster, the vice chairman of the tribe, told the Associated Press (AP)

"This we'll be here for another 1000 years."

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This article published on the *Lonely Planet* website deals with the setting up of a new park in the US and reflects on the effects of this action. Adopting an ecolinguistic approach for the analysis of this text can be very useful to underline some crucial aspects connected to positive actions in relation to the people and the place where they live.

In the headline the journalist Sasha Brady uses the non modalized verb form "is creating"; the epistemic modality at its highest degree and presents the Tribe as an active agent doing something positive: the creation of a park. Moreover, she gives salience to the main topic by a three-part list: "largest", "tribal", "national" where "largest" is also an appraising item and it is repeated three times in the text. It is interesting how the text contributes to constructing in-groups and out-groups. In this text, two identity groups are involved: the first is "the Iowa Tribe" and the second is the US. As can be observed, language provides various means in building identities but at the same time it emphasises the opposition between them. The overwhelming impression is that the tribe considers itself as part of an entity *per se* rather than being part of the US nation. In this perspective, the tribe can be perceived as the in-group and the US as the out-group (upside down vision if compared to expectations and conventions). Moreover, a key tool in representing the concept of "Otherness", can be found in the expression "its people" where "its" refers just to the "Ioway nation".

Since the construction of identity is related to the kind of behaviour people adopt towards the Earth, the message conveyed can be considered beneficial. This conviction is linguistically evident in the subheading where the journalist uses positive verbs with a high level of certainty as "will be used", "it will protect" and [it will] preserve". Notably, the action is positive from different point of views: for land preservation, culture ("stories and heritage") and society ("future generation", "its people"). In this way, the writer presents a society based on a partnership model in opposition to the dominator model represented by those who "can buy and sell land and move away".

The following paragraph is rich in data given as geographical references like "440-acre park", "Kansas and Nebraska", "the Missouri River just south of Rulo" and a comparison with the Frog Bay National Park in Wisconsin. This list of specific terms reaches its highest point in the metaphor of the "ecological gem" underlying the preciousness of the area which has a "delicate ecosystem" and "natural resources", it is inhabited by different types of birds but also serves for human "sustainable activities". Therefore, it is an ideal "home" for both humans and several other animal species.

Finally, by quoting Lance Foster's words, the author gives voice to a representative figure, the "vice chairman of the tribe" who stresses the interconnection between the people and the land by using deontic modality in expressions as "we'll be here for another 1000 years".

In conclusion, I would state that this article is a source of inspiration and reflection on very important ecological issues and it contributes to sensitize people on the relation between humans and nature.

## Reference

Brady, S. (2020). The Ioway tribe is creating the largest tribal national park in the US. *Lonely Planet*, 27<sup>th</sup> November 2020. Last accessed: 8<sup>th</sup> December 2020.  
<https://www.lonelyplanet.com/articles/ioway-tribal-national-park>

## Where will we go now?

By Vanessa Tamai



In this article I will analyse from an ecolinguistics perspective one of the three posters designed by Voranouth Supadulya for a Greenpeace campaign. It aims to prevent unnecessary damages and negative effects that oil drillings have on the environment, on the Arctic in particular.

The visual impact highlights the point of view of the campaign. The perspective chosen allows us to see not only the main subject but also the surroundings. The “protagonists” of this illustration are a narval, a sea-lion and a polar bear in the middle of the Arctic, clinging on to the last small slab of ice. It is a drawing which depicts a present-day reality; what emerges is a visual metaphor that frames nature as a cage. The appraisal pattern is negative because nature is normally represented as home to animals but, in this case, nature entraps them. This makes the audience reflect on the environmental impacts of oil and gas operations that affect not only the habitat of some species but also the entire ecosystems.

All the animals, especially the narval, are covered in oil stains. The polluted water fills most of the visual space in order to highlight the magnitude of the problem. The colour tonality chosen by the artist is dark (black and blue) as if to recall an omen of death. In the background we can recognize only an outlined oil drill and a clear dark sky full of stars, whose role is to reinforce the main slogan.

The slogan “where will we go now?” is linked to the visual metaphor I’ve mentioned above. It can be interpreted in two ways: in the first, the inclusive pronoun “we” can be referred to the animals, as if they were speaking and were wondering “where” they can sleep “now” given that their home is problematically damaged. The second interpretation of “we” can be perceived from the point of view of humanity: what will “we” (humans) do “now” that we have caused environmental damages? Both these possible interpretations lead the addressees to one and only urgent consideration: they should become active participants in a necessary change.

The text at the top and the text at the bottom of the poster are linked by a relationship of problem-solution. The former shows the problem and the consequences by giving concrete numbers of “contaminants from oil drilling” in order to reinforce the argument. Whereas the latter offers a solution by “declaring the Arctic a global sanctuary”. The use of “you can make the difference” directly addressing the audience, reinforces the appeal. The slogans imply that if we apply the solution, the problem will no longer exist. This is an ambivalent discourse since it is a problem that can’t be really solved in this way and it takes more than just declaring the Arctic “a global sanctuary”.

Considering that the Arctic is a vulnerable environment and has “already a sensitive ecosystem” (due to climate change, industrial fishing and oil companies), a possible solution could be relying on the potential of renewable energy; this choice could help humanity avoid disastrous climate change impacts by stopping the use of fossil fuels.

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## “The Great Green Wall”

By Andjela Kokic



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### GROWING A WORLD WONDER

The Great Green Wall is an African-led movement with an epic ambition to grow an 8,000km natural wonder of the world across the entire width of Africa.

A decade in and roughly 15% underway, the initiative is already bringing life back to Africa's degraded landscapes at an unprecedented scale, providing food security, jobs and a reason to stay for the millions who live along its path.

The Wall promises to be a compelling solution to the many urgent threats not only facing the African Continent, but the global community as a whole – notably climate change, drought, famine, conflict and migration.

Once complete, the Great Green Wall will be the largest living structure on the planet, 3 times the size of the Great Barrier Reef.

### IMPROVING MILLIONS OF LIVES

The Great Green Wall is taking root in Africa's Sahel region, at the southern edge of the Sahara desert - one of the poorest places on the planet.

More than anywhere else on Earth, the Sahel is on the frontline of climate change and millions of locals are already facing its devastating impact. Persistent droughts, lack of food, conflicts over dwindling natural resources, and mass migration to Europe are just some of the many consequences.

Yet, communities from Senegal in the West to Djibouti in the East are fighting back.

Since the birth of the initiative in 2007, life has started coming back to the land, bringing improved food security, jobs and stability to people's lives.



### A GLOBAL SYMBOL

The Great Green Wall isn't just for the Sahel. It is a global symbol for humanity overcoming its biggest threat – our rapidly degrading environment.

It shows that if we can work with nature, even in challenging places like the Sahel, we can overcome adversity, and build a better world for generations to come.

The Great Green Wall is a new initiative conducted by an African movement which aims to build a wall of trees and plants across the sub-Saharan region in order to tackle climate change and its negative effects. As the Great Wall of China crosses a whole country, in the same way the Great Green Wall represents a bridge between the Western African coast and the Eastern one.

In the first section, the author linguistically creates the project's identity which is described as a "growing world wonder". The wall becomes a real living being and it is personified through expressions like "grow", "largest living structure", "The Wall promises"; a linguistic device that creates a stronger connection with the reader. The author's high commitment to the initiative is noticeable through several appraisal patterns which define the Wall's majesty through expressions such as "epic ambition", "the entire width of Africa", "unprecedented scale", "largest living structure", "3 times the size of the Great Barrier Reef". In addition, through expressions like "food security", "compelling solution", "urgent threats", "degraded landscapes", "notably climate change", the writer activates the frames of problem and threat that underline the urgent need for action to solve the global environmental crisis. There is a polarisation between negative aspects caused by climate change and beneficial aspects brought by the Great Green Wall which becomes a compelling solution to bring back life in those areas.

Conversely, in the second section, the author focuses his/her text on Sahel's local population highlighting their problems and efforts due to climate change. These issues are connoted negatively and are juxtaposed to the project's positive effects on the African population. Many appraisal patterns linked to the frames of degradation and warfare deeply sensitise the reader and call her/him for action (cf. "one of the poorest places on the planet, the Sahel is on the frontline of the climate change", "devastating impact"). The positive counterpart is represented by the Great Green Wall which becomes a solution able to bring security and stability.

Subsequently, the title of the final section recalls the first one through a parallelism. Words such as "global", "symbol" and "world" aim at emphasizing both the global dimension of the initiative and amplifying the range of its beneficial effects. Furthermore, the choice of an inclusive lexicon creates a single community in which the reader and the writer are included in cooperation. The global population is actively called for collaboration together with the environment (cf. "we can work with nature"). In the last section of the text the use of emotional language gives an altruistic footprint to the initiative which becomes a solid and beneficial foundation also for future generations.

In conclusion, it is important to underline the reframing of the concept of "wall" which is usually associated to the idea of division and generally built with artificial materials. Conversely, in this discourse, the wall becomes a real living being consisting of breathing plants and trees planted by humans who act like a cooperative community. The wall becomes a reason for unity and bearer of life.

## Reference

*The Great Green Wall*. Last accessed: 10<sup>th</sup> December 2020.  
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## Together to save the whales: A tale of partnership

By Martina Davì and Alessia Palmieri

# 120 Beached Whales Saved in Sri Lanka After Crews Brought Animals 'One By One Back Into Deeper Waters'

"The people around here got together and saved most of them," a local marine biologist said of the rescue efforts

By [Benjamin VanHoose](#) | November 04, 2020 12:21 PM



CREDIT: CHINE NOUVELLE/SIPA/SHUTTERSTOCK



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When more than 100 whales became beached on Sri Lanka shores, rescue teams helped return the animals to the waters.

On Monday night, about 120 short-finned pilot whales were saved after becoming stranded on Panadura Beach. Sri Lanka's navy and coast guard sprang into action, alongside local residents and authorities, the navy [reported](#). According to [BBC News](#), three pilot whales and one dolphin died in the large-scale beaching.

Their navy said in a press release that "it is believed that they have beached in an unfortunate manner as a result of the pod following a desperate whale that lost its course." Local police are also working to deter people from the beaches, keeping away crowds of spectators amid COVID concerns, the navy added.

"We used our small inshore patrol craft to pull the whales one by one back into deeper waters," a navy spokesman told AFP, per [The Guardian](#).

The outlet also reports that Sri Lanka's Marine Environment Protection Authority said the Panadura Beach case was the largest single-pod beaching in the country. "It is very unusual for such a large number to reach our shores," a MEPA spokesperson told AFP.

**RELATED:** [Wild Elephants Spotted Foraging for Food in Trash Dump Encroaching on Their Land in Sri Lanka](#)



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According to BBC News, some locals who pitched in the efforts to save the wild animals went against pandemic curfews put in place.

"The people around here got together and saved most of them," Dr. Asha De Vos, a marine biologist, told AFP. "But some of the whales were very tired fighting to stay afloat the whole night and didn't have enough strength to go to deep sea. That is why a few died."

The excerpt is taken from an online article by *People*, an American weekly magazine. It focuses on the communal efforts carried out by local people on a in Sri Lankan beach to save of 120 stranded whales.

In the headline, the focus is on the whales by means of the passive form of the verb “to save” which foregrounds the subject that is affected by the action, in this case the “beached whales”. The focus subsequently shifts to the “crews” that helped bring the animals to safety “one by one”.

In the subheading of the article, a key concept, which is reiterated throughout the whole article, is mentioned: the idea of “getting together” for an environmental cause.

The body of the text begins with clarifications about the unraveling of the events, pointing out the exact number of the animals stranded on the beach and saved. The event is presented in a positive way to the point that, at the beginning, there is an erasure of the fact that some whales died. The use of the metaphorical expression “sprang into action”, evocative of an extraordinary effort, depicts both the Sri Lankan authorities and the locals as heroes.

In the following paragraph, hypotheses about the event are made by means of hedges, such as “it is believed”. There is also a constant humanisation of the whales, to whom human feelings are attributed - “desperate whale”. At the end of the paragraph, the expression “one by one”, already used in the heading of the article, is repeated, as if to give relevance both to every single animal that was saved and to the efforts of the saviours. It is important to point out the constant mention to authoritative sources in the text, such as *The Guardian* and the *AFP* and, later on, *MEPA* and *BBC News*. The journalist underlines the exceptionality of the event by quoting a *MEPA* spokesperson who declared how “unusual” it is “for such a large number” of whales “to reach our shores”.

In the final part of this excerpt, once again, the collectivity of this environmental effort is stated, as locals are said to have “pitched in the efforts to save the wild animals” in spite of COVID curfew.

Dr. Asha De Vos, a marine biologist, is also quoted to confer more authority to the explanation of the whale’s “behavior, as well as to justify the casualties that occurred. Therefore, the implication is to exonerate both the locals and the authorities from any guilt related to the deaths of the few mammals that were not able “to go to deep sea”.

In conclusion, by describing the joined efforts of the Sri Lankan community, this article promotes a positive discourse, encouraging people to assume an active role in the preservation of wildlife. Indeed, not only does the journalist underline the successful outcome of the saving, but he also portrays the creation of a partnership, in that locals joined forces with the authorities.

## Reference

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### 3. ECOLOGICAL POLICIES AND EDUCATION

#### How businesses profit by going green

By Micol Geppert

##### **How Nestle, Google and other businesses make money by going green**

Los Angeles Times, September 20<sup>th</sup>, 2019

Corporate sustainability efforts are sometimes framed as acts of altruism — but for big businesses, protecting the environment is often good for the bottom line.

Nike Inc. has come up with a way to weave more efficiently, reducing the raw material and labor time needed to make each shoe. That has kept more than 3.5 million pounds of waste from reaching landfills since 2012. But the good news doesn't stop with the environmental impact. The company is spending less on transportation, materials and waste disposal.

The shoemaker's "more environmentally conscious product has been a source of cost savings," said James Duffy, an analyst at Stifel.

Those flimsy plastic water bottles sold by Nestle? The ultra-thin design has a smaller impact on the environment while pushing down costs associated with packaging and shipping. Amazon.com Inc. and Walmart Inc. have poured tens of millions of dollars into a fund that builds out recycling infrastructure, reducing landfill tipping fees and recovering material that could be sold as new products.

Tech giants have spent billions of dollars on solar and wind power, cutting greenhouse-gas emissions and energy expenditures at the same time. Alphabet Inc.'s Google, Amazon and Facebook Inc. are now some of the largest buyers of green power in America.

Turns out it's not just easy being green — it also can be profitable.

"We've moved past this concept that business versus the environment is a tradeoff," said Tom Murray, who advises companies on reducing emissions at Environmental Defense Fund, including Walmart, McDonald's Corp. and Procter & Gamble Co. "The business benefits were always there, but more and more companies are going after them."

The business case for going green has never been stronger as companies find ways to make more from less. Here's a look at the ways corporate America is making environmentalism pay.

[...]

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This article, taken from the website of the newspaper *Los Angeles Times*, makes use of environmental discourse for ambivalent purposes: its focus, going green as advantageous for big companies, clarifies that, below the surface of an act of altruism, there is the ideology “to make more from less”.

What is evident from the very beginning is the presence of the consumeristic frame with all its references to “business benefits, companies, buyers” or terms like “profitable”; the companies which are mentioned as “green power buyers” are represented as active participants who are involved in material processes in order to go green. The environment is brought into play through a transactional frame: the actions performed to protect the environment are carried out as an investment. Both frames (consumeristic and transactional) are combined into a seemingly ecofriendly economy reframing: protecting our planet does not often appear as the economically convenient solution, but at the end of the day, going green seems to be profitable and it is represented as a way to protect the environment while preserving the consumeristic frame of conceptualizing society and human action.

Direct speech extracts confirm the relevance of these choices through authoritative voices who express a high degree of certainty due to absence of modalization. To give the reader the scale of the process of change, concepts are emphasized by facticity patterns, namely numbers and data (“3,5 million pounds”), and by the explicit mention of the companies’ names (Amazon, Facebook, Walmart).

Many examples of appraisal patterns convey positive evaluation about the actions of the companies, some in an explicit way, such as the repetition of the word “good”, others through comparative forms (“more efficiently”, “smaller impact”, “the largest”, “stronger”) and unmarked appraisal items which gain a positive meaning in the context (“big”, “less”).

All these features contribute to giving salience to these aspects and processes, actors are represented as playing an active role and the events are presented in a concrete way through practical examples of actual and tangible actions the companies perform.

Since the text deals with corporations, a reference to identity construction is inevitable: these companies present their corporate identity and image according to political demands and people’s expectations: if governments with their laws and rules and consumers require an ecofriendly economy, that is what companies will comply with trying to benefit from this. To be labelled as polluters could be the cause of credibility and money loss, and therefore corporations need to show themselves as caring about the environment. This action line leads to the creation of an ingroup which include the companies who are committed to go green while excluding the others who are not.

To conclude, the consumeristic frame is profoundly embedded in this article, companies seem to go green just to receive benefit from these decisions; these efforts to guarantee an ecofriendly economy can contribute to the protection of our planet while maintaining as values those economic and social principles that create the problem in the first place.

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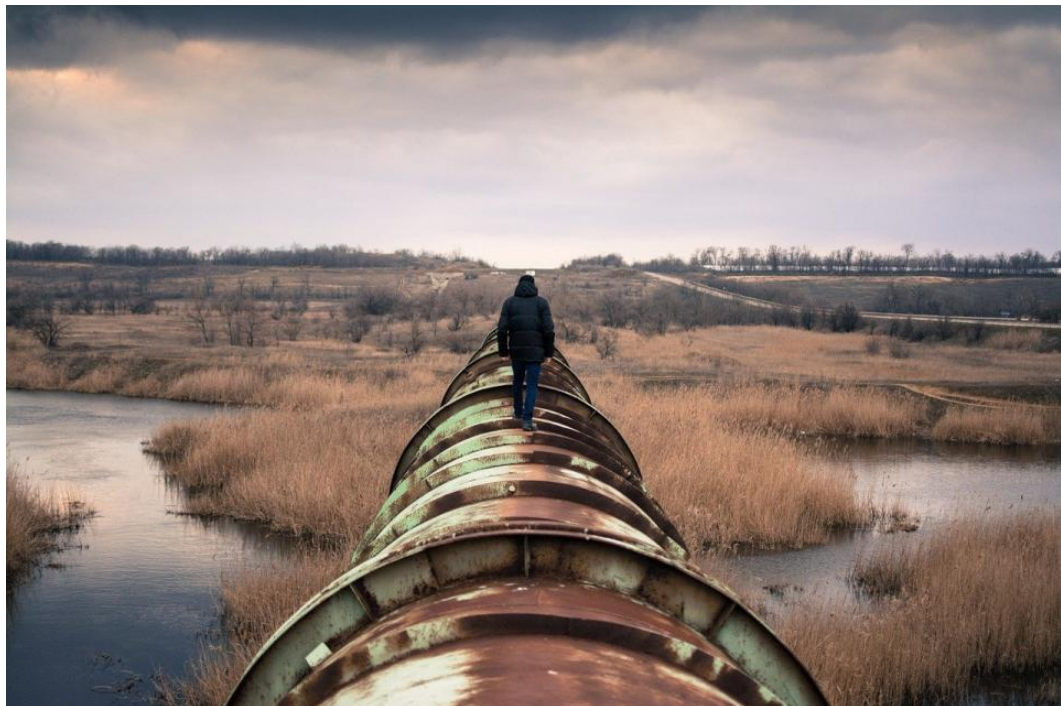
## Fossil fuels and the European Recovery Fund

by Federica Francesca Conte

### Lawmakers want fossil fuels banned from EU Recovery Fund

by Eoin Bannon    October 13, 2020 - 12:24

EU lawmakers today called for more of the bloc's €670 billion recovery fund to be invested in projects that won't exacerbate climate change or the nature crisis - and for fossil fuels to be banned from the entire fund. The European Parliament's environment committee voted to raise the amount of green spending from 37% to 47% of the Recovery and Resilience Facility, and to exclude fossil fuel projects from receiving any recovery investments.



Luca Bonaccorsi, sustainable finance director at Transport & Environment (T&E), said: *“The Next Generation EU fund is supposed to rebuild an EU economy ravaged by the pandemic, and will be entirely paid by the next generation of taxpayers. It’s only fair that their money is invested in a sustainable economy. MEPs have rightly voted for the blanket exclusion of fossil fuels from the recovery fund, and their colleagues on the economic and budgets committees should follow suit.”*

MEPs also voted for spending to be classified as ‘green’ based on the EU’s new sustainable finance law. The Taxonomy Regulation and its technical criteria would replace the current classification, the Rio Markers, which are dated, inadequate and allow massive greenwashing.

The article was published on the website Transport & Environment, and it deals with the banning of fossil fuels from the European Recovery Fund.

The verb used, “to ban” has both the meaning of a prohibition and an exclusion: fossil fuels are not allowed to be given that money. “From the entire fund” underlines the fact that fossil fuels are not “receiving any recovery investments”. “Entire” contributes also to creating an appraisal pattern in which the journalist evaluates the banning as a positive fact.

In the headline, the verb “want” reinforces the will of the European lawmakers who have a main role in this decision. In the first lines, the writer uses the verb “called for” which does not have the same ‘power’ of the verb “want”. Indeed, the verb “to call for” implies only a request, in this case about the Recovery Fund “to be invested in projects that won’t exacerbate climate change”. Data are provided to support the author’s argumentation and give evidence of this with figures and percentages: “€670 billion recovery fund” and “the amount of green spending from 37% to 47%”.

The journalist reports the opinion of Luca Bonaccorsi, sustainable finance director at Transport & Environment, in order to legitimise his point of view. “[The fund] will be entirely paid”: the adverb “entirely” highlights the fact that future taxpayers will have to pay back the whole debt. Bonaccorsi assigns an identity to the future generations presenting them as ‘victims’ of the European economy. That is why he states: “It’s only fair that their money is invested in a sustainable economy”. “Only” reinforces the adjective “fair” which is an explicit appraisal item, together with “rightly” in “MEPs have rightly voted”: they are clear positive evaluations. Bonaccorsi goes on saying: “their colleagues [...] should follow suit”: the modal verb “should” implies a medium level of desirability, so facticity is affected: he is not sure that the colleagues of MEPs will ‘rightly vote’ too.

In addition, the journalist reports that “MEPs also voted for spending to be classified as ‘green’” to show that the European Parliament is oriented towards a sustainable future, and it wants to be officially recognised for this choice. The new Taxonomy Regulation has replaced “the Rio Markers which are dated, inadequate”. The journalist gives his explicit evaluation of the current classification, which for him is not suitable anymore and allows “massive greenwashing”. “Massive” underlines negative appraisal: ‘greenwashing’ is the practice by which polluting corporations are labelled as ‘sustainable’ thanks to a series of dubious rating methodologies.

Overall, the article brings forward a beneficial discourse in line with Stibbe’s *ecosophy*. However, is the exclusion of the fossil fuels from the Recovery Fund sufficient in order to promote a more sustainable future? Matthias Buck, EU energy policy expert, as far as this is concerned, says: “Do no harm is by far not the same as do the right thing.”

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Bannon, E. (2020). Lawmakers want fossil fuels banned from EU Recovery Fund. *Transport & Environment*, 13<sup>th</sup> October 2020. Last accessed: 8<sup>th</sup> December 2020.  
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## **“Olafur Eliasson’s AR app sees kids speak up for the planet”: an ecolinguistic analysis**

By Giada Ganis

### **Olafur Eliasson’s AR app sees kids speak up for the planet**

The Danish-Icelandic artist’s augmented reality Earth Speakr initiative puts children at the core of the climate change discourse



Olafur Eliasson, *Earth Speakr*, 2020, for the Federal Foreign Office on the occasion of the German Presidency of the Council of the European Union 2020. Photography: Lars Borges.

Recently launched, Earth Speakr urges global leaders and policymakers to listen to the voices of young people speaking up for their planet’s future. The project comprises an app, website and physical presentations, available in all 24 official languages of the EU and accessible globally.

Eliasson’s practice is deeply engaged with society and the environment, and this is not his first foray into AR. Earlier this year, he launched the Wunderkammer project, which saw users ‘bring the outside in’ through the artist’s intriguing collection of natural elements, from a radiating sun to an amicable puffin.



Olafur Eliasson, *Earth Speakr*, 2020

People of all ages can download the free Earth Speakr app and see their environment transform through playful AR technology. Users first design a face which mirrors the expressions of their own. This can then merge with anything from a shoe, to a plastic bag, a tree or an entire building. Both entertaining and serious, the app aims to drum home the severity of the climate emergency and prick up the ears of those in power. Children and young people below the voting age can then record messages, quite literally on behalf of the planet, and share their thoughts globally via the Earth Speakr network.

‘What Earth Speakr will become depends on the Earth Speakrs – their creativity and imagination. The artwork is made up of their thoughts and visions, concerns and hopes’, explains Eliasson. ‘What they create can be playful and whimsical, serious, or poetic. There is no right or wrong, and it is easy for everyone to take part. Earth Speakr invites kids to speak their hearts and minds and participate in shaping our world and the planet, today and in the future.’

[...]

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The article, written by Harriet Lloyd-Smith and published on the *Wallpaper*’s website, deals with the latest Olafur Eliasson’s artwork: the Earth Speakr app, which allows children to make their voices heard in “the climate change discourse”.

Looking at the headline and subheading, and at the size and subject of the pictures, it can be assumed that the main goal of both the journalist and the artist is to raise the reader’s ecological awareness through a successful combination of art, technology and children’s involvement. In addition, the photographs can be regarded as powerful visual metaphors and contribute to the reader’s understanding of Olafur’s innovative idea: the

personification of living and non-living beings through children's thoughts and appearances.

Secondly, the issue addressed by the artist is rendered salient through a series of linguistic devices that on the one hand highlight the urgency of the topic, for instance, "to urge", "the severity of the climate emergency", and on the other hand, emphasize the global-scale audience: see, for example, the adverb "globally", repeated twice, the expression "our world and the planet", and "global leaders and policymakers". Lastly, by mentioning that Earth Speakr is "available in all 24 official languages of the EU" and by underlining that this is just a part of a broader project, the journalist is giving the reader a hint about its recognition on the part of the European policy, contributing to the facticity and salience of the initiative. However, the journalist does not directly mention aspects of the environmental crisis, but it is fair to believe that she is backgrounding them to foreground the impact of Eliasson's idea.

As far as the representation of identities is concerned, it is possible to infer that the addresser has so enthusiastically embraced Olafur's mission and vision (see second paragraph) that she places herself, the artist and the addressee in the same ingroup, made of adults concerned in one way or another with sustainability and with an ecological education of their children (in Olaf's words "our world", with the inclusive pronoun).

On the other hand, there is the outgroup of the children, easily recognisable thanks to the use of the third-person plural adjective, always linked to the positively connoted children's contributions: for instance, "speak their hearts and minds" and "their creativity and imagination". Moreover, children are portrayed as active participants, it is they who are giving their contribution and who are the co-artists, as can be inferred from the active form of the predicates. Since the "Earth Speakrs" speak "quite literally on behalf of the planet", they are metaphorically portrayed as the spokespersons of the Earth. The above mentioned ideological and linguistic features contribute to the development of a powerful appraisal pattern: children's contribution in the climate change discourse is good and, therefore, adults and "global leaders" have to listen to them.

Concluding, according to Arran Stibbe's ecosophy, this text can be regarded as a beneficial discourse because, through the testimony of Olafur's unconventional piece of art, it invites the audience to establish an ecological education from an early age, since today's children are tomorrow's adults.

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## Save the planet, win a prize

By Sabrina Toros

# Save the Planet, Win a Prize

Rising seas, raging fires, hotter temperatures — and a bit of positivity.

### By The Editorial Board

The editorial board is a group of opinion journalists whose views are informed by expertise, research, debate and certain longstanding values. It is separate from the newsroom.

Oct. 11, 2020



Illustration by Nicholas Konrad/The New York Times; photograph by Getty Images

At a time when elected officials appear stymied by the challenge of climate change, or even in denial about it, it is heartening to see a royal prince pitch in with a good initiative.

The Earthshot Prize announced Thursday by Prince William, second in line to the British throne, along with the venerable English broadcaster and natural historian David Attenborough, proposes to award five 1 million-pound prizes every year for the next 10 years toward five environmental goals (“earthshots”): fixing the climate, cleaning the air, protecting and restoring nature, reviving oceans and tackling waste.

Any person, group or corporation around the world is eligible, and any suggestion — even those that “may sound crackpot,” said Mr. Attenborough — is welcome, so long as it is applicable on a global scale. It could be a new technology, a new approach, a new governmental policy or any other “insights, flashes of genius and ideas.” The goal is no less than “to repair our planet by 2030.”

That might be a tad overly ambitious. But the purpose of the prize, and what distinguishes it from several others with the same broad goals, is to generate excitement and provide what Prince William called “a bit of a catalyst, a bit of hope, a bit of positivity” for an endeavor more often pushed by doomsday scenarios. “Earthshot” was chosen to echo “Moonshot,” President John F. Kennedy’s giant 10-year project announced in 1961 to get a person on the moon within a decade.

According to the BBC, Prince William has been developing the prize for some time through the charitable foundation that he and his wife, Catherine, the Duchess of Cambridge, support. The money will come from donors around the world, including Bloomberg Philanthropies, the Jack Ma Foundation and the Aga Khan Development Network. The prize council includes the actress Cate Blanchett and the Colombian singer Shakira.

One of the aims of ecolinguistics is to promote new, beneficial discourses which encourage people to protect the ecosystems life depends on. The article I chose can be useful for this purpose since it discusses a new eco-friendly initiative.

Looking at the whole text, it is clear that salience is given to positivity by using words such as “good”, “excitement”, “hope” and “heartening”. “Positivity” itself is present in the subheading as in opposition to alarming events like “rising seas, raging fires and hotter temperatures”. Interestingly, many three-part lists can be found throughout the text, as for example “a new technology, a new approach, a new governmental policy”

and “insights, flashes of genius and ideas”: they are commonly used in the news because they are persuasive and catchy, as rhythm is added.

Both in the body of the text and in the headline there are expressions that contribute to creating a competition frame: “challenge”, “award”, “goal”, “win a prize”. However, there is a reframing of competition because the award is not individual, but it is beneficial for the entire planet since the Earthshot money is supposed to be spent on the winning project. In the first paragraph, the adjective “good” is an appraisal item used to positively evaluate the initiative.

The illustration is highly evocative. The trophy triggers the frame of competition as well, but it is surrounded by images related to innovation and ecology (the green colour is a symbol of nature and hope). The rope suggests that everything is connected: starting from a negative action (represented by the match melting the earth, symbol of global heating), through the soccer ball (which stands for the goals of the Earthshot Prize) a good ecological outcome can be reached (the growing plant).

The Prize establishes five main goals, some of them being “fixing the climate” “cleaning the air” and “to repair our planet by 2030”. They reminded me of household maintenance, but in this case the house is our planet. The fact that “any person, group or corporation” can contribute with their ideas gives the sense that we should work all together as active participants, but also that everyone is given the same importance: in fact, the determiner “any” builds a collective identity with no distinction ingroup/outgroup.

Direct quotations from David Attenborough (the adjective “venerable” helps constructing his identity of a wise scholar) give the sense of authority and are a strategy of legitimization. Prince William is quoted as well and his words “a bit of catalyst, a bit of hope, a bit of positivity”, which form another three-part list, contribute to the reframing of a widespread “doomsday scenario”. This is a metaphor representing something that is irreversible and dreadful (source domain).

Another conventional metaphor is used when speaking about “symptoms” of global warming. This term triggers the medical field, implying that the patient is the earth. Two of the symptoms are wildfires and melting ice: the contrast hot/cold gives the idea of the radical consequences of climate change. “A dose of positivity” is seen as a medicine and both the Earthshot Prize and the text play an important role in healing the planet through beneficial actions and discourses.

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## Amazon invests in green startups to support development of sustainable technologies

By Nikolsa Lekaj

At Amazon, we are continually looking for ways to make our business more sustainable as we work to meet The Climate Pledge, a commitment we co-founded with Global Optimism to reach net zero carbon by 2040—ten years ahead of the Paris Agreement.

In support of The Climate Pledge, in June 2020, we launched the Climate Pledge Fund, a \$2 billion investment program to support the development of sustainable and decarbonizing technologies and services that will enable Amazon and other companies to meet the goals set by The Climate Pledge. Our dedicated fund is investing in visionary companies across multiple industries, including transportation and logistics, energy generation, storage and utilization, manufacturing and materials, circular economy, and food and agriculture, whose products and solutions will facilitate the transition to a low-carbon economy.

"The Climate Pledge Fund invests in visionary companies whose products and services can empower a low carbon economy," said Jeff Bezos, Amazon Founder and CEO. "Today, I am excited to announce that we are investing in a group of companies that are channelling their entrepreneurial energy into helping Amazon and other companies reach net zero by 2040 and keep the planet safer for future generations."

"The Climate Pledge Fund is another important example of how the collaborative effort of The Climate Pledge can accelerate the transition to a net zero world. These investments will scale new technologies, helping these organizations speed up the pace at which operational emissions can be reduced," said Christiana Figueres, the UN's former climate change chief and founding partner of Global Optimism. "This is how a whole-economy approach to tackling the climate crisis looks. Together these companies demonstrate that there are endless possibilities in the clean, healthy recovery we must create together."

Amazon will be investing in CarbonCure Technologies, Pachama, Redwood Materials, Rivian, and Turntide Technologies. These five companies will help us meet the goals of The Climate Pledge, as well as other companies, as we all work together to protect the planet.

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The article is taken from the webpage "About Amazon", a site which has the aim to describe, explain and promote the different initiatives that this e-company organised, is organising and is about to organise to support a sustainable world. The page deals with

corporate identity representation of a company which is under scrutiny for its practices and behaviours at global level.

The general discourse can be considered an ambivalent one, even though the text emphasises the positive aspects of the company identity in connection with sustainable actions; the image the text constructs is one of a company caring for the environment which is what Amazon needs to be able to appear to its customers with its commercial and financial policies.

The addresser frequently used the pronoun “we” or “our” to show that Amazon’s members, as well as all the companies who are involved in this environmental commitment, belong to a “unique single team”: the insider group which is represented as a very active one. This is also demonstrated by the frequent use of trigger words and exclusive first-person pronouns, such as “we are continually looking for”, “we work to”, “the collaborative effort” which openly convey the message that companies are active agents that want to protect and safeguard the planet.

Conversely the outgroup of potential customers, the erased group of people such as students, children, parents, workers and so forth who share the same planet and which are not even once mentioned, all of them are implicitly represented as passive stakeholders. Through the representation of company identity, the reader has the impression that their action is aligned with respecting our planet.

In this webpage, therefore, we are dealing with what Stibbe (2015: 75) calls “The corporation is a person metaphor”: corporations act in this way, going green, because they must do so. In this way they comply with EU regulations but also meet the expectations of costumers-consumers. For this reason, it is important to distinguish between appearance and essence: corporate representation and corporate actions.

In connection with this last point, I would like to mention another fundamental aspect that is worthy of attention: the economic-financial frame. This frame goes through the whole text and it is expressed, with a very high degree of certainty and facticity, as the solution for the “climate crisis”. The whole text is written in the present simple and present continuous which project the image of the company as determined to achieve the transition to a low-carbon economy; this is validated by quoting different expert authorities (Jeff Bezos, Amazon’s founder, and Christiana Figueres, UN’s former climate change chief) who offer their professional judgments of confidence about this particular aim. In conclusion, in spite of the apparently positive action taken by the corporation, the consumeristic frame is deeply rooted in the text.

When reading this type of text, the reader should become more aware of the contradictions inherent in it, and the role and impact we all have on the planet through the daily choices that each of us makes.

## Reference

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## 4. SUSTAINABLE CHOICES

### Nature's Red Card

By Arianna Giuseppin

#### **Nature's Red Card.**

Human society has reached a tipping point, and it's time for all of us to take a good look in the mirror. Albert Einstein once said: "the definition of insanity is doing the same thing over and over again, but expecting different results." The wave we have been riding has now crashed ashore, and each of us will be required to change habits and make new choices in all aspects of our lives. None of us are exempt, nor will we be unaffected by the consequences of inaction; the alternative could well be an extinction-level event.

[...]

So what else can we do to avoid the bleak future that is thundering towards us like the four horsemen of the apocalypse?

Surely, it's time for us all to move towards a plant-based diet for a richer and more sustainable environment. Shifting from the horrendous factory and industrial-scale farms, filled with suffering livestock, would improve carbon capture, mitigate flooding and help prevent droughts. It might create cleaner air, reduce contaminated water and lead to healthier soils – the very fabric of all life on earth. Over time, agricultural areas could be re-wilded, thereby increasing recreational spaces for burgeoning urban dwellers, whilst allowing rural communities to engage with an agro-economy, based on nature tourism and associated micro industries. We should also understand that zoonotic diseases like SARS, Bird Flu and Covid-19 are the direct result of our proximity to livestock, domesticated and wild animals. David Quammen, scientist and author of *Spillover: Animal Infections and the Next Human Pandemic* writes, "Humanity is a kind of animal, inextricably connected with other animals: in origin and in descent, in sickness and in health."

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This excerpt is part of a letter published on the charitable foundation The European Nature Trust's website and is written by its founder, the philanthropist Paul Lister. TENT's aim is to support ecological projects through sustainable travel, documentaries and events, in order to preserve the flora and fauna of certain natural areas in Europe and to promote the connection between people and wildlife. The point of view that the author intends to convey is the spread of positivity by giving salience to the readers' agency and inviting them to improve the world's environmental conditions.

The central frames of this text concern ecology and social responsibility, but the headline suggests that there is a reframing, making us understand that nature, as a referee, is giving warning signals by showing a red card as a sign that a match must be interrupted because it is not proceeding as it should. This personification is clearly connected with conceptual metaphors “it’s time for all of us to take a good look in the mirror” (source domain: looking at oneself, target domain: realising what is problematic) and “the bleak future that is thundering” (source domain: storm, target domain: huge impending problems in the future), which construct the reader as guilty, but also as a possible actor and capable of improvement. All this is linked to the concept of identity present in this text, repeatedly underlined by the use of the pronouns “we” and “us”, which represent both the author and the reader as part of the same ingroup. Therefore, the ideal reader of this text may be someone who is interested in ecological issues and who intends to follow what is suggested by the author.

Furthermore, the presence of negatively connoted terms such as “horrendous factory”, “industrial-scale farms”, “suffering livestock”, “carbon”, “flooding”, “droughts” and “contaminated water”, as opposed to positive expressions as “plant-based diet”, “sustainable environment”, “healthier soils” and “agro-economy”, allows the creation of a precise positive appraisal pattern and frame, namely that an eco-sustainable lifestyle is fundamental to make a difference and to allow the environmental and life improvement we urgently need.

In addition, expressions as “it’s time for all of us to”, “each of us will be required to” and “we should also understand” clearly emphasise through deontic modality the necessity to act and to start changing our behaviour towards the environment. Moreover, in statements such as “the alternative could well be”, “would improve”, “it might create” and “could be re-wilded”, it is possible to notice that epistemic modality occurs in this letter as well. In this case, the degree of certainty used by the author is not high, probably because the aim is to underline that the result depends on the commitment of each one of us.

To conclude, according to Arran Stibbe’s ecosophy, it can be claimed that this text is a beneficial discourse since it encourages readers to recognise the need for a change of attitude towards the environment and to take action as an interconnected community with the purpose of protecting ecosystems and improving the quality of life worldwide.

## Reference

The European Nature Trust’s official website. Last accessed 10<sup>th</sup> December 2020.  
<https://theeuropeannaturetrust.com/home/a-message-from-paul-lister/>

**“The future is man made”: a meaningful message to avoid an artificial, gloomy tomorrow.**

By Alessandra Ciampi



In 2006 WWF (World Wildlife Fund) Australia started an awareness campaign to ask people to put in place some little changes in their all-days habits in order to contribute to the preservation of the planet. This text belongs to that campaign, which also includes other images (e.g. a plastic tiger in a desolate landscape or a real kangaroo surrounded by artificial trees).

The first impact is given by the images. A wooden shape of a rhino watched by a group of people on board of a jeep frames the world of tourism and specifically of safaris.

This visual metaphor instantly catches the viewer's attention, engaging the observer and shaping two levels of group identity: a possible tourist but, first of all, a human being.

The almost oneiric atmosphere created by the cold light and the sterile colours contributes to the value-judgement of the already surreal scene, confirming the conception of a nihilistic, artificial tomorrow.

The written text opens with a powerful slogan: "The future is man made", emphasized by a definitive punctuation mark (full stop). It summarises the message of the campaign that focuses on the idea that, for better or worse, the preservation of the planet depends on humans, contributing to the engagement of the reader who, to some extent, starts to feel potentially influenced by the issue. The involvement of the addressee is intensified in the following lines through the use of the pronouns "us" and "you". It then reaches its completeness thanks to the introduction of the double imperative "become" and "help" and definitely with the neologism "Futuremaker". Together with "made", "make" and "create", this last term closes the circle of an extended metaphor whose function is to underline that the future is up to us humans.

It is also possible to notice two elements that contribute to the author's commitment: "10 years" gives a sort of deadline to the emergency, and the use of a conditional tense as a low-degree epistemic modality in this context, justified by the aim to state that there is still hope but made salient through the use of the adverb "forever".

The lexical choice of the contrast between "small changes" and "big difference" deserves a double analysis. From a linguistic point of view, it rises the expectation of "big" after "small" that reinforces the power of the sentence while these two words cooperate to convey the message that even effortless changes are sufficient to obtain a positive impact on the environment.

The final salient focus is on the last expression. "Every living thing" first catches the attention by breaking the expectation of "being" after "living" and then evokes in the addressee the reflection on the choice of the word "thing". With this term, it is implicitly stated that Earth is made of both animate and inanimate elements which *together* shape a unique huge living being, that is to say the planet itself. An enormous creature whose future lies in the hands of humans.

## Reference

*The inspiration room*. "WWF Warns Future Is Man Made", 14<sup>th</sup> June 2006. Last accessed: 2<sup>nd</sup> February 2021.

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**“Slow is better than fast”: an alternative story from the fashion world**

By Shirley Maria Batista

**Forbes**

Nov 22, 2019, 07:35am EST

**How Slow Fashion Is Fast-Tracking Sustainability**SAP BRANDVOICE | Paid Program  
Innovationf  
t  
in

T-shirt made of 100% and hundred percent organic materials. Customer with responsible and nature and eco friendly values. GETTY

**By Alina Gross, SAP**

Today's consumers, especially us millennials, are increasingly concerned and influenced by companies' records and initiatives around sustainability. Whether it is because they follow [#sinfluencers](#) on social media or because of the growing understanding that climate change is a real threat to human in the near future, this has manifested itself in the fashion industry with a new trend towards 'slow fashion'.

Now more than ever, consumers are curious about where their clothes were made and under what conditions. The slow fashion movement promises to be the opposite of the [fast fashion trend](#) (inexpensive clothing produced rapidly by mass-market retailers in response to the latest trends) by delivering sustainably procured and produced clothing to mindful consumers. Instead of never-ending sale offerings due to rapidly changing trends, slow fashion items are designed to be sustainable, functional, durable and stylish.

The headline of the article suggests a cluster of metaphors involving slow fashion and sustainability in which the semantic patterns from the source domains of speed and movement positively reframe the distinctive and destructive structure of fast fashion.

The image and its caption, right below the headline, give salience to the identity of the ideal customer implied throughout the text: by foregrounding the concrete participation and commitment (touching the product and looking for information details), the consumer is constructed as “responsible and with nature and eco-friendly values”. This appraisal pattern also emphasises the attitude and engagement of the journalist in relation to the message being conveyed and, therefore, her positive evaluation of the subject.

The text then constructs overlapping group identities for the reader through space and time: the first layer is featured through “consumers”; the author then includes herself and the reader in this category through the personal pronoun “us” and the neologism “millennials”. By including herself in these group identities, the author legitimizes her acknowledgment of how “increasingly concerned” the millennials are in terms of sustainability and their degree of commitment under the influence of companies’ records and initiatives in this field.

Climate change, framed as “a real threat to human”, and the impact of “#sinfluencers” on social media are constructed as agents concretely “manifesting” themselves and actively “changing” the direction “towards slow fashion”. Moreover, the awareness raised in the fashion industry is appraised positively by using “growing” as its evaluative element.

Throughout the text, there is a repeated reference to the semantic domain of movement and speed: “slow fashion” is “fast-tracking”; a new “trend towards ‘slow fashion’”; “fast fashion”; “rapidly” produced clothing; “latest” trends; “rapidly changing trends”. The collocation and co-occurrence of terms related to high speed and process (production, change) not only constructs the framing of fast fashion, but also expresses the author’s negative evaluation and critical judgment about it.

The framing of slow fashion, as opposite from fast fashion, is constructed through semantic choices familiar to sustainability as a discourse: its items are “sustainable”, “functional”, “durable” and even “stylish”. The hierarchy of the adjectives, giving priority to sustainability, is aligned with the principles of the “Slow Fashion Movement” focused on the fair treatment of biodiversity as a whole. Slow fashion then is represented as a sustainable approach for “mindful consumers”.

Through a high degree of epistemic modality, the author expresses certainty about the commitment of consumers, who, “now more than ever”, are interested in knowing more about the production process of their clothes. Furthermore, there is a high degree of commitment from the slow fashion movement itself, which “promises” to be the opposite of fast fashion.

In conclusion, the text constructs Slow Fashion as a positive story, an alternative to Fast Fashion, within the wider beneficial discourse of sustainability, while giving salience to the active role of its main participant: the responsible, attentive and mindful customer.

## Reference

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<https://www.forbes.com/sites/sap/2019/11/22/how-slow-fashion-is-fast-tracking-sustainability/?sh=4639c61152e4>

## “What if we all go beyond?”

By Caterina Friziero



Fig. 1



Fig. 2



Fig. 3



Fig. 4



Fig. 5



Fig. 6

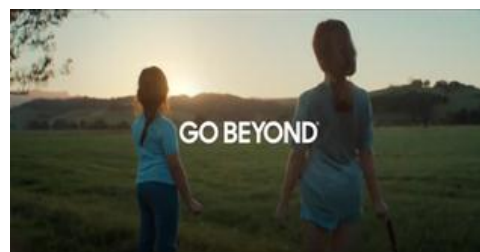


Fig. 7

What if we took this cow off the table and just made friend with her?

What if this guy grew more plants and we got protein from his beans, brown rice and peas instead and made a great burger?

What if burgers got healthier and the food we love had no cholesterol?

What if we put it in our carts, on our menus, on our grills?

What if your grandpa ate it and your whole team and his whole team?

What if it didn't even stop there and we use less land and energy, put less greenhouse gases into the air?

What if it was already happening?

What if just taking the animal out of the meat made us and our planet healthier?

What if we all go beyond?

The first TV commercial devoted to "vegetable meat" was aired this Summer in the United States.

It was produced by Beyond Meat, an American company that has been selling meat substitutes since 2013.

The commercial opens by first focusing not on the consumer, not even on the product, but on a cow which is referred to as HER. The use of this pronoun gives her salience by representing the cow in a more personalized way. The company's position is clear: from an economic and consumerist point of view farmed animals have always been regarded as commodities and possessions. By asking "What if we took this cow off the table and just made friends with her?" (Fig. 1) Beyond Meat is trying to shift our cultural habits. They are reframing our concept of food and life and they are doing it in a very particular way.

Beyond Meat's commercial is not about making people feel guilty on their dietary choices. Rather, it shows familiar scenes like backyard barbecues, having a burger at a fast-food or enjoying a meal at home around the family table (Fig. 2-3). Even the use of trigger words such as "carts", "menu", "grill" indicates a new paradigm of normality but through a different point of view. The taste and rituals of the food to which we are accustomed remain the same but through respect for the environment and animals. Nothing changes but everything changes.

This Company is creating a new identity for their clients: the ethical consumer. Until now, the food market has promoted an anthropocentric image. Humans depicted as hunters who can dispose of animals as they please. If they want to be accepted, they must have muscles, be strong and eat meat. In this advertisement we are shown and told that it is not so. The commercial brings together all consumers: healthy and strong grandparents, young people, grill masters and professional athletes. (Fig. 4-5) Everyone supports this choice for its ideals and because this "new food" is healthy: "[...] the food we love had no cholesterol".

Beyond meat is also giving salience to the environmental aspect. They bring in the farmer. Through a demand picture (Fig. 6) we are put in direct contact with those who grow the vegetable crops.

Not just any company. We will eat HIS products. Quality products, grown by competent farmers who follow the philosophy and ethics of the company.

Then they raise the stakes: "What if we didn't even stop there and we use less land and energy, put less greenhouse gases into the air?" In other words, what if the Beyond foods could also save the planet? All these questions seem to be proposing a possibility "What if?" but in reality, they are showing us something that "[...]was already happening?".

Beyond Meat is asking us to change the story: go beyond a food production system that no longer has any reason to exist. This is clearly expressed in the final image where the claim of the advert appears - the only words written- which also recall the name of the company: GO BEYOND. (Fig.7)

It is the change of perspective, it is the evolution, it is the future.

## Reference

YouTube video *What if we all go Beyond* by Beyond Meat. Last accessed 19<sup>th</sup> November 2020. Transcribed by Caterina Friziero.

<https://www.youtube.com/watch?v=L44U7wn9IjQ>

## He's bringing solar power to Puerto Rico — and political power to its people

By Wiktoria Katarzyna Gorczynska



**Arturo Massol-Deyá** believes solar panels will bring power to the people of Puerto Rico — in more ways than one.

Massol-Deyá is associate director of Casa Pueblo, a nonprofit that, since 1991, has installed close to 1,000 solar panels on homes and businesses throughout Adjuntas, a small mountainside town southwest of San Juan. Beyond providing cheap, renewable energy, Massol-Deyá hopes a growing network of microgrids will help Puerto Ricans break their dependence on an unreliable electrical system and a colonial governing structure that has plunged the island into debt, cut social services, and denied residents a voice in federal politics.

The commonwealth depends upon a creaking grid that generates most of its power from fossil fuels and often collapses during natural disasters. Hurricane Maria devastated the island in 2017, leaving 1.5 million residents without electricity. Many were left in the dark for 18 months before power was fully restored, the longest blackout in the nation's history. In the aftermath of the storm, Massol-Deyá and his team mounted rooftop solar panels on 150 homes. When a 6.4 magnitude earthquake rocked Puerto Rico last January, those households' lights stayed on; the rest of the island lost power for more than a week.

In October, Casa Pueblo finished its most ambitious project yet. With funding from a charitable foundation, the Adjuntas Pueblo Solar initiative installed 1,000 new solar panels in the town's central plaza, creating a microgrid that will provide 220 kilowatts of affordable, reliable electricity to 18 stores, restaurants, and warehouses. The businesses pay a governing body, made up of those businesses' owners, to maintain the grid. The resulting profits go

toward financing solar panels for low-income families in Adjuntas and paying local residents to install them.

We talked to Massol-Deyá, a 2019 Grist 50 Fixer, about his latest project, why energy independence means political power, and how Puerto Rico is determining its own future, politicians be damned. His comments have been edited for length and clarity.

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Our planet is in danger because of human actions. Thankfully, there are people who do their best to make a difference and are a positive example to follow. This article is about one of them: Arturo Massol-Deyá.

It is evident that in the text salience is given to Massol-Deyá because the headline opens with the pronoun “he” and the subheading with his name and surname written in bold. What’s more, he is represented in the foreground of the picture with a polite smile and a yellow circle around his head that recalls a halo. The metaphor of the “saint” is present in the first paragraph as well.

He is described as associate director of a “nonprofit” organization; this means that he is not after making money but is working for the good of others. In such a way, from the beginning of the text the reader perceives him positively. This attitude is emphasized by using verbs like “believes” and “hopes” that have a stronger impact on the audience than the neutral verb “thinks”.

Massol-Deyá is a man of action. This fact is highlighted by a verb in the present continuous form (“is bringing”) and by data that report all the work he has done so far. Facticity also emphasizes the positive attitude of the journalist towards his actions and his future project.

The repetition in the headline attracts the reader’s attention and gives salience to the word “power”. It refers to the solar and political powers explicitly expressed in the title, and to the economic power implied in the body of the text. Words such as “cheap”, “debt” and “affordable” trigger a consumeristic frame and the discourse could be perceived as a non-beneficial one from the ecosophical point of view. However, consumerism is reframed. Firstly, words like “nonprofit” and “charitable foundation” are antithetical to consumerism. Secondly, low costs of solar energy allow to make it available to everyone. By helping individual families, more solar panels will be installed, and this will be beneficial for the entire planet.

At the end of the first paragraph the journalist introduces an antagonist of Puerto Rico: a “governing structure”. It is associated with negative terms, some of them are “unreliable” and “colonial” (frame of slavery). With a three-part list the journalist describes economic, social, and political problems that the unspecified governing structure has caused in Puerto Rico. It is also responsible for the “natural disasters” that “devastated” the island and for global warming in general. The author uses the expression “creaking grid” referring to the power generated from fossil fuels. Ironically, the word “creaking” is highly evocative, as it recalls the creaking of the ice when melting, a situation partly caused by those fuels.

Fortunately, the savior of the oppressed Puerto Rico finished the “most ambitious project” and all negativity is reversed: positive appraisal patterns like “affordable”, “profit” and “reliable” contrast the negative ones like “debt” and “unreliable” present in the first paragraph.

Even though Massol-Deyá is represented as a hero, he is just one of many members of a collectivity called “Casa Pueblo”. Thanks to their collaboration “Puerto Rico” (a hypernym that includes its people, its nature, and its political, social, and economic structure) “is determining its own future”.

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## The revolution will be composted: The permaculture show garden

By Kathrin Bacher

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**Gardening blog**  
Gardens

### The revolution will be composted: the permaculture show garden

From wasteland to productive plot: Ruth Jamieson on the rise of a new community garden in south London

**Ruth Jamieson**  
Thu 5 Apr 2012 14:46 BST

[f](#) [t](#) [e](#) 5



▲ From an unloved wasteland has sprung a community garden, thanks to the work of Sue Amos and other volunteers. Photograph: Burgess Park Food Project

A freshly-cleared patch of wasteland on the edge of Burgess Park in south London is about to become a flagship for permaculture in community gardening. Introducing this month's rebel gardening project: The Glengall Wharf Garden.

When Sue Amos got a dog six years ago she started coming to Burgess Park in south London every day. In one corner of the park, just visible through a fence, crouched the overgrown remains of a pallet wharf that once served the now defunct Grand Surrey Canal. Having already worked on several smaller community garden projects, Sue immediately saw the growing potential of this unloved plot, measuring some 2600m squared. She joined the Friends of Burgess Park, formed the Burgess Park Food Project, secured a soil donation from Capital Growth and £46,000 of funding from Community Spaces, a Big Lottery fund. And now Sue and the rest of the Burgess Park Food Project volunteers are months from opening what will be one of London's most ambitious community gardens yet.

Sue says: "when the Friends of Burgess Park were doing the consultation for the regeneration of the park, lots of people said they wanted allotments to grow food. But the trouble with allotments is it's only the lucky few get them and it's the same old situation. People wanting to grow food, sitting on a waiting list for years. So we decided to do an open access project. People will be able to register, then contribute to the whole and take a share of the whole."

In this short paper I will analyse the article “The revolution will be composted: the permaculture show garden” which was published online in the newspaper *The Guardian* on 12<sup>th</sup> April 2012. My analysis will be along the lines of the ecosophical approach to linguistics elaborated by Arran Stibbe.

To begin with, the ideology conveyed in the article becomes clear by contextualising its publication. Indeed, trigger words from the news platform, such as “lifestyle”, “garden” and “gardening blog” locate the ideal reader immediately within an ecological framework. Thus, the reader’s identity is established through her/his interest in gardening and environmental issues. Through the headline and the image, the addressee infers that this multimodal article is about a gardening project in which growing food together is of primary importance. In addition, the word “permaculture”, being a specific term that not all readers may know, makes the article newsworthy and the addressee curious to read it.

The first part of the headline represents a metaphor constructed around a thought-provoking ecological framing. In fact, this expression has been already used for other articles written by the same journalist, Ruth Jamieson, who outlined other projects of rebel gardeners. However, the metaphor assembles both the concept of “the revolution”, which is related to the source frame of dramatic change, and the idea of it being symbolically “composted”, which is closely related to gardening and constitutes the target domain of the revolutionary change. Moreover, the latter can be also seen as a linguistic pun since it may also refer to “composed”. This vivid metaphor extends across the following lines through the use of the same semantic fields. Words such as “on the rise”, “rebel”, “community” come from the realm of a movement of people who react against some perceived oppression, whereas “garden”, “gardening project”, “plot”, “patch” continue with the target domain of cultivating the land.

Linguistic appraisal patterns reveal the positive evaluation of the transformation of the land by juxtaposing its former state to its transformed condition: the marked term “*unloved wasteland*” stands in clear contrast with “productive plot”, “community garden” and “freshly cleared patch”, which describe how that part of land has become thanks to the project.

The article offers several facticity patterns so that the reader can check the reliability of the information: there are hyperlinks in the text and concrete descriptions of Sue Amos’ efforts to realise the project (she is an expert of community gardens). Thus, facticity and salience are given by foregrounding her as an individual and professional figure. Indeed, emphasis lies also on her actions: Sue Amos is capable to pool social actors such as the Park’s Association, and furthermore, she gathered the needed funds to realise the project. Another facticity pattern is mentioned when Sue Amos is quoted and she explains how all the local volunteers meet in order to discuss the logistics of the garden project. By giving her voice, the importance of an inclusive democratic citizenship is underlined, e.g. she repeats the word “people” three times.

In conclusion, the underlying story entails that a fruitful social change can take place through farming in a collaborative way.

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